

National Congress



# Young India

A Weekly Journal

Edited by M. K. Gandhi

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No. 1

## In Memoriam

(By M. K. Gandhi)

In the death of Mahatma Babu Jayashankar the country has lost one of its great servants. Mahatma Babu's was a many-sided personality. He was not merely an able politician who remained true to his work for the sake of his own party. But he was a country patriot. Through his varied life-time working patriotism, he was a thoroughgoing democrat. He was a great Hindu and equally great Indian. He loved equally Hindus and Mussalmans and was as true equally respected and loved by both. Hindu-Muslim unity was the breath of his politics. His later days were clouded because of one delusion. That he never lost faith in his country or his people. He felt that both the communities were bound as he and he again. Feeling that caste-discrimination was never needed in such a country. Through his work, he finally threw up his hat both to the non-cooperation and did not hesitate to put in his head and create another, the Tolstoy College. He loved this College with a passion which will bear witness to his true heart and mind today. In Mahatma I have had not merely a man and another speaker, I have had a friend as when I could only in the hour of need. He was the staunch guide in the earlier of Hindu-Muslim unity. His judgment, sobriety and knowledge of human nature enabled him for the most part to give correct decisions. Such a man never dies. Though he is no longer in the flesh with us, his spirit shall be ever with us and will be ever seen in a helpful discharge of our duty. And we remember that we can rise to proportions far beyond our capabilities and we have achieved real Hindu-Muslim unity. His final great task was to take us through his death what we failed to do in his lifetime.

But Mahatma was an able dreamer. He believed in making his dream. As he walked, his dream ahead of him. Through the Tolstoy College, as he sought publicly to realize his political dream through the Non-Cooperation. Where else national movement was there in the year of dying, he, almost single handed, created

and the plan of organizing the movement from Ahmedabad to Delhi. But the national mood more nearly his idea. He believed himself responsible to be specially responsible for the financial stability of the College. He was the principal man to find support for it either from his own pocket or by way of contributions collected from personal friends. The immediate and indispensable material that the nation can raise is to get the financial conditions of the Jews in a stable form. Both Hindus and Mussalmans are and should be equally interested in it. It is one of the four national universities still struggling for existence, the other three being the Educ. Board and Gujarat Vidyapeeth. When the Jews were brought into being Gandhi volunteered liberally to it. The national ideal has been kept alive in the Hindu substance. I continued to the execution of the matter the note prepared by Sri. Ramdasbhai out of his own experience covering over twelve months. In Prasad Zaveri Huzarji has achieved the purpose of (word) form and collected material. The Principal is only assisted by a chosen staff some of whom have invested almost and possess foreign degrees. The Institute has given some of the trouble in Delhi and it is well supported, a promise, rich results. There can be no doubt that it is the duty of those Hindus and Mussalmans who wish to hasten the process of Mahatma Babu, who believe in the constructive side of non-cooperation and who believe in Hindu-Muslim unity, to give as much financial assistance as is possible for them to give. Dr. Ambedkar, Sri. Deshpande, Ambedkar, Shri. Jivrajji Rajji and Prasad Jivrajji, Nehru have already raised an appeal in this matter. I am now trying through Prasad Zaveri Huzarji to find out the exact conditions and placing myself in correspondence with Dr. Jivrajji, and as soon as I have collected enough information, I hope to lay it before the readers. In the meantime I gratefully acknowledge to us and to the nation. The subscriptions received will not be handed to any one unless a proper certificate is furnished and an absolutely correct substantiation of funds is received. I do hope that Hindus and Mussalmans will see with me united to fulfil the subscription to

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and the  
amount

Subscriptions

(Sole Proprietor)  
M. K. Gandhi  
10, Tolstoy College  
Ahmedabad





# Young India

## The National Congress

(By H. D. Dwivedi.)

Gairi,

The special feature of Dr. Ambedkar's speech was its unique language for unity. We know that he was expected to bring a whip. And if any single person could do it, it was certainly Dr. Ambedkar. He accepted the highest honour in the gift of the nation because he had confidence in the nation, the cause and himself. He certainly felt certain as to the success of the nation. Some brilliant men, Dr. Bhabhan Agrawal judged him by his very confidence. The other speakers would perhaps have tried to be did after the partial failure at Poona. But Dr. Ambedkar was not the man to retreat. He took Dr. Ambedkar, the All India, Madan Mohan Malaviya and all others with him just as it was an opportunity offered him. He was not committed to any interests. When the almost total law in the constitution about the new and more, was presented and a substitute submitted, he reluctantly, finally and generously accepted the law and accepted the substitute as a great improvement of the original. The Members present tried to the committee, and they, not without some reluctance and hesitation at first, accepted the substitute without reserve. Pandit Mohanlal had come with the full intention of accompanying himself to the ground work as far as it was possible for him. He knew and completely realised that it was within his power to block the way. He did not. Yes, he had many commitments which he considered were necessary but he was not going to grant the resolution of his unscrupulous confidence and he carried. Pandit Mohanlal is probably the chief Congressman. His loyalty to the Congress is beyond compare. His position is of the highest order. For my Madras friends have before always judged my faith in his love, faith and confidence in exact commensurate. I have never been able to suspect either even when I have not been able to share his views on Hindu Muslim questions. It was therefore a great joy to see that the All India was warmly welcomed his guest speech in the early resolution. As long as Hindu and Muslim leaders discuss one another's activities, speeches and actions, there can be no real unity or spirit of united confidence. Let us hope that the trust generated at the meeting will continue and move lightly between. Madan Mohanlal is it his joy over Mohanlal's speech and that the Members no longer would prejudice of resolution from Raj. Whatever he is could be better served by Mohanlal. If there be one Hindu who can guarantee such preference on behalf of Hindu as is Mohanlal. But whether he can "deliver goods" or not, it would like the Muslim and the other Madras and all interests ever for all to continue the life of capturing or getting protection from a third party. It were better, if such protection be not given voluntarily by the majority, to want it by force from unwilling hands than that a third party should be

urged to intervene and should render and interfere both and hold the nation under bondage. The greatest contribution of the Congress then to us was the apparent absence of heart.

So far as the real cause of Hindu are concerned they are interested only in the new and more confidence. It was wholly lost in its original form. As it has finally emerged from the Subjects Committee and passed, all that can be said for it is that it is impossible and that it is the best that could be had at this stage of the national evolution. But I in one cannot believe even it. I can only believe in as possible. Nevertheless it has great possibilities. If the appeal of the Congress penetrates the hearts of Hindu and Muslims and if each party opens the feelings of the other or even of the claims advanced by each, peace is in sight and Swaraj within easy grasp. A definite indication of the fully of hearts and corresponding action will be the best and the most glorified answer to Lord Birkenhead's modest language of British might in the nation's face.

It is therefore probable to enhance the meaning of the Congress appeal. I know what would open the Hindu feeling in the matter of the law. It is willing about its complete voluntary acceptance of new changes, by Muslims whether the resolution by the law. The Hindu thereon will not be satisfied if some spirit stirred by some of some statements of the law from the changes. Hindu in India cannot unless a better gift to the Hindu than the voluntary self-sacrifice. And I know enough of Hindu to be able to meet that idea, than not except one thought, and it does occupy an influence to open and expand in the full the feelings of the confidence wherever it is humanly possible. For us, surely, before success is, not as a yet with one thought. But it has received an equal note which it would be fully to open. It is for the Muslims to say what would open Muslim feelings. And if complete acceptance of some things emerges will be the only thing that will open the Muslim feelings, it is the duty of the Hindu to do so without a moment's thought. If we are to conclusively of hearts, we must each be prepared to perform an adequate measure of sacrifice.

If the much-to-be-expected commensurate is to be reached Dr. Ambedkar will have to send out peace parties with definite instructions to pursue the message and suggest to it the approval of the nation. There are sufficient energy for the nation, here we enough heart, intelligence and willing maintenance. Let us hope.

### Irresponsibility

Though I was not able to attend any of the Committee meetings, I could not fail to perceive the irresponsibility with which we have conducted the day. Irresponsibility was not a mere feature. Resolutions were passed and resolutions were passed upon the Subjects Committee and would be accepted by that report body without much thought or discussion. The responsibility resolution that was accepted that was passed almost without opposition. I know, that on meeting was finished but as my health opinion it was hardly discussed and completely passed. I hope to deal with this matter as opportunity or as early as possible.

The report of British goods resolution was passed with an equally light heart. The Congress resolution failed by repeating our other past resolutions of



this character when it knows that it is not capable of executing these two objects. By passing such resolutions we make an admission of our impotence, because the language speaks of action and not of the contents of the assembly.

Let me not be misunderstood. The Congress has perfect right to brood over these questions, if it so wishes. But as the most responsible assembly in India, it has an right to expose itself to ridicule by using words which it cannot carry into effect. I have drafted out for you out of the several irresponsible resolutions passed by the Congress.

The conception behind the Congress movement was to make it the most representative and authoritative body in all India, and by its commanding voluntary character on the part of millions, automatically, almost unexpectantly, to replace the class-colouring aristocracy and viceroys and the other foreign arbitrary usurping bodies by the voice of representative bodies. But the Congress comes before the responsible body of men, and is intended to be, if its resolutions are to be carried out and are to create a steady paper movement, having an impact from the people at large, no correspondence to the popular wants and aspirations and if the members are not to observe the rules of discipline, decorum, and common decency if they only learn, if they would regard themselves as members of the nation, the members of the All-India Congress Committee have the right and opportunity of service equal to those of the members of any parliament in the world. But at the present moment we have almost sunk to the level of the schoolboys' debating society.

The Working Committee of the national cabinet is to be within the resolution of the Congress and the All-India Congress Committee. It must therefore be the body responsible for keeping before the A. I. C. C. resolutions required for the attainment of the Congress goal. Any one-sided position sprung upon the A. I. C. C. must be carefully scrutinized and should have had a reserve clause of passing, if opposed by the Working Committee. Every resolution offered to be passed must have behind it a working plan. When therefore an unofficial resolution is brought forward, the speaker must be prepared to define his plan of action if his proposal is to be accepted. A resolution proposing the establishment in every village of a law night school for its able population has everything in common with it a body like the Congress. But if the proposal has no definite feasible plan of action behind it, the A. I. C. C. would be justified and bound to reject it eventually. If then the Congress is to retain its prestige and nobility, the members of the A. I. C. C. will have to enter their attitude and policy their past responsibility.

#### The Elephant and the Ant

In my humble opinion — the speaker Committee of the Congress of India committed a grave blunder by permitting and encouraging, the so-called All-India Exhibition under its aegis. That it was of Government patronage and governmental nature nothing is the least, if it does not rob it of what little merit it otherwise might have had. The Congress has got out of its common laurels and flowers. The birds, for which the Congress has been working since 1905 to get

no further back, were almost all ignored in the plan of the Exhibition. Let me point out what the All-India Exhibition contained. Among the pavilions were several assigned to foreign firms for exhibiting their wares, was assigned to missionary and educational institutions, some to further continuing foreign wars, others to foreign clubs and societies. There was little of Indian, made of foreign and British goods about the Exhibition, and this in the name of and under the patronage of a Congress which proclaims the glory of Hindustani and which has on its programme a ' boycott of British goods.' There was hardly anything to interest or attract the villagers. The Exhibition represented not the real civilization of India, but the existing city civilization of the West. It was a dream of the Congress spirit and was in marked contrast to the Ghats and Bhandaris Exhibitions of the past six years. The British Court seemed to have been designed to ridicule Khat although the Congress still retains the Khat Association and tends to nurse to the activities of the 'All-India Khaters' Association. As if the visitors were to be of English all the notices were printed in English. Here it was designed to belittle Khat.

"Feed the poor and wash the shik."

Let the shikha style the way

And the will be way

In the civilization that the shikha."

Unless the author of the notice has a deliberately malicious intention, he has demonstrated his ignorance of the evolution of Khat. The fallacy of shikha, with and with way has been often exposed and refuted in these columns. Suffice it here to say that the shikha would have had a well-deserved death if the policy of using shikha were for well only had been continued. Experience has shown that the civilization was lost in every respect.

There is another reply, if not more satisfactory, given

"Do leave a woman to use handspun every year

In the morning how to fight a handspun with a ball.

Do not a woman of force the best methods of work

In the morning off her hands."

The poet has very vaguely prophesied against Khat and ignorance of the art of weaving and the maintenance of weavers. The writer is glad that all the world were, a time was when weavers took delight in using handspun yarn both for well and weep and that the art thus exhibited by the weaver has never yet been smothered. The writer could easily have converted himself by visiting the Khat Court under the present All-India Exhibition Court. He would there have seen weavers actually working busy with no handspun yarn with the same ease and facility that they would have with self-spun yarn. It is very of good that whereas self-spun yarn used to flow — not for all — fill out the weaver, handspun yarn once retired and by covering the weaver and has already ceased since of them from the farmer's side and diminishing work. Every two handspun yarn in addition of one whole-time weaver, one whole-time weaver, not to mention more work for doing, selling, no postcard, Madras, chark, printers etc.

The coming into being of this weight and will-India again Exhibition under the Congress eye in its

could not handle the responsibility of the responsibility to which I have already referred. I do not think my Commission sufficiently concerned this with respect. What, at length, most of you, most of us, especially are concerned in—and cannot help calling—the wonderful course.

There was no doubt the set of the Khadi Exhibition was happy there a suitable for the exhibition. However, has it that the Madras Government could not have a Khadi Exhibition under the British Court. It certainly could not. For, having gained a knowledge of what the All-India Exhibition was, I could not have found it difficult to get responsibility even for opening the Khadi Exhibition in order what was about a foreign Commission a committee of several institutions. The Khadi Exhibition on the other hand was, through the aid of, a work of self-education. It was a school for study and dissemination of the primary of Khadi. There was hardly a set before this time Court, a result of the devoted labors of Dr. J. H. Cross. He should have been a few other things partly before as a result of Indian enterprise in the so-called All-India Exhibition. But they only served to bring the secondary nature a school for the professional knowledge there.

Let India Encourage Commerce between.

## The Royal Road to Cow Protection

The chief reason why cows are not properly kept on the Indian farms is that it is unprofitable to keep them. We have been inclined to such deep poverty that we have not the wherewithal even to feed our own children properly and it is, naturally, not of the question for us to maintain millions of useless cattle. The best way therefore to stop the slaughter of cows is to increase their milk yield and to improve the quality of their milk. It is part of us better for instance,—is a word to make cow keeping a business proposition in our country. And when we take care that, even the Indian will give up slaughter and live in cow keeping, we will find that the best is more profitable than the best. Instead of wasting our small fund of national energy on useless and even harmful schemes, let us concentrate and utilize it in a constructive programme of cow keeping and cattle improvement. And when that programme is carried out, we shall find that the cow has never been so well done and that we shall not have to spend any longer in need of maintenance and attention and which we also as outgrowths to her development.

If we will first take up a constructive programme of cattle improvement, we will do well to take a lead out of the backs of the United States, where they have achieved wonders in respect of animal husbandry. For instance during the last twenty five years let which figures are available the average annual yield of milk per cow in the United States has risen from 1,620 pounds in 1900 to over 4,200 pounds in 1925, that is to say it has more than tripled within these quarters of a century. I cite the following detailed figures from T. B. Fernald's History of the Cow in America (From 1607 to 1925):

Year	Pounds	Year	Pounds
1890	4,416	1914	5,556
1900	5,262	1919	5,500
1915	5,170	1920	5,607

1902	5,256	1921	5,992
1903	5,759	1922	6,221
1904	5,696	1923	6,560
1905	5,116	1924	6,200
1912	5,750	1925	6,517*

The highest American records for milk and fat production in a year up to 1925 were 50,000 pounds and 1,210 pounds respectively.

And what is the record of this striking contrast of the American people?

The one thing they estimate great care in selecting the bulls to use their herds, as they have noticed the truth of the old saying, "The bull is half the herd." The result is a progressive improvement in the quantity as well as the quality of milk yielded by the cows.

Prof. Clarence H. Ebbels in his very valuable volume on "Dairy Cattle and Milk Production," to which I am indebted for the bulk of material in this article, gives a large number of instructive examples of the possibilities in the way of improving the production of dairy herds by means of good care.

Thomas Cook once brought to the Irish Export Fair at Dublin averaged 3,911 pounds of milk and 140 pounds of fat. Thomas Daugherty of the same fair by yearling bull averaged 3,135 pounds of milk and 220 pounds of fat—an increase in milk of 70 per cent. The cows of the second generation of grades carrying 15 per cent of improved blood averaged 3,451 pounds of milk and 224 pounds of fat—an increase over the original grade of 100 per cent. In milk yield and 150 per cent in fat production.

William Coleman owns the best record by the Great Republic, Minnesota, Sch-Grades averaged 4,270 pounds of milk and 150 pounds of fat, an improved with 5,622 pounds of milk and 221 pounds of fat from the daughters—an increase of 31 pounds of fat, or about 20 per cent,—is attributed by eye men to improved blood.

The daughters of the Danvers bull, California's Bay King, averaged the yearly records of their grade dams by an average of 220 pounds of fat. That is, the increase from each of the daughters' grand record cow of her dam by \$400 in ordinary prices of butter fat.

By the use of yearling bulls the average yearly milk production of a California herd was increased from 3,115 pounds of milk to almost 10,000 pounds.

According to the records of a bull association in Maryland 21 cows averaged 3,890 pounds of milk and 219 pounds of fat, while their daughters by the yearling cow averaged 5,222 pounds of milk and 262 pounds of fat. The increase in fat is realized in better substance was 1,616 pounds of milk and 43 pounds of fat yearly for each daughter.

Records of many yearling bulls, taken from a survey of Lake County, Illinois, are shown in the following table:

Yearling bull	Milk of cows per year		
	lbs. of milk	lbs. of fat	lbs. of cream
Yearling, average yearling	25	541	4,200
Yearling 3 years or more	50	1,000	267
Yearling 2 to 4 years	121	2,000	221
Cows of Grade	214	3,400	193

\* This figure is for Sept. 1, 1925 pounds to three quarts 1.25 lb.



## The Story of My Experiments with Truth

(By M. K. Gandhi)  
PART IX—GRAPHER SCHOOL

### Literary Training

It may seem in the last chapter how we provided my physical training on the Tinney Farm, and incidentally for the weekend. Though this was hardly done in a way to satisfy me, it may be obtained to have been more or less successful. Literary training, however, was a more difficult matter. I had neither the necessary resources, nor the literary equipment, besides which I had not the time I would have wished to devote to the subject. The physical work that I was doing had to leave me thoroughly exhausted at the end of each day, and I used to leave the classes just when I was most in need of sleep and, hence, therefore, of my being fresh for the class. I could with the greatest difficulty keep myself awake. The evenings had to be devoted to work on the lamp and domestic duties, at the school house had to be kept after the midday meal. There was an after-noon available for the school. We gave three periods at the most to literary training. Hindi, Tamil, Gujarati and Urdu were all taught and classes were given through the remainder of the boys. English was also taught. It was also necessary to instruct the Gujarati Hindi children with a little Sanskrit, and to teach all the children elementary lessons generally and arithmetic. I had undertaken to teach Tamil and Urdu. The little Tamil I knew was acquired during voyages and to pill I had not any beyond Pope's excellent Tamil Tamil book. My knowledge of the Urdu script was slight; I had acquired on a single voyage, and my knowledge of the language was confined to the Hindustani Province and Arabic words that I had learnt from contact with Muzaffar Purachi. Of Sanskrit I knew no more than I had learnt at the High School, and even my Gurmukhi was no better than that which one acquires at the school.

Such was the capital with which I had to carry on. In periods of literary equipment my colleagues were not better than I. But my love for the vocabulary of my country, my confidence in my capacity as a teacher, as also the ignorance of my people and, worse than that, their ignorance, stood me in good stead.

The Tamil boys were all born in South Africa, and therefore knew very little Tamil, and did not know the script at all. So I had to teach them the script and the rudiments of grammar. That was very simple. My people knew that they could say they had me in Tamil conversation, and when Tamilians met knowing English came to see me, they became my interpreters. I got along readily, because I never attempted to disguise my ignorance from my people. In all respects I showed myself to them exactly as I really was. Therefore in spite of my admitted ignorance of the language I never lost their love and respect. It was comparatively easier to teach the Hindustani from Urdu. They know the script. I had simply to attention to them on matters in reading and to express their hand-writing.

These experiments were for the most part unrecorded and unwatched. But I kept in the course of my

work that had very little to teach them, beyond showing them from their lessons, and repeating their studies. As I was content with this, I could well do with boys of different ages, and teaching different subjects in one and the same class room.

Of textbooks, about which we had no work, I never felt the want. I do not even remember having made much use of the books that were available. I did not find it at all necessary to load the boys with quantities of books. I have always felt that the best textbooks for the pupil is his teacher. I remember very little that my teachers taught me from books, but I have ever got a clear recollection of the things they taught me independently of books. Children said it took years and with less labour through their work than through their eyes. I do not remember having read any book from cover to cover with my boys. But I gave them in my own language all that I had digested from my reading of various books, and I can say they are still carrying a recollection of it in their minds. It was useless for them to remember what they learnt from books, but what I imparted to them by word of mouth they could repeat with the greatest ease. Reading was a task for them, but listening to me was a pleasure, when I did not bore them with letters to make my subject interesting, and from the questions that my talks prepared them to make I had a measure of their power of understanding.

[Translated from *Khargharia* by M. D.]

### A Call to India's Future

Shri Ram Chandra Das has received a call from America chiefly for the purpose of conferring the masterful award by Mrs. Mayo's successful and brilliant profession. His writing contributions in India can possibly provide the material basis for that masterful award who has the ear of a gallant public everywhere for and living on tradition. No certain American can possibly be taken by Mrs. Mayo's successful career. The intensely studied American does not need any initiation. And the general public that has been already affected by Mother India will never mind the relationship however hitherto allowed in India. The idea therefore has been largely received in America of bringing out Gandhi Devi on a touring tour. In view of reply to Mother India, if Gandhi Devi could respond to the invitation, her visit is likely to make more at least of the material thought by Mrs. Mayo's award. That the Indians would draw morals wherever she goes and national a political and spiritual learning need not be doubted. This is an era by the mouth of her eloquence to cooperate American businessmen on the expanded South African and open the way for the Grand Tamil Conference, and finally for the great work that the Right Honourable Shri Ram Chandra Das is doing in South Africa. Let us hope that the way would be clear for her to accept the invitation and that Dr. Das would be able to spare her for the future mission that seems to call this gifted daughter of India.

M. K. G.

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# Young India

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## The Story of My Experiments with Truth

by M. K. Gandhi

PART IN—CHAPTER XXIV

### Training of the Spirit

The spiritual training of the boys was a much more difficult matter than their physical and mental training. I asked British and foreign books for the training of the spirit. Of course I had of my own reading should be supplemented with the elements of his own culture and have a general knowledge of his own country, and therefore I provided his such knowledge as best I could. But that, to my mind, was part of the intellectual training. Long before I understood the education of the youngsters of the Tolstoy Farm I had realised that the training of the spirit was a thing by itself. To develop the spirit is to build character and to gain a knowledge of God and to have self-realisation. And I held that this was an essential part of the training of the young, and that all other training without culture of the spirit was of no use, and might be even harmful.

I am familiar with the supposition that self-realisation is possible only in the fourth stage of life, i.e., anartha (renunciation). But it is a matter of subjective knowledge that those who take renunciation in the worldly experience will be the best stage of their life, since not self-realisation but self-realisation is a natural possible condition, being in a better or the worst I have a full realisation that I will have self-realisation. I was teaching, i.e., in 1911-12, though possibly I should not have been surprised that a rational being.

Now since we had spiritual training to be given I made the children managers and room-keepers, and I read to them from books on moral training. But that was far from satisfying me. In 1922 some one showed interest with them that it was not through books that we could impart training of the spirit. Just as physical training was to be imparted through physical exercises, and the intellectual through intellectual courses, even so the training of the spirit was possible only through the exercises of the spirit. And the exercise of the spirit mainly depended on the life and character of the teacher. The teacher had always to be master of his own mind, whether he was in the world or in the forest. It is possible for a teacher situated miles away to effect the spirit of his pupils by his way of thinking. It would be all for me, and I was a fan to teach my boys to tell the truth. A success of a teacher would never depend on making his boys

truthful, and it stopped to self-realisation could be in truth, his pupils the value of self-realisation. I was therefore that I must be an eternal about justice for the boys and girls living with me. They had become my teachers, and I learnt that I must be good and (or) straight, if only for their sake. I may say that the following discipline and training I imposed on myself at the Tolstoy Farm was mostly due to these two reasons.

One of them was self-realisation to have self-realisation. On one occasion he took me very seriously. I was surprised, I almost panicked my boys, but that time I was very angry. I had a quarrel with him. But he was stern, and even tried to overwhelm me. At last I pulled up my soul, I held my head and delivered a blow on his nose. I remember, I could not, and I thought, he would be. They were an already used experience by that time. The first time we had fought in the Tolstoy Farm, and it was because the fighting was painful to him, he would not have been so punished, but I had no luck in that time, only being a really little piece of my own life. But the incident my own to being drawn to the end of my life. Now I remember that incident did be finished me. But I still regard that incident. I am afraid I continued before him that day, and the spirit, but for long time.

I have always been exposed to corporal punishment. I remember only one occasion on which I probably panicked one of my boys. I have therefore never until then any been able to decide whether I was right or wrong in using the whip. Probably a fair judgment, for it was compelled by anger and a sense of justice. But it has an experience of it, and it is certain I should have considered a warning. But the matter in this case was mixed. The punishment of the whipping and might be a lesson in self-realisation. I do not know how that sort of punishment would be the teacher to question the punishment. One might have thought that I should have shown great disappointment. But the teacher's duty was maintained before the duty of a teacher to the people. Cases of punishment on the part of the teacher were rare, but they were never to be forgotten. There is no substance in the teacher's training in the boys and girls, and we had a very well-remembered letter and letter the power of the spirit.

(Translated from Sanskrit by M. B.)

## The Week 'The Four in Spain'

For over a year, practically, we have been leading worship from here to there, and it was with a positive feeling of relief that we returned to the Ashrams. Thanks to the decision of the All India Episcopate's Association, the worshiping hours at Delivray and March have been for the time being cancelled, so as to give Geoffrey an unbroken period of quiet time at the Ashram.

The quiet time, however, does not mean lack of work. It is a time of 'self-enlargement from responsibility' of co-operation with the leaders of the Ashrams and of self-education. Among the many problems that we have to face in the Ashrams are a kind of inertia, which tends to rapidly evaporate just after the end of the week week. Decisions have been considered as to the manner and the means of procedure, and one of the most means suggested is protection from co-operation with the help of a cooperator. "How can all afford a cooperator?" Geoffrey seems to have asked the question, who said there was one. That is keeping the body properly covered, and connecting the feet with Karmasari. Geoffrey generally met the cooperator, but as soon as he saw that there was a poor man's remedy. He asked the one to be removed and has been consulting his love with Karmasari all before had time. "The poor is proud" of the bystanders are not the poor who cannot afford a thing, but those, who, affecting the thing they themselves do not because the poor cannot afford it.

Another real trouble was terrible situation occurred during the same week. "I have to go a year this evening as cooperator of a body of which three of us have no word share," said Geoffrey at one of our prayer meetings. "Oh either my share is the biggest because as I, to the head of the Ashrams, am expected to be much more regular than any one of you." Many of us could not imagine what he would be. But he insisted it be what had, so he is going to describe his capacities, as suggested above. Those who have seen Geoffrey's work in the Ashrams will remember that between the wall which faces the river and the wall there is a place of labor work. It is meant for cooperator, but it also lets in the one's eyes caught on Geoffrey's face. So he asked one of us to put something there as a screen. This screen what another was immediately brought in the presence with a board. He anxiously thought a shorter would be better than a screen, and asked if Geoffrey would like it. Geoffrey agreed, but says after the capacities begin his work, he seems to have perceived that he had not done the right thing. So he began to think about the first and the friends who had been chosen in the Ashrams, then the labor where he works every evening for half an hour, and finally the prayer meeting. "Now this is not what we who are obliged to justify say do. It might be here mentioned in the fact a piece of cardboard or a piece of cloth would serve as well as the shorter which even a couple of ropes and three beams below in the caption. The cardboard or the piece of all cloth would have not working and any one could have had it there with a couple of nails. It is in these simple little things that our creed is tested. The Kingdom of Heaven is for those who are poor in spirit. Let us

remember here at every day to realize our poverty and walk in the spirit of the poor and try to be truly poor in spirit."

### The Humble

We have been every morning and evening, and usually it is Miss Elliott, our music teacher who conducts the prayers and sings the hymns. During the absence of Madras, however, Priscilla Compton, who has a proficiency of Baker's organ, had been conducting the prayers, and one morning he gave a very warm song which none of us had heard before. After the evening prayers Geoffrey asked the children if any one could say what song they had heard in the service. None of them could say, and then gave Geoffrey an opportunity of giving us a brief notice on prayer and on the song itself. "Well, I do not remember the exact words of the song," he said. "But we can begin the beginning of the song. It is not only the words but the intention that has been knowing me the whole day. You do not come in prayer to learn to think, or to obtain the result or that man's action, but to say that you are very glad you are the day something from what you have to guide and inspire you of all your action. It is not that we do, all our prayer would be the resulting labor of a willing symbol. What a great song was indeed! Karmasari in his hymn telling me has described the essence of the humble. It is not he that makes himself, but he that humbles himself that did on God, men had. We have to be humble like the man and not proud like the scribes." Did I give the song itself?

"Only in who humbled himself will find the Lord."

"It is in us we are going to be women with some joy, and asking for the child from Him."

"That which is in us is the justice, unless he has it who very has power for day. When and then only can it be in for the world."

"The scribe will try to give to you up the grace of their wisdom in grace of mind. But we are will only pick them up. Humble myself a scribe."

"For in who humbled himself shall be exalted. But men know for who humbled himself shall find God."

### Cooperator

The evening talk, whereas the great one, is devoted to topics relating to the everyday life of the members. The morning ones are almost always about some thought or action from the Gita. No abstractness, however, just a few words as necessary as the chapter recited, its work as a part of approach to the chapter. For instance—"Chapter Nine contains what I would describe as the loving labor for an affected service—affection not only with physical life, but with all of the spirit. The chapter contains the promise of God to all strong workers, say even in things who may be 'born from the very word of God.' Those who turn in their shall have no more to give. The chapter also shows that the Gita was written when circumstances had ceased to exist or to produce pain, and had come to pass, as it does today, a characteristic of God and love. Let us begin that, and remember that the promise is given to all—'Oh Sufferer'—even if they be slumped to the. And when we are all prepared on this, more or less, who dare call the name of Christ?" By this chapter, even the people, having Mr. says the Lord,

but let it not be understood to mean that our men will be washed away by merely trusting Him without working. Only he who struggles hard against the influences of every demon, and turns to trust and grief to the Lord, will be pardoned.

Again, Charles Elwell and Taylor: "When we were recently taken up to God, then this glorious vision of His multitudinous manifestations, and having thus prepared us for His love, the Lord gave us the message of peace in the seventh chapter which is so brief that any one can perceive it is necessary to call it to his aid to remember it well."

Charles Elwell and Taylor

"Chapter fourteen, and the blessed doctrine of the kingdom of glory revealed us of Henry Drummond's book I read about 20 years ago—*The Natural Law in the Spiritual World*. This book was marvellous but they have been broadly disfigured under these hands. The first chapter described the laws to which man is subject and the ultimate destinies. Furthermore the Perfect Man. The 'essence of man' is what we have to learn from these chapters. There is no man who is created exclusively by one of the three governments, royal or human. We have each of us in this in a state in which we are governed predominantly by the natural principle, and at last we rise beyond the three and are 'Perfect Man.' I can think of no Scripture from the physical world. Like water, which in its still state remains on the earth's surface around and it is carried into streams. But once it is carried into streams it flows up in the sky where at last it is transformed into clouds which drop down as the form of rain and finally fall down the earth. We are all like water, we have to move so to reach ourselves that all the eye is in the garden and we emerge in the future in the second part of all."

### The Essence of Forgiveness

One of the conditions for the Ideal service was to see things with his own eyes. He said he was very much pained to see, and he wanted to change himself with fasting: "I love you," said Charles, "but fasting is not always a pleasure for me. Humble surrender to God is the only escape from me, and all human things when it is necessary to help that surrender is useless. I would suggest a better remedy. Go and apologise to the man you were angry with, ask him to forgive the person for you and do that. That will be much better explains the fasting." The crowd went and did likewise. But what should the man who has been wronged do in this case? Simply forgive? Forgiveness, we have been told, is the essence of the law, but what is that forgiveness? Pardon? Taking the man by the hand? Is that the meaning of forgiving and so on?

This was the subject of a talk one evening and I summarised it briefly: "The talk of peace and forgiveness has been the theme of our national life. Forgiveness is a quality of the soul, and therefore a positive quality. It is not negative. 'Compassion says,' says Lord Krishna, 'is my message.' But what is that 'message?' It is a positive quality and means the supreme virtue of charity or love. You must be ready to take anyone's blame which must require itself to your going to the angry man, understanding him, the state of his mind, making sounds if you have

given your share for offence and then bringing him to him the state of his mind and comforting him. And it is wrong to be proud. This consciousness of the quality of the soul, and deliberate exercise of it, should not only be the man but the surrounding atmosphere. Of course only he who has that he will receive it. This law can certainly be cultivated by constant striving." M. G.

### Myra Government's Khadi Centre

The Myra Government have taken an important step in Khadi production and have started work in real earnest at a centre called Dandapat, taking advantage of help from the A. I. S. A. in regard to workers and plan of work. Mr. Rajagopalakrishnan has received a letter from one of the workers from which the following interesting account of progress of work is extracted. It shows how easily Khadi spreads if the work is started on right lines in rural areas where the need for a supplementary occupation is keenly felt.

"100 women have received education from us at the slope of cotton or wool to buy the more than 100 others have been supplied yarn without having received any instruction. The average holding of such women is Rs. 1. The spinning time has increased to the extent towards Gandapat. Think up to some three miles north of Dandapat. The Dandapat spinning circle has now developed into an ellipse which necessitates the opening of a second spinning line, also it is difficult to keep the balance. Two thirds of the quantity of yarn that is being collected are spun into Dandapat from an area which had never been thought of by the founders of this circle. In fact, if anything like a survey had been effected before starting your Dandapat on the ground, they should have found the correct connection between Dandapat and Gandapat. By all this encouragement cannot be afforded, gradually."

"The following statement will explain the present condition of the work."

As on Dec. 30th, 1917 on Dec. 30th

No. of villages to which we have extended our operations	25	40
No. of spinners	135	450
Yarn produced	Rs. 105 (Rs. 210)	Rs. 360 (Rs. 720)
Cloth produced	Rs. 140 (Rs. 280)	Rs. 540 (Rs. 1080)
Weekly meetings of spinners	2-3-0	
Weekly meetings of weavers	3-4-0	

"We have not yet made suitable arrangement for spinning. This hinders the immediate spread of our Khadi. We are trying to get over this difficulty."

"Cotton has never been and will never be a money crop in this area. There is no extensive cultivation. Next year every woman is sure to spin her own cotton or last her spindle and her loom into cloth. With the first weavers will spin their own cloth, the seed cotton will also also better which follows the Government's lead. I do not know whether Nandapat (later and Nandapat Khadi) will appeal to the men of the Bangalore folk in the same degree."

"We are going to Gandapat now in a couple of days and we shall report after a week."

M. G.

# Young India

## Independence - Swamy

(By H. K. Goel.)

It is said that the Independence resolution is a bridge across to Lord Irwin. If this is a serious contention, we have little notion of the sense in that we should make it the appointment of the Statutory Commission and the arrangements attending the re-appointment of the appointment. The act of appointment needs, for its success, not speeches however brave they may be, not declarations however brave they may be, but corresponding action adequate to the act of the British Minister, his colleagues and his followers. Supporting the Congress had proved an excellent alternative but had just made a bonfire of every part of foreign rule in its proceedings, and refused a like performance on the part of the chief nation, it would have been some success, though hardly adequate, to what the act of appointment means. If the Congress could have brought about a crisis of every Government employee beginning with the Chief Judge and ending with the petty peon, and excluding soldiers, that act would have been a first stepwise success. It would certainly have disturbed the comfortable equilibrium with which the British ministers and those concerned are looking upon all our affairs.

It may be said this is words a counsel of perfection which I should have in my capable of execution. I do not hold that view. Many Indians who are not speaking today are undoubtedly preparing to do so some day for the happy day when every Indian man maintains the system of Government which holds the nation in bondage will leave the degrading service. It is contended that it is wrong, it is unethically wrong, to outside the range which one is employed for action. More have spoken without action in history of nations great. And the accepted speech that is history when in 1820 George Lewis in work imprisonment for every speaker. Speech is necessary for those who are dumb. Restraint is necessary for the province. The English administrators still do for our speech and occasionally deny it, that with their contempt of our speeches and thereby tell us more effectively than by words "and if you dare." Will we then take up the challenge every single threatening speech or gesture of man in its way across a frontier, an admission of contempt. I have seen politicians in class against freely with only to provide which for their parties.

However the independence rally has become a goal of course to everybody alike, that some English has done? Do you consider that goal to what is other people or to what they wish? I submit that if it is a goal, it must be defined and pursued irrespective of the act of those of others.

Let us therefore understand what we mean by independence. England, France, Spain, Italy, Turkey, China, Japan have all their independence. With

independence do we want? I must not be accused of leaving the question. For if I were told that it is India's independence that is desired, it is possible to think that we too persons will give the same definition. The fact of the matter is that we do not know our desired goal. It will be determined not by our definitions but by our acts, voluntary and involuntary. If we are wise, we will take care of the present and the future will take care of itself. God has given us only a limited sphere of action and a limited time. Soldiers were the day is the good thereof.

I submit that Swamy is an all-arounder goal for all time. For the English-ruled India often unconsciously take the terrible mistake of thinking that the independence of England-speaking Indians is the whole of India. I defy any man to give for independence a common Indian goal intelligible to the masses. Our goal at any rate may be known by an independence goal understood of the three hundred millions. And we have such a goal at Swamy that need in the name of the nation, by Dattabhai Naik. It is infinitely greater than any political independence. It is a vital goal. It has been sanctified by the wide sacrifice of thousands of Indians. It is a word which, if it has not prevented the constant course of India, has at least got the proper currency of any other word. It is a challenge to replace that word by a foreign importance of financial value. This independence resolution is perhaps the final reason for conducting Congress proceedings a Hinduized and that done. No inquiry like that of the independence resolution would then have been possible. The most violent speakers would then have announced the more meaning of the word Swamy and attempted all kinds of deliberate glories and indignities. Would that the independence would profit by their experience and make themselves to work among the masses for whom they have freedom and when English speech in its ordinary to us for in some meetings such as the Congress are concerned.

Finally I come out for 'independence' which I do not understand, for I long for freedom from the English yoke. I would pay any price for it. I would accept death in exchange for it. For the English part in the past of the people. Anything would be better than the long death of a whole people. This sacred rule has not only saved the life but materially, morally and spiritually. I defy me in few years during justice and freedom both. I have just now been arrested. Once, this rule is being my own conscience for its noble resistance. I have a number of adherents, meaning that in the district of Khairat acknowledgment of acknowledgment of crimes are being heard from the people justly in the past of the present. The unparalleled acknowledgment of this rule has done for the Rajas and the Ministers who, unconfessed accomplices, are faced with their subjects to do. In order to permit an unconfessed confession this rule regards no means for means, and in order to keep those hundred millions under the heel of a limited Congress a crime a military expenditure which is keeping millions in a state of non-resistance and polluting thousands of millions with unendingly fight.



But my creed is not violence under all circumstances. My method is conciliatory, not coercive, it is self-relying, not the suffering of the weak. I know that violence is to be avoided. I know that a whole people can adopt a violent attitude as an end and without understanding its philosophy. People generally do not understand the philosophy of all their acts. My ambition is much higher than independence. Through the independence of India, I seek to deliver the revealed wisdom from the earth from the materialistic hands of Western civilization in which England is the greatest power. If India succeeds, as it can succeed, England is not because the predominant power in a world unrecognizable in which England can have the privilege of becoming a partner of the chosen India, but the right, if the only means, of bestowing the predominant power by means of her wisdom, practical politics and culture inherited for ages. This is my task I know. For a better India is upon us, more the world and peace under more is certainly an imperative. But in explaining my strong opposition to this way for independence, I can no longer hide the light under a bushel. Mine is an unshakable work being for and worth doing for. In no case do I want to recede beyond to a state beyond that the land for lack of consciousness. It is inevitable out of experience that I oppose independence as my goal. I want India to come to her own and that state cannot be better defined by any single word than Swaraj. In contact will vary with the subject that the nation is able to get forth at a given moment. India's coming to her own will mean every nation doing likewise.

### Taking national liberty

A Hindu friend writes:

"I am anxious towards a writing from the Great Observer of Bharat wherein you will find your name among others and in support of such ideas ought to be popularized and sold through the medium of mass advertisement.

"I can hardly believe you could have spoken in such an appreciative of the medicine, medicine, pills or potions of the pharmacy in question.

"I hope you would write to Shree Jeeva about this matter."

I have seen the advertisement too. It is being an editorial liberty with my name and I doubt not the names of other leaders. It is remarkable the freedom these pharmacists take in order to find buyers for their wretched wares. In my opinion the use of names of persons without their permission is an abominable practice in law. Even as a newspaper I may not use the pictures of the King. I must be satisfied with winning the public regard, being misled by the use of my name in connection with any drug whatsoever. My disbelief in drugs as proved to be wrong is ever notwithstanding the way limited use by me in certain times of me as was comparatively harmless and well-known sleeping drugs and poisons. I have no desire to see pharmacists multiplied in the nation. I would rather see people freed from the slavery of drugs.

### Madras Khadi Exhibition

(By H. K. Dhanoo.)

Mr. Prasad being in Madras during the Congress week, I wanted him to visit the Khadi Exhibition and give me his criticism. He has now sent me a letter from which I take the following extract:

"I find myself unable to give you any real criticism of my views on the Exhibition, first, because I was there for short a time, secondly, because there was no adequate guide to the work, and thirdly, because of my defective knowledge of the subject. The following notes however serve satisfactorily. The one was that, except to the heavy party headed by an open ditch in which either running or stagnant water stood. The atmosphere was not very comfortable. Owing to the open nature of the Exhibition, dust must have frequently swept over both visitors and wools. Because of the very nature of the Exhibition and the strong sunlight, there could be very little display of goods and therefore there was not much to catch the eye, unless one specially looked out for particular things. I think that this is a distinct defect, when so much as the country depends upon an appeal to the eye. The usual programme, through shows, displays and so on, was good, but might have been and might be considerably better. The samples the typed and the large the table, the more common with the ordinary.

"Again, I think it would have been better if products had been arranged according to kind, that according to district, if it had been possible. Thus, plain cloth all together plain black printed cloth, black, cambric, cloth, silk, dyed cloth, silk, and so on. This it would have been possible better to compare the things from different areas, and one could better have judged where one district excelled and another lagged behind.

"On the other hand, I found an immense advance in quantity and quality of production from what I had been led to expect. There was a remarkable variety of product, both in quality and in kind, and this seems clearly to indicate that the demand is growing and is being supplied. By the way, I hope that indigenous vegetable dyest will be encouraged to the exclusion of imported artificial ones. I was told that khadi did not take vegetable dye as well as the latter.

"I am sure that Khadi has come to stay, but I believe that it is only by encouragement from the higher classes that the popular will take to it generally. The only way to get the higher classes generally to interest themselves in the matter is to purchase and well-known are not often but it is to give them financial and artistic fringe of good quality from their point of view. I don't believe they will adopt mass, except voluntarily and to please you. Unless Khadi can be so cheap, so good, so satisfying for all needs, as the machine product, you will have a heavy fight except as far as you are content to limit a cottage industry for self-chasing against its competitor.

"There are two thoughts--that you will probably not rightly demand in the exceptional case of an organized and disciplined manufacturer--as it is not as I pointed to and you there, there they are."

Though the situation is not a completely open one, it will be useful in the comparison of future exhibitions. I do not think the very first exhibited calves will see pasture. Kneal values they have if applied to them in the same sense as machine-made cloth is in jeans, quality, durability, etc. What they do expect is a pasture suitable in quality that suits both, they are gladly paying extra cost, and are by no means satisfied in quality with machine-made cloth in point of quality.

The knowledge that Kneal supports the point of the fact who would otherwise be without such support is a great determining factor with the educated and well-to-do classes in buying Kneal. The fact of credit is no reason for Kneal producers to be taken as their attempt to improve the quality. Indeed the advance made in this direction is highly encouraging. The workers are not going to be contented with anything less than the excellence that Kneal and when there was no machine-made cloth and which no worker has been yet able even to equal.

### The Royal Road to Cow Protection

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Essentially they are very anxious to leading their cows in America. Feeding is no less important than breeding in delaying. The cows should not only be well-fed, but should also be balanced, that is to say, there should be a proper proportion between the pasture on one side and the concentrate and fat on the other.

Col W. Layton and Paul S. Peasey in their useful volume on "Dairy Cattle Feeding and Management" describe two experiments showing the effect of good feeding.

A herd of eight cows was kept under observation by Royal Experiment Station on farms during one year. The next year the same animals were kept at the Station, where a good feeding system was established. The following table shows the effect of proper feeding on ordinary cows.

Cow Number	First Year	at Station	average per day, last year	average per day, last year
1	4,004	4,092	27	40
2	4,322	4,085	21	35
3	4,447	4,155	27	40
4	4,157	4,174	27	40
5	4,007	4,070	21	35
6	4,055	3,964	27	37
7	4,157	4,331	35	55
8	4,450	3,961	21	37

A similar experiment was undertaken by the New York Experiment Station. A herd representative of cows on the farms near Cornell University was selected. One year the cows were fed and handled by their respective owners, records however being kept by the Station. The following year the records were kept in the College and fed balanced rations. The following table shows the average weekly production during the two years and the percentage increase.

Cow Number	average Weekly Production First Year	Second Year	Percentage of increase
1	39	112	29
2	31	124	40

3	52	170	44
4	36	133	37
5	30	121	33
6	46	128	41
7	129	179	41
8	111	146	31
9	31	126	30
10	30	137	35

IV

There is much more we may learn from the United States, but we will touch no point further and then close.

The American cow owners with the greatest care and study do it in the soil under the best conditions possible. Besides all the American Experiment Station records a return of from 4.7 to 11.4 per cent when the applied manure is the soil, this figure representing the actual increase in crop produced in two seasons, two years. Wheeler of the Prairie Experiment Station reports that "manure applied at a second rate will produce crop increases equal to 1.2 to over 1.5 per cent of manure according to the fertility of the soil and the crop grown. The average return on the seven fields reported has been 9.1 per cent of manure applied. Experiments by the Ohio State showed an average value of \$1.30 to the ton of manure."

This is Secretary's summary of studies on the essential value of certain of such cows, showing the relative of feeding to manure value.

1. The best response is of the nitrogen,  $\frac{1}{2}$  of the phosphate and, and  $\frac{1}{2}$  of the potash of the feed.

2. The water content  $\frac{1}{2}$  of the nitrogen, shown as phosphate and, and  $\frac{1}{2}$  of the potash of the feed.

3. The milk contains less than  $\frac{1}{2}$  of the nitrogen,  $\frac{1}{2}$  of the phosphate and, and 1.1% of the potash, is less than  $\frac{1}{2}$  of the essential value of the feed.

4. When the cows are allowed to waste, more than  $\frac{1}{2}$  of the feed, or 50 per cent of the essential value of the soil and liquid manure, is lost.

Prof. Elliot gives the following table showing the amount and composition of manure returned by a 1,000-pound dairy cow as well as the value of the manure at 12 cents, 4 cents, 2 cents and 10 cents respectively for a pound each of nitrogen, phosphate and and potash and a limited amount of organic matter.

	12c	4c	2c	10c
Manure produced per year	3,000	10,000	20,000	25,000
Potash dry matter contained	300	1,000	2,000	2,500
Potash of nitrogen	24	80	160	200
Potash of phosphate and	100	330	660	830
Value plant nutrients	\$12.00	\$11.20	\$20.70	
Value of organic matter	1.25	7.20	14.50	
Total manure value	11.75	18.40	35.20	
Value cow and manure	3.00	2.25	2.90	

This shows that the value of manure increases by the most valuable fertilizing constituents of the manure. The value though less than half of the feed in weight contains practically the same amount of nitrogen, and of the total of 112 pounds of potash returned, a little less than two thirds (80 pounds) goes off in the manure. The value of plant nutrients present in the manure is \$12.00 as compared with \$12.10 for the feed,

and can test all liquid manure but a total value of \$400, or \$1.50 more than a ton of cow dung. Hence the importance of preventing the loss of this valuable part of the excrement.

The New Jersey Experiment Station found that when solid cow manure was exposed to ordinary weather for 100 days, it lost 37.6 per cent of its nitrogen, 54.7 per cent. of its phosphorus acid, and 67.1 per cent. of its potash. Mixed dung and straw lost on the same time 51 per cent. of its nitrogen, 31.1 per cent. of its phosphorus acid, and 41 per cent. of its potash. Over one half of the total value was lost in less than five months' exposure to a steady weather. The loss is further lessened even more by the leaching of the manure which amounts to \$11.25 per year. These losses, especially of nitrogen, are partly accounted for by leucodermis which eat the nitrogen first and make the other constituents more soluble. The advantages of covering manure were demonstrated by the results of an experiment at the Cornell Experiment Station. Five tons of cow manure was packed tightly in a bin and exposed to the elements from April to October. The losses during that period amounted to 49 per cent. in total weight, 41 per cent. of the nitrogen, 19 per cent. of the phosphorus acid, and 8 per cent. of the potash.

VALIE GOWINDJI DESAI.

### Maharajah's Penance

(1874-8)

[One of Maharajah Raghunathprasad's activities seems to be to write leading stories for *Pravak* India. The one that follows has like all his stories a moral behind it. This one is an 'unbelievable' story. Why it such a true story? 'unbelievable' heart! H. K. G.]

A group of children were playing, watching the monkeys in the village bazaar-like bazaar. It was large for the younger boys. But to the smaller children and to the monkeys the bazaar was not watched with flight when under the monkeys or the boys seemed to get the upper hand. But the noise cheered up the monkeys, and the game went on a long while.

A child cry was suddenly heard from an extreme corner and they rushed to the spot to find little Mahadeva the favourite of the village family attacked by a powerful monkey. The lion was a monkey whose little one had been climbed and having dropped from the tree, was caught by Mahadeva. The innocent brother spring at the boy and held him tightly by the throat after causing fearful pain to his face and arms.

"Let go! Let the young one go!" shouted the other children.

But Mahadeva was dumb and did not understand what he was told to do. None of the children seemed to go near, and many more terrible wounds were inflicted by the infuriated lion. Here, a Pundit boy, then rushed and pushed the little monkey from Mahadeva's hands. The lion left Mahadeva and spring at him. Man dropped the little monkey, drove at once, and took up a stick from the ground and held the lion, who then retired cowering his young son. When the little monkey was safe under the mother's belly, the man turned off and ran on the opposite branch of

the tree. Mahadeva was being caressed on the ground. None of the children was too frightened to do anything for the poor boy and they ran away to the village shouting the news as they ran, "Mahadeva is dead!" "The monkey has killed Mahadeva!"

Man, however, called his younger brother both, who was running away with the others.

"Do not bring news under this weather, Chhanna," he said, and sat down along the head of Mahadeva's feet.

The boy returned with a little water-pot full of water. Man splashed it on Mahadeva's face, which opened his eye. But the monkey crouched prettily.

"Come, Chhanna, get a hand and so shall carry Mahadeva to his mother," said Man.

2

Mahadeva's mother was a widow. Her husband died of a fever that raged for forty days without intermission, and so drugs that the village "Pundit" gave to no avail. She had left in God and took her for work coverage. She gathered the little monkey that her husband had left in the shape of a domesticative lion to friends in the village, because she thought in a good nature who paid the rest regularly, and managed to keep Chhanna going. She got the child to school. There was an opening in a school in the village, and for the time being it was enough. At home, she told the boy the story of Rama and Hanuman, and stories from the *Mahabharata* also. It was also a trying thing for the young widow to lead her lonely life, but her shifting faith in Heaven and her religious practices helped her. It seemed as if God took care of her.

The last evening her hair and jewelry, and was near the bed, working, when it reached Man and Chhanna carrying Mahadeva bleeding and placed the before the maternal mother.

"What have you done, you wretch!" shouted the woman on the opening in the bleeding face. It was remarkable what a strong resemblance there was between the little monkey's frightened voice and the mother-monkey's cry in the maternal grave.

In a few simple words Man explained what had happened.

"And who are you, lady?" asked the woman with a smile of bewilderment sufficing her face.

"We are parents boys, mother," they called answering.

"Parent level!" she exclaimed forgetting everything. "How dare you come into the house? And you the beggars! Oh God! How shall I be saved!"

And she picked up a heavy dagger and threw it at Chhanna. Man rushed between and received the blow. He fell down hurt. Chhanna ran out with a cry.

"The tiger has killed my house and my fire-place, and he is attacking my shrine in the village," the woman cried in utter horror.

Man got up, and heading on held the injured leg which was pulsing badly, he said to the woman.

"Mother, I saved your son from the big monkey which would have torn him to pieces, and you have broken up his life!"

"You and your monkey he demand! How shall I be saved from this disaster? You have ruined my house, you whose very shadow protects. And who

the kitchen and workshouses? Oh, Rama, oh Krishna, oh God, save me, have pity, I want the difference!"

Mad was still rubbing his leg and shaking them.

"Get out, you scound," the women shouted and shut the another door with a click. The post boy pulled and rushed out into the street.

There was a crowd gathered in front of the house by now.

"Parish boys have entered the house!" the people shouted in amazement.

At a distance, at the head of the street, was Mad's mother yelling out that her children might not be killed.

### III

It was a couple of years after the last event, Mahabharat had grown bigger. He was going to the middle school in Kumbhagar two miles away. There were two other lads going to the same school from Yalambhat and in three was company. The morning had been almost foggy, but for a big sun left on Mahabharat's face.

Mad's mother never forgave him for entering on a high caste boy's affair after being to go into a Brahmin's house. All her subsequent dis-astress was plenty—she insisted to this end of great luxury. The girl had earned money and offered three paise on three consecutive years to Marjapat at the annual festival and bought the finest clothes to keep. But she duty would not relax. Her husband's vote in the body sleep from being weakly become daily. As poverty and hardship increased, the habit grew worse and worse. Sometimes even when she made by selling luggage, wandering the whole morning from early dawn to the sunset length to gather them, was taken away by the men to the great shop and the children would go without food. He would come home broken and able to be fed and having nothing ready would beat the poor women.

"Mad, Chintan, my lads! Don't cry," she would say as she sat being tormented. "We shall go away to Kandy when the men next comes for taking cattle. Let this house perish here in the body sleep!"

The rules failed that year, and the fields were all parched and desolate. There was no work anywhere for the poor folk. It was a hard time for all, but the lot of the Parvati and the Chintan was too terrible for words. The kungals came to work labor for the plantations. He was welcomed as a deliverer by the starving families.

"They have come to steal and kidnap ignorant folk," said the headquarters. "They desire the miserable people with their promises." But numbers of unfortunate men and women, gladly went away with the kungals. Mad's mother, too, found her relief. She took away her two kungals. At that the husband was to be fed behind. But at the last moment he too went, promising he would never touch their spot.

### IV

Three more years passed away. Mahabharat finished his lower school course with credit. The boy loved his mother dearly. "I must go and tell her the news at once," he said to himself, and would not agree to the proposal of some of his school-fellows to go to the neighbouring hill-temple and spend the day there.

"Don't be a girl," said a big boy. "Mahabharat, you must come with us. I shall go with you to your village tonight to keep you company if it should be late. Do come."

"Yes, yes!" shouted half-dozen lads. So Mahabharat and he went, and they had the picnic.

It was a festival day and crowds of pilgrims had come. It was great fun for the lads. They explored themselves thoroughly. One of them was the son of a rich cotton merchant who dated to his lad, and he had a foreigner with all to himself which he could spend on his mind. They laughed and roared and wandered about in the sun the whole day.

"I am very sorry, Mahabharat," said Mahabharat as they climbed down the hill.

"There is no water anywhere about here," said the boys.

"Nonsense," said the big boy. "There is the Mahabharat pond here, don't you know?"

Soon enough, there was a pond at the spot near temple, behind a rock in which there was carved a large Mahabharat. The water was dirty, but Mahabharat was very thirsty, and he drank as he had never done before. A few minutes were spent there in drinking the fine big well of the water-pipe. Then they started. It was late and early dark when Mahabharat knocked at the door of his house in the village. The mother asked to open it as she heard his voice.

"I have been expecting you the whole day, my child," she said. "Why are you so late? We had said you would be here as soon as you heard school results in the morning."

"We went out to the hill-temple, mother. We had a picnic, all of us boys. I wanted to come early, but the friends would not allow me."

"Never mind, my child. What about the examination?"

"I have passed in the first class, mother, and that among all the boys."

The mother hugged him in her bosom and wept. She was full her temple, but a white-water like liquid!

### V

Why is the house desolate, — all within a few days of the great joy of the last season?

The story can be told in a few words. The very night when Mahabharat came home after the picnic on the hill, he fell ill. Something went wrong with his bowels. But they did not know it was cholera. The poor mother who wanted him sought the Indian doctor in a village home, where poverty and ignorance held sway, there is no hope for such people. The lad succumbed however, thanks to the attention of neighbours. But the women suffered severely until she could no longer move about and it was too late for any one to help.

"Oh my lad! Who will take care of him?" the good thing of mother, during one of the spasms. She stayed there week and week, both unattended, and she passed away in a few minutes.

(To be continued.)

To 'No Changers'

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# Young India

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## The Story of My Experiments with Truth

by M. K. Gandhi

PART IX—CHAPTER XXV

### Time among the Wheat

It was at Yashwantrao that Mr. Kalkretch drew my attention to a problem that had never before struck me. As I have already said, some of the boys at the Farm were bad and noisy. There were Indian, too, amongst them. With them my three boys were in daily contact, as also old other children of the same type as my own ones. This troubled Mr. Kalkretch, but his attention was centred on the propriety of leaving my boys with these noisy persons.

One day he spoke out, "Don't try of mixing your own boys with the bad ones that are opposed to us. It can have only one result. They will become discontented through this bad company."

I do not remember whether the question troubled me at the moment, but I reflect what I said to him.

"How can I distinguish between my boys and the Indian? I am equally responsible for both. The discipline have come because I mixed them. If I want to distance them with some money, they would immediately run off to Johannesburg and tell back one story or two. To tell you the truth, it is quite likely that they will find something better than by leaving some law that have led me under no obligation. That day, here I was up with a good deal of heavy resistance here, you and I were very well. But my day is done. I must leave these boys, and therefore my law the most work law with them. And really you do not want me to teach my boys to let them believe that they are superior to other boys. To put the same of superiority into their heads would be to lead them astray. The association with other boys will be a great discipline for them, and they will, if they are accord, learn to discriminate between good and evil. Why should we not believe that it there is really something good in them, it is bound to react on that character? However that may be, I cannot help keeping them here, and if that comes some day, we must run it."

Mr. Kalkretch's words had been

The result, I think, cannot be said to have been bad. I do not consider my own work any the worse for the experiment. In fact I can not but say that I gained something. If there was the slightest cause of superiority in them, it was destroyed and their hearts set only with all kinds of children. They were moral and disciplined.

This and other experiments have shown me, that if good children are brought together and left to run, and there are some among them, they will be better, provided the experiment is conducted under the best care of their parents and teachers.

It does not necessarily follow that discipline stopped up in concerned are good in all instances of circumstances. It is true, however, that when law and order of all kinds of discipline are kept and taught together the parents and the teachers are put to the severest test. They have continuously to be on the alert.

(Continued from Yesterday in M. D. I.)

### Ajmal Jinnah Fund

I have just heard from Mr. Jinnah's secretary, that he had been named as one of the 100 Honorary Members of the Ajmal Jinnah Fund for the purpose of giving the British Indian National Congress as a New Centre. It is understood that he had declined this Honour, but in writing, the report shows that the Fund has proceeded to be the increase of the 100,000 in the existing 70,000 of holding 100,000 and 100,000. It is not clear that he had declined to have his name added to my name. It is not clear that all those who receive the Honorary Members who appear of the plan of increasing the original amount with the National Congress for 100,000, to help the movement as if they were given 100,000 in the Fund.

In my humble opinion it is the duty of Hindus and Muslims who believe in the unity of the people of Hindustan to do their utmost to support the plan of the Jinnah, for it is their duty to ensure the stability of the Union, for a weak and divided Union is not a Union. I am thankful that the two communities are united for me. And of the non-cooperating without violence do not stand before for and India cannot only, nothing, she can do with. I hope therefore that all the forces of unity will identify themselves to the task.

There are today two hundred students working at the central Institute and universities in the city of Bombay. There are moreover in a night school which does nearly two hundred students. The Jinnah has a staff of twenty-five teachers. The highest salary being paid is Rs. 100, the lowest being Rs. 10. The size

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commonly before the Tribunal is to have valuations which would show just enough for the first month. The dividend estimated at 10% is Rs. 2,000 per month, the bonus paid is Rs. 400 per month, the total monthly expenditure is Rs. 4,500. The management of a week-day boarding house for 1,200 of Rs. 1,000. There is thus a deficit of Rs. 1,000. The management and what Hriday Sahasr was due. After the twelve months for the month, a 10% and 1% profit, enough to pay the debt, the deficit had to be met by the public. And the management cannot be considered having all the blame for a lack of its own. The subscribers will therefore be looking for the amount of dividend less or more than is expected.

Dr. Jaganath tells me that the Central Bank has generally refused to finance subscriptions for the Ajmal Jagan Trust and in such all attempts and debts as per or all as possible. The manager of the Trustee is Mr. Baldev Singh, Bombay.

Finally all questions raised will be laid by the manager on behalf of the Trust to trustees and will be given only after a proper treatment is passed on behalf of the Trust.

M. E. G.

### Capital Vidyapeeth Convocation

The Vidyapeeth convocation is about a decade or more of convocation, 10 primary schools having been established during the past year for their liability to comply with the opening and Khand conditions. The attendance of the Vidyapeeth has about a steady decline, from over 100 the number is now reduced to 10. It may be therefore appropriate to describe as a steady decline in attendance having but a few schools continue a few thousand boys attended in it and a college containing less than 10 boys. The 'intensity' of the convocation is an absolute zero upon its behalf in appearance of non-attendance, and we finally realize that as well the Vidyapeeth is necessary for non-attendance. Vidyapeeth therefore in the only course here in the country with a bit of respect. It mostly means a case of learning which was held from one to one million people. The term 'intensity' immediately into the mind thinking of the big foreign goods that has been experienced in India. If we speak of national business as a convocation, we are likely to forget the demoralizing condition of these foreign merchants and may see their business as our business and then be disappointed to find even to be small and unimpressive. But the impact that the Rajadars want, if a student a decade or convocation, should also with pride that it was the offer of national education that had enabled Vidyapeeth, India to carry on the marvelous experience of those who called. We wonder therefore that the following address of Bhabhabhai C. P. Anand who was invited to deliver the Convocation address clearly recalled the convocation. The address and address with which he read it least an added force to it.

"When the call suddenly came to me, through your Chancellor and Vice-Chancellor, to deliver this year the Convocation address at the Great Vidyapeeth, my mind was agitated in my mind, namely the shock that came to me at the unexpected death of Mahatma Ajmal Khan.

"He was one of the great friends I have ever had in my life. For nearly a quarter of a century we had been intimately associated together. Throughout the thought somebody floated upon me, that I could not better begin here to my audience today the essential qualities of Mahatma Ajmal Khan than by making the personality of Mahatma Ajmal Khan of India the centre of my subject.

"For it is almost a truism that education can never properly be studied in the abstract, as if it were merely a system. The best part of our education comes from the impact of personal character of the irreproachable age of youth. I have long ago forgotten the classical lectures that I attended at Cambridge, but I can more vividly remember, even today, the steady presence and childlike look of the Great Mahatma, the profoundest personal example of his own generation and the beautiful example of God. He made me, when I was a mere boy, the friend of his old age. To sit silently in his presence was the most impressive university education I ever received.

"Here, then, was I born to you, quite simply, even in a reflected light, the personality of Mahatma Ajmal Khan, which impressed me so much to what I could call the Indian side of my education? Let me try to do a few words. He wanted to see the true type of a great work. He gave to me, when I first came to India at the beginning of the present century, a very high ideal of what India stood for among the nations of mankind. He was the best of a life's education in India, with Mahatma of old India. Among the religious scriptures of the world, that have still within them, as our own times, the same living power to produce great personalities. India stands out in the respect of modern history. There are qualities in it, for character building, that are unique. They may be found, in different ways, in different countries and ages.

"In India, this Mahatma tradition had some unique elements which with Hindu ideas. A brilliant synthesis and synthesis. The singular perfection of the profile thought of India, India, Mahatma is parallel to the beauty of the architecture of the Taj Mahal. They represent a way of life, an intelligence that has penetrated the thought of a whole people. The more I study the Mahatma period, the deeper becomes the sense of the conjunction of unity between Hindu and Mahatma, atmosphere and psychology both religious India. But only have I been able to more than historically but also I have had the great pleasure to be able to see it accomplished among my own personal friends in India, of whom Mahatma Ajmal Khan was the oldest. The tradition has not yet passed away and in Dr. Jaganath, the President of the National Congress, the Indian Nation has rightly chosen, at this critical hour, the one man who could lead us forward into that future of freedom about which the Past cries that the country may come.

"Mahatma Ajmal Khan, from childhood onwards, brought about and had his being in the atmosphere of old India, with its customs and people business, its dignity and calm. It formed the atmosphere of his life was only history. It fulfilled, in modern life could do, his education, being less an innate reality

of sport, it made him, making me still less so him,—the perfect gentleman, loved by the Hindu and Muslim parts of Delhi as a leader and a friend. His father and grandfather had held the same position in the city. Often I have gone to see him and watched him leave after hours while he attended to the work and flying. The greatest of his gifts, Hindu, Muslim, Sikh, Christian, were alike regarded as his own children. There are some Indian Christians in Delhi, drawn from the depressed classes. I have seen them seated in that simple tent in Halim Agha Khan with the certainty that he would give as much care and attention to their sufferings as he would to the royal persons who used to seek for his medical aid. As I have watched him, the patient has come to me, from the Empire, of one about whom it was written: "When events were done, they brought to Him out of the city the rich and before and departed and He looked down at them." While I have seen Halim Agha Khan in his own home near the Chanderi Church, with the very present touch him, I have had the me cup in both all reverence the vision of the Christ.

"There was a dignity about everything he said and did. This was no accident to him, because his home, his religion, his social surroundings, were all of one piece. He was not puffed about, as he gave up, from one civilization to another, at one time had western, at another time almost violently eastern by nature. He was never thrown about by every passing fashion of the hour. His life grew steadily upward, like a tree, that with itself does not swing in western work. He was very deeply grounded in the tradition and culture of his own country. He had success, or he was very close, to the highest that Hindu and Islam had to give him, and he made use of them to the full. It happens, as it were, the way out of himself, I was too defenceless, down from without and also working from within.

"Here, I think, is the reason why Halim Agha Khan became one of the strongest supporters of Indian National Education,—education, that is to say, rooted and grounded in the very soul of India itself. Indeed, I may be said, with great confidence in the work, that he actually sacrificed his own life in order to foster and promote this higher type of education. For not only was the Ditch at Delhi his own creation, but the Java Mills also, which transferred to Delhi, became the deposit of his special devotion. He was himself out in his efforts to help such institutions and to keep things going. It has been a great joy to me to read that your Christian, with characteristic self-sacrificing love, in this line of national service, has evolved the Java Mills into his own name in honor of, making that a plant out of economy towards Halim Agha Khan, whose death the whole Indian nation mourns.

"Let me tell a story of a visit that I recently paid to the Java Mills. One of my old pupils, Kanchanasati, who is well known and loved both in Shantiniketan and Saharanpur, took me there to speak in the classroom. It was a gift-giving or show, was for a short time, their poverty and sacrifice in the name of a great ideal. The teachers and students were of one heart and one soul, sharing their common life of poverty as brothers. The library, with its valuable books, was their one ready treasure, and their pride in it was delightful to

watch. Kanchanasati came and the wind at once, where the library, from the center of our own institutions and in the pride and care of our Greater Revolutionary Tapers.

"Whenever I go from the Java Mills to Saharanpur, and into Saharanpur in Kanchanasati, I feel the spirit of sacrifice stirred. We are living today in India in one of the great Ages of Faith,—such a period as that which saw the birth of Mahatma and Gandhi of old. My own mind goes back for its model to that wonderful Thirteenth Century in Europe, when St. Francis of Assisi sang his songs of joy at the beauty of all creation, when Giotto painted his marvellous pictures when Dante wrote his immortal epic of the purification of the human soul and it entered the beautiful dawn.

"Let me describe to you the early beginnings of my own college at Chhatrapati, which was a Panchanan Foundation. Truly both in those days wrought minutes, and unusual moments of difficulty, Lady Victoria Mary of Panchanan, our poor benefactor, was devoted to the Panchanan Order that husband was tragically killed during the movement, both in her wedding day, and the birth Panchanan College as his memory. She established it, at first, simply by creating twelve beds each of male and female, on the basis of the river Ganges. There, in the beginning, she gave a ready income to twelve Panchanan scholars with their pupils. All this happened not long ago, and we rejoice that from our Alast Math of Panchanan College have gone forth many men as Edward Deussen and Thomas Gray, among them, the Hindu and Buddhist, students, the William Pitt, and others, like Edward George Innes, who died last year,—the one, perhaps, that did seem to represent the truth and nobility of Indian culture to the West has any other man of our own time.

"This period, in which we live, is, as I have said, another age of faith in India. The faith of Kanchanasati Tapers, working all the extent of his genius to give life to his own Shantiniketan, the faith of Halim Agha Khan, establishing at such a cost the Ditch and Java Mills at Delhi—the faith of Mahatma Gandhi, building up his own Ashram at Saharanpur and also his Gujarat Yashwanthi,—all show how the historic moment part in what I have just related about the early beginnings of my own college. It has also its parallel in many ages of Indian History. It corresponds to that great debatement of both, which says, 'Now Faith is the substance of things hoped for, the evidence of things not seen.'

"Brethren and sisters, I cannot carry my great subject any further. I have given you a glimpse only into the heart of Halim Agha Khan and what he stood for. He entered an ending here when he lay down, "with his wife God, when we will by many names, but who it was the Ganges, Shree, Mahatma, India, for countless ages, has not met at a pilgrim on her search for the One. She has had within the robes and the glory of the world and here up the robe of Ganges, in her search for the One. Others who are united with earthly things may despise her, but we,

who can be satisfied with nothing but the Truth itself, shall witness with the infidel and the wicked folk the effects of our indulgent course of tolerating all distinctions among them: very poverty will be their lot, and pride. For in their hearts is ever abiding the thirst of the love of the Eternal."

He added a few words by way of a personal appeal to the graduates and laid stress on *brahmacharya*. Perhaps he had never to be compared by a deeper person, i. e., *pranay* by God.

At the end of the proceedings a portrait of Jyotiba Phule was unveiled by Gandhi who alluded to the great sacrifice made by him when he first joined the Vidyapeeth and made its entrance possible.

## Young India

### To 'No Changers' (By H. K. Ghosh.)

I say that the error that lays me to lie at Subraman's feeting of 'No Changers' runs like a thread like a thread in the way to the goal. Perhaps this was inevitable. But I was sorry to have to witness all concerned that the Man has been dropped for the time being at any rate. Many 'No Changers' have been long suggesting such a meeting with a view to the formation of a programme and a general interchange of views. The demand became insistent at Madras when the 'No Changers' who attended the Congress felt that no general resolutions they should have a definite post-war policy and that they should be able to act as a distinct party within the Congress. Though I was unconvinced of the idea of forming a party, I was not averse to the calling of a meeting of 'No Changers' for the purpose of discussion. But as I came to the drafting of a circular letter, I was that it was a difficult performance and it was an equally difficult task to select the names of members. I spent both in the hopeless work. On going into the thing deeper I found that the execution of such a meeting might prove to be a task and make the working of the national programme of laymen more difficult by dividing the attention of the country away from the laymen and distracting it by a discussion of matters that may well await a better opportunity. I discovered further that the formation of a 'No Change' party without one in it was not likely to function fully and vigorously so long as I was alive, available and assumed a fairly healthy and active role. And the idea behind the suggested meeting was to form a party in which I could not take any part. It may be desirably possible, but in practice it seems would always be made to suit his opinions on many matters, which opinion would be more likely to be healthy than it would be if I was present at the discussion time when the matter lay open might have been. These considerations made me adhere to the view that the meeting might at least be postponed. Valmiki-like with whom I first shared my personal opinion agreed with me. Other friends came to the same conclusion on other and independent grounds. The idea of a meeting therefore remains under suspension for the time being.

I hope that the suspension will not dampen the "No Changers." I am not sure that it is not a better programme. While non-cooperation is a national programme it partially suspended, individual non-cooperators have an opportunity of showing the strength of their faith. Their faith will be all the stronger for standing alone without the strength of a party. When nothing remains the strength of a crowd which non-cooperation must be with those who will continue to do it. It becomes self-sustained and derives its needed support from within. Let us also have faith in the country that when a forward movement becomes possible, all those who left non-cooperation will return it wholeheartedly. I have no forward step to suggest at the present moment. Anything intermediate I can suggest may detract the final programme that cannot be done in the country as yet to evolve. Meanwhile I can only invite the attention of 'No Changers' to the great constructive programme of Gandhi. Those who do not appreciate it, do not understand the true nature and the great spiritual part of non-cooperation, non-violence, non-cooperation without non-violence are more due to the dignity of a crowd and become more, our money may struggle in a country. Non-violent non-cooperation has been conceived as an effective remedy against all wrongs. And Gandhi is the master spirit of its positive side. Here is a witness testimony, at least of Gandhi given by Mr. Harcourt Robinson to the Daily Dispatch. The words are quoted by the editor to be "one who has spent many years in British India where he was engaged in occupations demanding the highest knowledge of modern conditions and the Indian psychology." I am indebted to the Editor of the monthly journal for the following:

"He (Mr. Robinson) recalls the heavy duty to the amount of British cotton fabric purchased by India, not to political education and economic stress, not in the poverty of the masses, but the Indian peasant as always struggling, poor," not to freedom, for "freedom in India is of almost yearly occurrence, but in the unpopularity of India and Japanese rule and most of all in Gandhi's words, he writes, is not like a plant above all other nations. He regards Gandhi as the real saviour. His own original of a kind of a high price, Mahatma Gandhi, will be read with interest. He says.

"Gandhi is a self-made cloth woven on primitive looms from handspun yarn by unskilled, uneducated workers. It is coarse, stiff, full of knots and frills, and strong looking stuff, yet there is a positive regard for it, even widely admired taking a pride in wearing made from it. For Gandhi represents a coarse fibre the fibres of the rapidly growing Nationalist party in India, for the Indian." And a group of the young spend on it know the meaning. He who would it help to lead India's weaving millions, purchase the country's independence and above himself a pattern of the new order. . . . Gandhi is one of the greatest men by-and-by-and indeed, founded by—Mahatma Gandhi is the right Indian foreign rule in India. It's not, but it's not, and which person, Mahatma Gandhi was spoken, in the person and through the other part, in the



very levels of India's advanced classes. Narrow operators do not deal in India because if it is to become united, it has now reached the stage of union and divergence activity. Let Mr. Gandhi's missionaries come over to the masses, and India will no longer be a poor hazy, she will be no longer at all. The blow is aimed not only at them. It is a definite attempt to reach the reader for all British goods.

"These remarks cannot but trouble those who have been working under the inspiring leadership of Mahatma Gandhi, for the spread of Hindutva. That great spirit of non-violent behavior that through the shuddha India has now become a national feeling, and that political freedom must follow in its wake. Mr. Robertson is alarmed and suggests a remedy and it is that 'British conditions in the British Empire, including the Empire itself, cause the masses of India to realize how much they owe to British rule, and Britain will continue her Indian market.' He urges that good-British propaganda should be carried on through mass media, which should be exhibited free of cost to the greatest masses, other means of propaganda, such as the press, not being neglected. If his suggestion is given effect to, India may yet be saved to us, and our market there is by no means unreasonably lost yet.' We know it to be lost. For 'in a few short years the Mohammedan forces may well have worked to that end through its centralism it would fall because of being made too late.' In the meantime he suggests that something should be done to give wide publicity to India in places such as 'Lancashire factories of Indian origin.' 'India's best customer is Lancashire.' 'To buy Lancashire cloth is to help India's cultivators.' 'Under these and similar remarks,' he concludes, 'are applied over it seems evident that the Indian market for Lancashire cotton goods is not a work but a dying one.' The writer is greatly mistaken in thinking that the explosive propaganda of the future he proposes will stem the tide of the national movement. India's masses and classes are not so manipulated at all in her through the whole game. The only effect of propaganda organized for purposes of economic exploitation is likely to be to give a stimulus to the Khilafat movement and make more firm among Indians who at present do not attach much importance to its economic personality look at the shuddha India a different sign of union. A propaganda of the nature suggested would be a clear admission that Hindutva is winning no way, and that will have the effect of reducing faith in it as the gift of those who belong to the category of double-dealers. It is not by intended propaganda but by substantial reconstruction in the national demands of Indians that the substance of the two religions can be placed on a healthy footing and the system which are springing in the movement of Lancashire's trade with India revived."

Needless to say that Khadi is not a cloth. It is the breath of national life like honey. The Khadi movement like honey cannot be given up until any compromise between government. To give up Khadi would be to sell the masses, the soul of India.

## The Week Friends of a Feather

Two events of a far-reaching importance occurred last week—the visit to the Ashoka of friends of the International Fellowship, and the Dislocation of the Vidyapeeth. And if I devote more space to the first than to the other, it is not because I attach more value to it, but because it is not so familiar as the other occurs every year.

It was in the House of Burgs that the members of the Council of the International Fellowship with their friends should have thought of having their meeting in the Ashoka, itself so atmospherically fittingly in its own way. If the friendly company had visited as was so natural as it could be, an hour varied over the three hours—men and women from four different countries and bound together by a common ideal. It is probable that the friends came to Sahasranagarahat by the name of the Ashoka and its founders, but I have no doubt that many of them felt with the feeling that during the three days that they spent with us they were united another fellowship implied as much as they by the ideal of peace on earth and goodwill to men.

To take only a few names, among our guests were friends like Dhandadina Andrews, the warmth of whose hospitality and cooperation my associates working for peace must prize. Friends like Professor P. A. Wilson, a Zeemanian, having 'in recent delight and first introduction here,' like Mr. Collins from Vidalia and Mr. Dewick from the other end of India, California, and Mr. and Mrs. Howard from Switzerland, working for the welfare of the student world, India like Miss Taylor from Madras, living in and leaving 'a number of three hundred children,' and Parthasarathi Agrawal from Madras and Mrs. Prabhu and Miss Manohar from Bombay and Miss Van Dorn, from Poona, all that with the same ideals of social service, were like Mr. Elroy of the Society of Christ, just out of his teens and here from Oxford, came to India, as he said, to do some good for the use of his country, and in leaving India, to create Indian friends like Dr. Janderson and Dr. Sankardev Das and Mr. Howard from South India, and Mr. Ramaswamy from Ceylon—Ceylonese, Madras, a Parsi and a Muslim, Indians, Americans, English, Scots, a Shavian and a Swede—a fellowship of India and non-Indians, and associates for goodwill and unity. They have an Indian secretary in Mr. A. A. Paul, loved by them all, and over them and Indianness.

They stayed with us for three days and came in fairly close contact with the members of our Ashoka, enjoying to perfection to all our rules of duty, life and conducting themselves with the utmost confidence that it was in our power to give them. Many of them took part in the evening prayer and all in the evening prayer. English translations of our verses and songs being especially supplied to them, and in addition by the Indian songs usually sung we had a hymn each day given us by the Christian congregations. We were thus a happy fraternity enjoying these days of privilege and peace.

### The Foundation of Fellowship

Prof. Wadia opened the meeting with a devotional aspect of which the keynote was love, not only between individuals and individuals, but nations and nations. The next day, Mr. Andrews had with him a message from the Hindu and 'When I return to the western Cross,' and he told Kishor Shastri to give a message from the American Evangelists and missionaries to come from the Holy Cross. After Mr. Gandhi was requested to open a discussion on what should be the fundamental objective of the fellowship. There was no doubt about their object, but they had got to formulate a creed which would fit into the new movement was also the primary mode of inter-religionism. The discussion lasted for two days, and though they could not arrive at any definite result, it was far from fruitless. It led to a few and frank exchange of views ultimately found to establish a better understanding. It also showed that however much we create by the fundamental, most of us labour under a bias. Those classified as the able of the Hindu, the Sikh, the Muslim and the Christian. Thus there was an difference of opinion as to the object of all to work for the wider objective, to be transformed into a life the focus of light against the forces of darkness, as Mr. Dhandaraj Andrews said, with those who seek God, truth and do the right, against those who blindly leave God out and become materialists. Every one seemed to be agreed on this, but many seemed to run away from what would appear to be the necessary corollary of the proposition. This was defined by Gandhi at some length at his and other meetings, and the discussion clearly showed the various points of contact and difference.

"In order to create a perfect fellowship," said Gandhi, "every one of its members must be a religious man and to act as brother. I came in the conviction long ago, after careful search and study and discussion with as many people as I could meet, that all religions were true and also that all had some good in them, and that which I held by my own, I should hold others as dear as Hinduism, from which it logically follows that we should hold all as dear as our sacred Hindu and that we should make no distinction between them. No one can deny going, if we see Hindu, not that a Christian should become a Hindu, or if we see a Hindustani, not that a Hindu or a Christian should become a Hindustani, we should see as one united gaze that any one should be converted, but our sacred papers should be that a Hindu should be a better Hindu, a Muslim a better Muslim and a Christian a better Christian. That is the fundamental truth of fellowship. That is the meaning of the wonderful passage, the story of which Andrews read out to you, of the song and verses that Kishor Shastri and I have which recited. If Andrews invited them to give their own and verses for more courtesy or by way of procuring toleration, he was false to the fellowship. In that case he should not have done so, but I have known Charlie Andrews too well, and I know that he has given the same love to others as he has for his own, and thereby broadened his Christianity, as I broaden my Hinduism by loving other religions as my own. If however there is any suspicion in your minds that only one religion can be true and others false, you must reject the doctrine of fellowship placed before

you. Thus we would have a continuous process of meditation and found no fellowship as an exclusive basis. Above all I plead for utter frankness. If we do not feel for other religions as we feel for our own, we had better disband ourselves, for we do not want a unity, empty tolerance. My doctrine of tolerance does not include toleration of evil, though it does the tolerance of the uneducated. It does not therefore mean that you have to love each and every one who is as different as to create a false faith. My a true faith I mean one the aim that of utmost integrity or let the good of the individual, by a false I mean that which is predominantly false. If you therefore feel that the aim that of Hinduism has been lost for the Hindus and the world, you must reject it as a false faith."

### Conversion

Gandhi's reference as a member of the fellowship and was exactly what that a member of another faith should be converted to his own led to a general discussion on the question of conversion. Gandhi again defined his position more clearly than before: "I would not only not try to convert, but would not even actively pray that any one should embrace my faith. My prayer would always be that Hindustani should be a better Hindustani, or because the best he can. Hindustani with as message of Ahimsa to be the the most glorious religion on the world,—as my wife to me is the most beautiful woman in the world,—but always may feel the same about that one religion. Cases of real human conversion are quite possible. If some people for their inward satisfaction and growth change their religion to their own. An example where our message in the scriptures, I do not think I should go and give my message out of my own wisdom. Do it in all honesty, it is said. Well, I have been an ardent student of scriptures after going to the guru of locality. If I see perfect I know that my thought will reach others. It must all my love to reach the god I have not to expect. What have I to give to the scriptures and the American culture except to go to my children in them? Rather than ask them to join my prayer, I would join their prayer. We were prepared to the way of conversion,—'saints,' 'disciples' etc., but we have learnt a lesson English rules. I must have the liberty to serve and to minister on right with people. Conversion and service go together."

The next day such message for friends was for an informal conversation with Gandhi when again the same question was asked by many of them.

"Should you have a ruling of such a character that those who had a desire to convert should not be eligible for membership?"

"Favourably," said Gandhi, "I think they should not be eligible. I should have issued a resolution to that effect as I regard it as the logical outcome of fellowship. It is essential for inter-religious relationship and contact."

"Is not the impulse to proselytise God-given?" inquired another friend.

"I question it," said Gandhi. "But if all impulses are God-given, as some of our Hindu leaders, He has also given us discrimination. He will say, I have given you every impulse so that your capacity for their suppression may be tested."

"But you do believe in providing an economic reform?" Inquired one of the four men.

"I do, no I believe in providing laws of health."

"Then why not apply the same laws as religious reform?"

"It is a relevant question. But you must not forget that we have started with the fundamental principle that all religions are true. If there were different but good and true laws from different communities, I should hesitate to speak some as true and some as false. I am positive that with people not prepared to believe one another's religious belief there can be no substantial fellowship.

"However spiritual teaching when applied to material matters can good only up to a certain point. When you take up an analogy from nature you can stretch it only to a certain point. But I would take an Occident from the physical world but explain what I mean. If I want to heat a room in you, there is a definite movement. But if I want to freeze it, I want it to do so without any movement. The room freezes in one moment without a movement. Let us take a step higher, and we can understand that spiritual experiences are self-acting. Therefore the analogy of providing materials etc. does not hold good. If we have spiritual truth it will transform itself. You talk of the joy of a spiritual experience and say you cannot live upon it. Well, if it is real joy, immediate joy, it will spread itself without the vehicle of speech. In spiritual matters we have usually to step out of the way. Let that work like way. If we introduce an ego, in form, God is a reflecting lens. Ego is not, because it is negative force. It replaces the clock of value before it can create forward."

"Did you know Maxwell back and forth?"

"We are on dangerous ground here. You ask me to give my interpretation of the life of Christ. Well, I may say that I do not accept everything in the gospel as historical truth. And it must be remembered that he was working amongst his own people, and he had to lead some to decay but to build. I draw a great distinction between the Gospels on the Mount and the Letters of Paul. They are a part of Christ's teaching, but are given apart from Christ's own experience."

### The Communion

When a German professor came the other day to visit Gandhi after having visited the Mahatmadas, and expressed his admiration with it, Gandhi said: "Well, you may suppose your satisfaction. But there is one thing to be said in it today. It has forced deep down to the earth. In the beginning it looked as though the seeds had sprouted, and the stems would grow into a big tree, but they withered away. If the seeds are dead, we shall have destroyed it, but I am sure they are not dead. A day will come, when they will sprout again, and blossom into a tree. In their world be put in a world the present position of the national movement and his own absolute faith. On the day of the Communion Gandhi took upon himself the task of carrying Mr. Andrews' address, which he did in his own way, independent of the committee, above all the great message of truth.—"My faith in the substance of things hoped for, the substance of things not seen,—and related with, if possible, greater emphasis the

statement he had expressed before the German professor. He commended the address of Mr. Andrews in the presence of a poet, artist, and writer, and of a man of God and man of faith. "Please primary schools had to be discontinued during the past, you have heard the Registrar say," said Gandhi. "What if there have to be discontinued? They had to be discontinued because we would not allow our rigid programme, because we said that they must accept compulsory spinning, otherwise go. It may be that they may, still ultimately in the whole village being satisfied, with Mr. Chatterjee as the sole occupant, his own teacher and his own pupil. What then? Well, I will continue filling these schools up, at my school. If you have that faith, you may be sure that you will have got only one Froebel for hundreds of Froebels being set up out of the law of waste and cost." Concluding he said: "You will leave in a few days, what stage the Vidyut is going to take. But I want you to wait in both our patients, and the assurance that as long as any one of us is living, he will be ready to be burned here also before he sees the Vidyut closed down. They will go through the fire. If you cannot go through the fire, do not blame your fate. But if any of us tell you, I tell you, although I am a clergy of non-violence, that we will observe to be true to peace."

M. D.

### Mahatma's Presence

(L. G. S.)

VI.

Fifteen years had rolled away. It was no possible now to identify the old scene. Mahatma was almost deserted. The Bhatnagar street was all gone but for the carpenter's house. The clock-tower was half ruined.

Mah and Chama grew up to Ceylon with their parents. The father had assumed his own name after they settled down in the business. He was discontented about a time, quarrelled with his wife and wandered as a beggar from place to place in Ceylon and no one knew what had become of him. Mah and Chama continued and worked with their mother as they grew up and lived simple lives. Mah was now twenty-five and a fellow-coly's daughter here on the estate was prepared for him by his mother. The match was completed. Shortly after the wedding was over, Mah proposed that they should go back to their native village.

"Why should we tell in this faraway land, mother? We have no home, no god, no destiny here. A man's life is not his own. We lead like cattle. My heart yearns to go back to our own village. We have now nearly 2000. Let us go away. We shall buy a sack, and a pair of bullocks, or a couple of cows and make a decent living. Hundreds in our country are happy as we are."

"Yes, my son," said his mother. "Let us go. I see how to do that in our own land."

So they returned to their village with the very party of homing-up mother. Mah brought his pair of cows and his cart.

But things were again. One of the bullocks got lame accidentally, and at present a bad legging. He could not sell it. He brought another bullock in the

usually market her own cows as evidence for milk, and they lost all the milk. He had looked out for service under a house in the village and maintained his old master with difficulty. His brother Chelava became quarrelsome and went away to the Straits.

Man's wife, Parva, a girl of fifteen, was however a source of consolation. She was bright, lively and brave, and seemed like a young woman of twenty-five. She went out to the fields whenever she found time and brought liggers, or went to the fields and brought grain and wild bee honeydew always for a good price. She was always lucky in her bargains. She would bring a couple two-foot pots to her in the course of a week to supplement her husband's earnings. Sometimes the pot was kept empty.

It was a terrible year for Valanpatt. The rains entirely failed. Indeed for four years there was failure of rains in that area, but this year the drouth of the drouth was reached. Almost all the wells went dry. Not only was all cultivation at an end, but there was great trouble even to get drinking water. Many families left their houses for distant places seeking a livelihood elsewhere. But Man and his wife could not go, for the old mother would not move. "Let me die here, my boy, she would say. "It is Marayana's curse. She will never forgive me, my boy, whether we are here or whether we are not."

One more thing came back from Ceylon the merchant's money revealed to the old boys and she thought that all their troubles were due to the sin of her children poisoning the Brahmin's house.

"Why did you go near the cursed Brahmin woman's, her place? It is a dreadful sin, my boy," she would cry again and again and mother prayers to Manjari to release.

There were only five Pariah families now in the Valanpatt place. All others had left, to live somewhere, elsewhere. The three good had been expelled up. The Valanpatt drinking water now from a neighbouring Vallada's well and in which other ancient water drains was some water. But they could not let their pots into the well, for the water would be polluted by the work of Pariah's streams. The water of the lakes was boiled for the day. Thus when the Vallada were required and washed, the Pariah women were permitted to take each a potful from the channel. Thus there was quarrelling and shouting among the women demanding for equal shares of precious water. Sometimes in their anger, some of the women would make the water all muddy in the shallow channel. And the men would be indignant and complain to the town officials that remained to watch the square, and there would say in contempt, "This is the way with you, Pariah dogs."

#### VII

Kottu Gowdan's cows were sleeping as usual in the barnyard. There was no dog to watch, but there were the half-bred cattle and the Indian heifers and cows which could be stolen. It was a wild night. When used return cows, all troubles are hushed. A beautiful clear moon shone overhead and over the garden fields looked beautiful in the milky way.

Suddenly the silence was disturbed by a loud barking of the dog. A figure was quickly making its

way from the well to the shadow of the wood near along the pre-occupied.

"Who is the thief?" shouted Kary's younger son.

"What is the matter?" and Sengalan the other was held in sleep.

"Who under! He Sengalan!" Ho Pottal! The thief is running away with the basket, catch him, catch him!" shouted the first lad. Then there was a pandemonium of voices all over. The neighbouring farms were roused and men and dogs started in yelling and barking.

The thief was caught very easily. It was a young woman who was stealing water! She had come with top and pot and had drawn water from the well.

"Hullo!" cried Kary's sons together. "It is a Pariah girl and she has let her eyes get into the well. Kill her, kill her, break the pot, break her bones!"

And the pot was smashed in a second, and these eyes were left on the grass and the girl remained on the ground.

"She is dead, she's been her father," said Babba Gowdan who was taking possession of the Sengalan Cow. "Dig a pit and bury the dog so that there may be no trouble."

This brought the angry and somewhat to their senses.

"Who is the girl, does any one know?" enquired an old man.

"It is Kandy Man's wife. Four days, she is generally a good girl, why did she do this?" said Kary's eldest son.

"We turned them out yesterday without letting them take any water. So the signs have been this," said the younger son.

"All right, all good and bad, get ready to in the terrible drought," said a tall Gyanan standing by the fallen pot.

"She is not dead, she is lying. With her and she will get up and eat leaves," said another who followed up his own advice with action. The girl moved a bit, but could not get up to her knees. She lay motionless still as stone of repeated lies.

"Take the dog up and bury her in the shed," said Babba Gowdan.

Three three or four of them gathered up the body of the girl and carried her to the shed.

(To be continued.)

#### Shikhan Girls and Spinning

C. K. G. sends the following interesting extracts from *Notes on Geographic Enquiries*:

"Nearly every Shikhan woman knows when she is quite young how to spin and weave cotton cloth. Many of the girls make cloth to sell, and women spend great deal of accounts for their dresses. Until recent years, they were all the clothes for the family and the bed linen as well. During the American Civil War, when the supply from the United States was cut off, cotton was grown abundantly in the southern districts of the island."

"These women earned no wages at their loom, their women improve the time by spinning while waiting a customer."

H. K. G.

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# Young India

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## The Story of My Experiments with Truth

(By M. K. Gandhi.)

PART IV—CHAPTER XXCVI

### Feeling as Penance

It became increasingly clear to me, day by day, how very difficult it was to bring up small school boys and girls in the right way. If I was to be their real teacher and guide, I must teach their hearts, I must share their joys and sorrows, I must help them to solve the problems that faced them, I must take along the path chosen by the eager expressions of their youth.

On the release of some of the Congressites from jail, Tolony Park was nearly deserted by the inmates. The few that remained readily belonged to Phoenix. So I returned there to Phoenix. Here I had to pass through a fiery trial. I had to come between Tolony and Phoenix. Once when I was in Tolony, I recalled the things of the several fall of two of the inmates of the Ashram. None of us opposed Tolony or anyone in the Tolony struggle would not attack me, but this never came upon me like a thunderbolt. The same day I took the train for Phoenix. Mr. Kulkarni seemed so accompanying me. He had noticed the state I was in. He would not brook the thought of my going alone for he happened to be the bearer of the tidings which had so upset me.

On the way, my duty became, as I thought had become clear to me. I felt that the guidance of the teacher was responsible, to some extent at least, for the lapses of his ward of pupils. My responsibility in the matter in question became therefore clear to me as thought. My wife had already warned me in due detail, but being of a trusting nature I had ignored her warning. I also felt that the parties to the quarrel could be made to realize my distress, and the depth of their fall, only if I did some penance for it. So I imposed upon myself a fast for seven days and a vow of being only one meal for a period of four months and a half. Mr. Kulkarni tried to dissuade me, but in vain. He ultimately accepted the penance of the penance, and advised me to persevere. I could not recall his transient attitude.

The decision meant a heavy load of my mind, and I felt considerably relieved. The signs around the guilty parties subsided, and gave place to the purity of their hearts. They considerably obeyed, I reached Phoenix. I made further arrangements and equipped myself with some more things I needed to carry-

My penance proved successful, but it showed its limits. During my fast some 100 letters were sent to me, it was to be useful, and the food that found me in the last and girls became almost null and void.

A Christmas meeting and of the month completed me, a little while after, to go into a fast for fourteen days, the results of which exceeded even my expectations.

It is not my purpose to make you learn these methods that it is the duty of a teacher to resort to fasting whenever there is a delinquency on the part of his pupils. But I hold that some conditions do call for this drastic remedy. But if professional distance of some kind existed between the teacher and the pupils, where the teacher's duty has not been broken, where the pupil has no respect for the teacher, fasting is not of place and may even be harmful. Through these or other means for children, the purpose of fast is each case, there is no question about the teacher's responsibility for the wrong of his pupil.

The first penance did not prove difficult for any of us. I had to suspend or stop some of my usual exercises. And it may be recalled that during the whole of this period of penance I was a strict vegetarian. The later part of the second fast went fairly hard with me. I had not then completely understood the wonderful efficacy of *Ekamra*, and my capacity for suffering was not that great then. I did not know too the language of hunger, especially the necessity of drinking plenty of water, or the necessity of abstaining from tea. And that the fast that the fast had been so long after had made me rather careless as to the second. Thus during the first I took halwa twice every day. During the second, I gave them up after two or three days, and I drank very little water, so it was somewhat and produced nausea. The third became much harder and more, and during the first day I could speak only in a very low voice. In spite of this, however, no work was carried on through distress when, women was necessary. I regularly attended to readings from the Bhagavad and other sacred books. I had also sufficient strength to derive and return to all my duties.

(Translated from Gujarati by H. D. J.)

## Mahadevan's Penance

(By C. R.)

VI

The advancement of an orphan boy suddenly revealed one more world reading. We were not all the same, but every one was free, social lessons from the experiences of our more unfortunate. Mahadevan's advances after his mother's death would be intensely interesting and instructive. But he himself did not trust them, and it is no good gathering them now, revealed here. It is enough to say that he was now a full-fledged medical practitioner, in charge of the Local Fund Hospital at Bangalore. He had rendered his aid wide. It is the privilege of certain lives to bear plenty of geographic breadth.

First early dawn walked into the compound, one passed, carrying it and set on their shoulders. They closed their bodies with the ground in front of the Doctor's office door, and showed, "Welcome! Welcome!" with the characteristic welcome that had the word "welcome" in its meaning.

"What is this, Madan? Go and see if it is a dead body," said Dr. Mahadevan to the secretary looking up from over the papers which he was talking and talking for his several papers.

"This is an awful place," he said to the Head master of the local school who had stopped to see a short while his morning walk. "There is a woman and a girl outside your door for almost every week."

"Very unfortunate male people, the type of a Sages in this district are, and the Hinduism who was a Tapan was. They passed over their things and at once it leads to an amount and a waste. Many elementary education must be spread to the people before we can expect any improvement."

"It is not a dead body," said Madan the word boy, "it is a girl under a covery."

"Tell them to bring her in to the table," said Mahadevan.

"I suppose it is some lost child," said the Head master reading.

"May be, let us go and see," said Mahadevan.

The man removed the girl from the bed and took her outside and placed her on the bed table.

"Really beautiful," said the Doctor, he let examined the patient. Most of the ordinary injuries were only bruises, but both arms were fractured.

"Tell the mother," said Madan who was one of the group that brought the girl.

"It is my wife, mother. Will she live?" asked Madan while tears flowing themselves from his eyes.

"Oh, yes! She will be all right, now—she will have to be treated for a month."

"Then there is no danger," "Oh, what shall I do for a month? What shall we do for the day?"

"First we shall find her home, Don't you believe?"

"Yes, don't you know?" said one of his own patients. "The Doctor is not your village man, the Doctor's law is all right, he will protect you. He will bring her home."

"He will give her food till we find her, you say some food until she is all right. Don't you know?" said a third man.

"Why should we know, he is a good master," showed all these men.

They looked at Mahadevan till it was late now.

"Are you not Mahadevan, Doctor?" he asked.

"Yes, yes," said Mahadevan impulsively as he was examining the girl's broken arm.

"Good morning, Doctor," said the Hinduism.

"This is a bad case, and I should not thank you. So I go."

"Good morning, Mahadevan," said Mahadevan, and looking at them, "What was the matter, my son? Tell me how this happened?"

And the man told the story, all speaking together, as that Mahadevan had some difficulty in gathering what had happened.

IX

"This is curious," said Dr. Mahadevan to himself.

"The great work of my mother's dream, experience it, each word I approach this poor girl?"

Really, have you experienced the phenomenon of a great smell of roses here just by, or a lot of water found during childhood, among both continents. My wife all in connection and connection?

Mahadevan closed and dressed for work tonight, on the night table for the broken arm, and asked to get her into bed.

"I am much better, mother, and thank. God bless you and give you all good things." And in these words came out of her lips. Moving the great doctor, her eyes shone with the extraordinary light of a mother's love.

"Am I dreaming? Mahadevan asked himself as he walked away from the girl's bed. "Why am I so full of thoughts of my poor mother now whenever I see the girl?"

"Madan, have you noticed any marks and kept down anything?"

"No, sir, there are no former scratches. The plate and swamps are all dried and dried up for want of water."

Mahadevan's mother was very kind of devoted. When she became a widow and could not work because of her loss, she still used to gather from duty and give them on the weekly market of the house.

Mahadevan would not, come and again to the girl lying in the hospital ward.

"Cousins, and patients, I cannot get rid of the news until I see her. They say that a few men and women do, they do not seem to be lost in their eyes. Perhaps it is my mother, this foolish girl, who knows?" Saying that to himself he looked intently at her face while she was sleeping, and he also got possession of her. The words of the lady formerly turned eyes and were unbelievable, and he felt like a child again.

X

Mahadevan generally went off to sleep some after twelve or so, but he had learnt the art from a man of driving away the terrifying thoughts that came into the mind when one has no bed, morning sleep. That night, he could not manage to. The whole of his existence came back to his mind and persisted in spite of every effort to sleep. After an hour's tossing he had to get up and lighted the lamp and took out a book to read. It was a copy of the One which is the dream world had given. He came to the last.

नामही शक्ति का रूप नहीं अपने ही शक्ति :  
 नम शक्ति रूप शक्तिमत्त शक्ति रूप ही :

His face had taken them back many times before. But they seemed always glancing with curiosity and reality.

"Really here was a young and vigorous soul dropping out of existence simply because the body is diseased and slow? Impossible!" he said to himself and he was lost in a reverie.

"But the one body," said Marianne to herself, "but the soul that takes up what it had cast off the one that was more real, is dominated by good and evil deeds done. When we meet with a living creature, man or beast, it is not flight, we should give all the relief in our power to give him, may be, in that shape one day to us, mother, father, friend, wife or child whom death we will give him, a suffering for he to live also. When any one is faced with good things of the world, we may get more love, he, may be, it is our duty to us, whom, who is enjoying the reward of his good actions. If we could only see it, our heart would be full of gladness, not envy."

He did not leave when, but these thoughts imperceptibly revealed all his desires.

XI

Marianne's mother was cooking. "Marianne, my boy, will you get ready? Is it not time for you?"

"Where was he, my darling? It was her own sweet voice. Why had he inquired all these days that she was dead and gone? His mother was here, alive and calling him. It was all so truly strange that she had died and that he had wondered and suffered.

"Oh, how happy!" he said to himself. "I shall never allow her name to reach inferior from me and die."

Suddenly the scene began to change. He had somehow grown up to be a doctor, though his mother was the same withered-woman of a stammering old. She looked to him and was in the same. He listened, not understanding. But she ran, so and so, and he lost sight of her.

She had entered the street at eight and the people there sat upon her tightly and broke her bones, and four tall men brought her stretched on a pole too.

The scene flicked and he was made a lad and was lying in bed waiting with pain twisted up to up. This, and it was strange, that his mother did not come near him though he showed her her. This fact was clear as white, and his mother as in a broken whisper said her story. He started up with a cry.

The God had fallen from his hand. He had grown up, sleep in the narrow street and he had been drawing. He jumped into bed and went off to sleep again.

XII

Marianne moved Paris with great tenderness. It was a month before she was well. Then the journey was difficult.

"Mar, besides, I have a proposal," said Marianne.

"Say, mother, said Mar.

"What do you wish, little boy, you want me to leave the house ready and was broken for it by my mother."

"Something like it happened," said Mar. "But it is so very long ago, mother. You have asked me why for me now and I remember not all things."

"Mar, do you know, that when you and woman die, they are free again to reap the results of their good and bad deeds?"

"Yes, mother, it is so. God is great and just."

"My mother did you great wrong, and probably she is suffering for it. I wish to do some reparation for her. It is the duty of some to do penance for their parents also. Will you and your wife live under my roof as my brother and sister? The house we had for you. I can easily support you."

"How can that be, mother? I can work if you give me work. But how can I do for your brother or sister?"

"Mar, it is true you and your people are treated like dogs and swine and worse. But we are making great work before God."

"I understand not these things, mother. I am a poor ignorant French."

"Well, you must live with me, you and your wife and your old mother."

"My mother!" exclaimed Mar laughing. "She will never be happy like that."

## Devotion

Charlotta Andrus writes in reference to the so-called devotion:

"Nothing so all too long experience of India ever touched me so deeply as the appeal of my sisters, the Katheris, or 'devotees,' at Coimbatore. One I should come to them and read them in order to hear their pitiful story.

"The one who brought me to the place was named the one of a 'devoted,' and he was able to interpret for me the requests that were made for my help by my sisters, as they gathered in and me their tale of misery and degradation.

"It was as clear as possible to me that those who spoke to me and pleaded with me for my support had kept a party of hours' talk worried, and that they were the more tired upon their listening. The hollow mockery of justice was this, that the world's laws and claims fell upon them, while those men, who were by more deeply in helping them down, were often honored and respected members of society! As far as I could gather, no money, no social help reached them now or all, only their own meagre means sufficed. I have called them 'honest,' willing to me, some confessing the evil, because the poorest and did not sit in with them, but with those who had brought upon a system into being and had profaned the phenomenon now which they had been born."

"It was thing I could not let it pass that the consciousness of those, who were gathered before me, had begun to waver from earlier deeply. They had with them little fragments of their own, and their children were their fathers, no, named with their mother! When I asked the question, would not the mothers visit their daughters to cherish their life of misery, they came readily and "yes" indeed, they told me that this was the way, means for which they had called me."

M. E. G.

# Young India

## Boycott of British Goods

(By M. K. Gandhi)

It is not at all surprising that the nation should wish to show resentment of the shamefully humiliating and defiant acts of the British Government. Every one differs on the direction which lead to the aim. The least is the adherence to the late King Edward VII and his son the present King are reported to have betrayed of "sworn" and that is consistent with Lord Salis. The representatives of the nation have for years past endeavoured to demonstrate their resentment by being out about a partial or complete boycott of British goods. It is the nation's duty to bring it about if it so wishes. There is no doubt that a well planned a great effect if it could succeed to the necessary extent.

But it has been my misfortune or good fortune, whichever to appear the cry for the boycott of British goods. Though I adhere to the fundamental principle that the proposed boycott is contrary to non-violence, I wish to render myself as pointed to an opportunity of its possibility. The fact that we have before made no headway whatsoever with it is not at all surprising for we find a true and good perspective of its very great difficulty. If we were to take even such a simple boycott as sugar, we shall discover that we have made no progress even in the boycott of British-made sugar. The Committee appointed by the Congress recommended certain articles for boycott. So far as I am aware no such effort has yet been made in the direction of including even one such article from the nation's use. The use of a particular branch like its its effectiveness. Any one studying the details of import will soon discover the utter futility of spending labour on achieving the boycott of most of those articles from the standpoint of creating an impression on the British Government. It should not be forgotten that for all these long long years, we have not been able to hire a body of specialists devoted to this single task. It is the failure in some quarters nowadays to blame me for the failure of my and every resolution that the Congress passed. I am told that a particular committee does not succeed because I oppose it or do not work on it. There can be nothing more humiliating for a nation than to be in such an ignorant state. Surely boycott of British goods was successful and vehemently advocated before I returned from South Africa. The real and the more actual reason for the failure of the British goods boycott movement lies in the obvious fact that no committee of experts has yet been able to arrive at a satisfactory plan of working it out. It has been suggested that we are opposed if China has succeeded. Yes, we are. If we have the will, the courage and the spirituality to regulate the boycott by sound laws, by creating an army of open co-operation, by looking for that specific purpose a cadre of dock labourers and others connected with the handling of British goods. It seems to me that even if we have the will, we have neither the means nor

yet the capacity for executing such an open armed revolution. And neither those who have advocated boycott of British goods nor the special committee appointed by the Civil Disobedience Inquiry Committee have ever contemplated sound laws. I hold therefore that it will be more consistent with national dignity, prestige and values to give up the cry proved to be useless, and almost impossible, of boycott of British goods. The permanent necessity of advancing this demand as all things capable of being produced at home is untouched by the suggestion against the purchase boycott.

But there is no stain whatsoever for despair. We have a means really made and most effective of strengthening our movement over the entire of the country being conscientiously helped upon our desired ends. If we have the will, I claim that we have the greatest capacity of achieving it complete boycott not merely of British cloth but of all foreign cloth. And if we do this, we not only successfully demonstrate our commitment but we serve the nation in a manner we have never done before and we secure their competitors in a national effort. We have got an army of workers for doing this work. We have experts who have finished knowledge of the thing. There is no difficulty at all in the production of the thing. The only thing that retards our progress towards the complete boycott of foreign cloth is our own disbelief. It is strange but simple that through our ignorance we believe more in the possibility of achieving a boycott of certain British goods than of foreign cloth.

But even this boycott of foreign cloth cannot be achieved without a well thought out and prepared plan. If it is the mere boycott we want rather than the higher and the more permanent work in the shape of the consumer well-being of the masses, we can do so easily, though if we receive the cooperation of mills in our aims. Without honest and hearty cooperation of our weaving and spinning mills, it is almost to achieve the boycott with self cloth would be an exact impossibility and the aim of producing and weaving. If independence will cloth to be given a part in this great national effort, the mills must come in terms with the Congress as to the kind of production and the price to be charged. The mill owners should work with the general and co-operation of their shareholders come to be merely means for themselves and shareholders, but both should become trustees for the whole nation. Thus with Khadi foreign cloth can be successfully and permanently banished from the land. But it is possible, as an without the cooperation of mills, though less easy, in plan of ours, to achieve the boycott of foreign cloth through Khadi alone. Mills will still give a part but that will be in spite of the masses. Khadi will get its effective share on that ground, it will produce a feeling of cloth and it will give life and hope and work to starving millions, countless masses of plain cloth as they cannot afford and will eventually get within a short time lead to a replacing of foreign cloth and replacing of self profits. This last can be demonstrated by the strength of the nation's will and its capacity for sacrificing a life of its own for its cloth and a little money more beyond the capacity of calculated uses of cloth.



## Weekly Letter

### National Political Conference

The National Political Conference met last week under the presidency of Sri Anand Thakur, a true and tried servant of India, who is known all over Gujarat as the father of the Dharas and the Ellis — the two important committees of Gujarat. Late Gandhi, Sri Thakur also took from Kulkarni, and it was well that Thakur kept, as he is affectionately called, should follow Gandhi as the President.

Professor is a man whom the students believe the rulers and the ruled are absolutely good. Both therefore continued in the names of the Conference, the Mahatma Satish felt hoping for the Reception Committee by according the man's hospitality in the President and distinguished guests. Among them were Gandhi, Movers Akbar Tyagi, Vallabhbhai Patel, Tarlar Satish Gopalani and other leaders, and Mrs. Gandhi, Mrs. Pooni Chandra, Members, Shreeva Jambhale, Mrs. Pyarelal, Mrs. Mahadevi Devi, and Mrs. Nandani of Lahore. Mr. Mahatma also invited the members of the Rajputa Committee in a private party, and attended the Conference with his Division in a few minutes. This leader will be the future relation between the rulers and the ruled, and may be followed as a welcome gesture by all the rulers who come will by their subjects.

Another valuable feature of the reception, worthy of being copied elsewhere possibly, was the voluntary offer of hospitality, by each of the heads of the various committees or centers in Professor, to all the members of each respective center attending the Conference. The Reception Committee was also used both for better and against of providing for and entertaining its delegates and members. The members of caste, while a lot, may find, if it is chosen, exercise an influence for good, and by keeping aloof of the mass, because a powerful arm for reform. One would however like the responsibility shared by others without reliance in caste.

### The Address and the Resolutions

The presidential address was a well rounded, rounded, political address, which took us back to the times of Bharatshah Mahatma and Gandhi, whose traditions the President has inherited and followed in his life. From a social worker who lives and moves and has his being among the thousands of the people, sharing their joys and sorrows, one would have expected a sort of people's address, description of their troubles and their needs, their needs and their aspirations, and a self-convincing narrative of his own experiences as an active social worker. But Sri Thakur rarely likes to speak about himself, and preferred to play the modest role of a calm political theorist. The address opened the window to release the spirit of the masses, and to venturize in their people and freedom of association, freedom of press and property, and of speech and the press — the elementary, political rights of all people on earth. It was concluded on some of the glaring faults in the administration of the state, and the adoption of an equitable revenue system, the abolition of all forced labour, and an emancipation of the commerce with railways, which shatters which are a constant source of worry and

desire, dissatisfaction and hardship to the passenger in backward. It concluded with an appeal to the people to approach the constructive part of the programme, and a promise in which he administered his duties of a politician of Nationalism states all responsible to their people, and all administered under the system, towards which he appealed to the rulers and the ruled to work.

Most of the resolutions were on the lines outlined at the address, urging the removal of the almost entire line of Vastants, and so between the different states, urging the people to refuse all forced labour, and the like. But the main resolution for which the Conference will be long remembered, — so having started an influence for good or bad, only the latter one may, — was one which required specific treatment.

### A Self-Denying Ordinance

For the first time in its history the Conference by a simple resolution imposed on itself a self-denying ordinance, voluntarily, entering its history of its process, and which subjected to terms of ordinance and steady growth. First it is a declaration of the resolution which was in Gujarat.

"With a view to creating the possibility of any misunderstanding between the rulers and the ruled, and with a view to a fuller cooperation of its own thoughts, as also in consideration of the manner which has been for some time in operation, the Conference resolves that it shall not pass any resolution tending to criticize an individual ruler."

An unusual formal and solemn message, Gandhi, the author of the resolution explained by the words included in the minutes the personal importance of passing the resolution. He had speech and eloquence of the masses which were included in the resolution itself. He said that even while the trust presented by the resolution it was open to the Conference to its much needed work, if the delegates only worked during the time intervening between any two Conferences. He asked the resolution to extend the resolution as a protest and open criticism of the helplessness of the Conference in many matters. The resolution did not prohibit individuals who might have any personal and affairs going from entering or outside the Conference. It did not limit individual action. But its very existence the Conference publicly recognized its own helplessness. It rendered any the purpose of those men that presented the holding of the Conference rather than broken.

### A Temple for 'Utsaahalins'

On my last hour Professor, Gandhi was invited to lay the foundation of a temple for the 'utsoahalins' in connection with their Ashram at Vastar, under Mahatma's name. Mahatma's friends in the end of the Ashram. The work estimated Rs. 1,500 out of the Rs. 12,000 helped for the building of the Ashram and the temple. The Pradhikaran Patana made a part of being present at the ceremony.

Gandhi as before the foundation made an important speech on the status of the Hindu and on the emergence of a new temple and the place in life. He addressed the leaders as an opportunity of making some allusion to the suppressed classes, and of their capturing sympathy for the masses that Mahatma had previously directed them. Let us not, by the way, let the talking continue in the end, that he said all in my

Minister. If he himself was suffering some strain in the suppressed community. The vision of our Hindu was the vision of all, and so long as we labelled ourselves as Hindus and Christians, we were bound to share the vision of every member of the community to which we belonged. A beautifully built structure, with a beautiful range of stone as visible thereon, could not by itself deserve the name of 'temple,' unless it was a living temple of God, unless the man who built it had a life of prayer and sacrifice in himself. It, when the temple was filled with an atmosphere that inspired and quickened the soul of the visitor was alive. Without these qualities, all the buildings that were by the name of temples were in every vital respect lifeless. Considering the work, serving no useful purpose, and not capable of growth. It had a word for the unaccountable man. After all the world might stand still by our own effort, and the suppressed classes were an exception to the rule. They must reform themselves, and make it a rule not to enter the temple, unless they were leading pure lives, free from vice and filthy habits. Let them not say that those who were keeping them down-graded were no better than they. The world might accuse them of being mean, but not those, and so they must purify themselves if they wanted to deserve what they claimed.

M. D.

## The Spirit of Orissa

(By C. F. Andrews.)

It has a fine list of services, that it is easy to begin to serve Orissa, the a more Hindu people I have come and with others on the whole of India. This was just heart from the first moment that you come among them. It is not easy to analyse here or why this is. It is certainly and surely because there is such suffering everywhere to be seen, which is patiently borne. That is witness to every one who comes to stay among the Orissa people, and the poverty which it has produced is very full of appeal to the heart. But there is much else besides.

One thing is clear. In spite of calamity after calamity, such as would have led other people to 'leave God and die' to quote the terrible words from the Book of Job, that folk, who others so low dejected misery, the people of Orissa have maintained their faith in God's goodness. The morning I watched the faithful women going down to a long procession to the Great River, the Mahanadi, in order to make prayers and water and then make their offerings at the stream along the river bank. There were signs in those streams, which I could not personally appreciate, and whose meaning I could not understand. But the spirit of reverence and worship and devotion which I witnessed, in contrast to all religious rites and ceremonies in East and West alike. I had been taught, from the day when my own mother first took me to church in England, to understand the meaning of this faith in God. Indeed, religion was the foundation of my own mother's life of service. Therefore, to think the idea of religion would be to doubt the value of my own mother's life of devotion, to which I owe everything I cherish and admire.

As I saw these Hindu women going to their worship, my thoughts turned to the great losses in Christendom today, where spite of all the old churches, the new ones have been raised. 'Religion is the opinion of the people.' I know what will give inspiration, corresponding to the state of your religion, and accordingly, not only in India and Russia, but all over Europe. It is infinitely apparent in some modern cult today, which are depriving the West before our eyes, especially in America. The story told in Mr. Edwin Sauter's books, about unchristian religious dogmas in the Far West, which are literally executed as we read on page after page. I can quite understand, therefore, how the revival of religion reforms have failed in every way, as a result of these opportunities where they exist. Surely beyond the President of the Republic in Turkey, has had to face national religious notions of another character, such as paganism and polygamy, and he has employed the scientific method in his own country. Possibly, such practical processes have their own part to play throughout such country's progress forward. In England, they led to Puritanism and produced Cromwell and Milton. In France, they created the French Revolution, with its terrible overthrow of human liberty. Such methods cannot therefore be understood enough, when they appear in the Christened story of humanity. We should be kept awake, even though we feel back years.

But there is no quality in human life, but surely more useful work and learning than the factor of pure religion, when it actually becomes. For a faith, — in art, music, literature, as well as in moral character, which are the outward expressions of idealism, — it by the most precious heritage that human life has ever been able to give as a result of the faith. Humanity could well afford to do without the Christ-idea and the example of a Jesus Christ, or a Gospel Bible. But it could never afford to do without the example, or the factor of pure justice, of a Christ or a Buddha.

I have dealt in this paper at some length, in this analysis of the Spirit of Orissa, because the central factor in the life of the Orissa people today is Religion. This alone has enabled them to bear sufferings, such as no other part of India has been called upon to bear. We must therefore deal with it bravely. At the same time, we must face the truth about it.

There is a Latin proverb which says, that the worst in human nature is a corruption of the best. That saying contains a profound truth. While religion has saved Orissa and made the Orissa character so beautiful in its goodness, corrupt religion has ruined Orissa, and is still the greatest cause of Orissa today. It has dragged down to the dust and earth of the whole population, — the 'unaccountable.' It has dragged down and lower three so-called higher castes, who have made their brothers and sisters 'unaccountable.' This scene of England, described in Twenty Years, where the nation provided in the end, put a strain on its wealth, and continued to bring various as human life, in a state of pleasure of the corruption of all that is best in humanity. No longer, such as I have seen in Central Africa, could go beyond that scene in its appalling degradation.

(To be continued.)

## Khad in Maharashtra

His Director made the following report of Khad work in Maharashtra for the year 1953-54.

### Production

The total production for the year was Rs. 15,211,400. This means an increase of Rs. 1,000,000 over last year.

The old centres were as numerous—Chopis, Laked, Yera Committee, Purna, and Chalis—whose progress is quickly as well as in quality, except Malpuri.

The introduction of the new centres at Kadli and Sakh are noteworthy. Each produced Khad worth Rs. 2,045,000 in three months. Kadli produced Rs. 1,232,110 worth in nine months and of which production for the month of September 1953 alone was Rs. 371,110 worth. These two centres though newly started can compare favourably in quality and price with old-established centres in other provinces.

### Varieties

The Purna Yera Committee is the only body working for new and producing self-selected seeds and other raw stuff, used by the ladies of Maharashtra. It must however be noted that the raw seed is rarely imported from other provinces.

Chalis production is superior in all varieties but striking choice are its specially. The chief product, though a little dear, finds a ready market.

Shirur and Dhone are well known to be the specialists of Kadli and Sakh. These two centres led the way in the large-scale production of Khad in Maharashtra. Purna in these parts were to have retained the quality of their Khad and the tradition of Chalis.

Chopis centre produces less seeds than 4 to 10, and has its own place in the production work of Maharashtra. Chopis centre have found favour with the Khad-loving people of Maharashtra.

### Prices

Chalis, Sakh and Purna are comparatively the highest in Maharashtra. But the thinking that the prices have advanced in this centre will give an indication of the effects made in this direction in other production centres. The following table details this.

No. Variety	Area	1953-54		1952-53	
		Area	Price Rs./A.P.	Area	Price Rs./A.P.
1. Shirur	12' x 10 yds.	4-13-0	37' x 10 yds.	4-4-0	
2. Dhone	12' x 10 yds.	4-1-0	48' x 10 yds.	4-0-0	
3. Purna Khad	12' x 10 yds.	3-4-0	27' x 10 yds.	3-0-0	
4. Centre					
when double					
thrust plot					
area	12' x 10 yds.	3-0-0	36' x 10 yds.	3-0-0	

### People Benefited

The production work is being carried on by nearly 20 villages, and employed 73 women, 311 women and 1,50 workers during the year.

The treatment suitable savings of a single sowing at Chalis were Rs. 3-11-0, at Kadli 3-0-0 and at Sakh 2-8-0. These figures tell their own story.

Adequate arrangement for drying, marketing and printing has at present because the prices steadily for Maharashtra, production work.

### Sales

The sales for the year were Rs. 17,450,000, i.e., an increase of Rs. 10,000,000 over last year. There

was much depletion in the figure of 2003-04. Still the increase is not less than 50 per cent over last year.

### Vastuvas, Jalgaon

To cope with the increasing sales in Maharashtra the want of a central depot supplies all the varieties in immediate demand was found. Mr. Maharashtra Vastuvas was therefore started from January 1953. It worked through the following 5 branches: 1. Chalis, 2. Sakh, 3. Purna, 4. Shirur, 5. Kadli, 6. Dhone, 7. Jalgaon, 8. Maharashtra.

It aims first to build up new sub-centres in the different parts of Maharashtra by equipping individuals, working agencies, etc.

An additional new responsibility has, now naturally devolved on the Vastuvas, namely, the selling of Maharashtra Khad. It is found to help the production centres in such way. It takes over goods from production centres immediately they are produced and thus releases the capital of the centres for increased production. The result is, the workers are freed from the bother of the disposal of their production and are free able to concentrate all their energies on production with alacrity. And this work is carried out from time to time and the Vastuvas, being always directly in touch with the Khad centres it can quickly the previous supplies to the producers terms all individual like about the marketable pattern, their varieties as well as prices. The experiment is being heavily worked.

The capital at present sanctioned for the Vastuvas alone is Rs. 11,000 (judging from the figure of production and sales in the last year, exceeds the expenditure under 15th expenditure).

All quarters credit Dhone and Dhone had an increase in sales. Sakh branch, though started in December 1953, shows a sale of over Rs. 10,000 and Chalis though started in February 1953 shows a sale of Rs. 4,700 and so on. This is due to the keen interest and labours of Mr. Tishari (Sakh) and Mr. Chaturbhuj (Chalis).

Jalgaon and Purna also sales of more than twenty thousand rupees each, and Kadli, Shirur, Sakh and Dhone show sales in the area of more than ten thousand rupees each. There is every hope that the progress in the activities will be significant.

### Private Enterprise

Shirur branch is a fully a private concern and is showing good progress. The manager has now succeeded to keep accounts according to A. I. B. & requirements.

Vastuvas in the Ramnagar district has also a private branch and is trying to local level to get on Khad in a private investment of Rs. 700 and the valued services of Mr. Wadgaonkar.

### Marketing

Last year only Rs. 2,000 worth of Khad was bought by post buyers. In the last year's Monthly report the growth of Maharashtra was specially appealed to in this connection and the appeal has not gone in vain. This year 26 buyers bought Khad worth about Rs. 1,10,000 and Rs. 800 were distributed as buying commission.

The demand for Khad is now spreading to villages, buyers are coming forward in an increasing number and it is worth while extending the limits of Rural Marketing Special Commissions in Maharashtra.

(To be continued)

## Conversion in Islam

Although the history of Islam, like that of Christ, was, has certainly been distinguished by religious persecution, forcible conversion has been forbidden in the Koran which prescribes punishment and punishment as the only happiness granted for spreading the faith—so without the following text for the intention to which I am indebted to T. W. Arnold's *The Preaching of Islam*:

"Let there be no compulsion in religion [II. 217].

"But if thy Lord had pleased, verily all who are in the world would have believed together. Wilt thou then compel men to become believers? No soul can believe but by the permission of God" (X. 99, 100)

"Say to those who have been given the Book and to the apostles, Do you accept Islam? They, if they accept Islam, are thy guided people; but if they turn away, then thy duty is only preaching, and God's eye is on the servants" (III. 85)

"[He,] who [work]s a good thing from God and his message" (IX. 24)

"They, who had passed other paths with God are, 'Wilt He please, neither we nor our families had worshipped might but Him, nor had we, apart from Him, declared anything unlawful. Thus said they who were before thee—'Ye are the duty of the apostles other than yourselves' (preaching)" (XXV. 17)

"Thus if they turn their backs, will thy effort in only *Ma-shayekh* preaching" (XXI. 41)

"But if they turn aside from thee, yet we have not sent thee to be guardian over them. 'Thy charge but to preach" (XXIII. 47)

"And we have not sent thee otherwise than to warn—kind at large, to announce good to man" (XXIX. 17)

"O thy God will obey the apostle, but if ye turn away, yet is not apostle only charged with *Ma-shayekh* preaching" (LXV. 12)

"O thy God will obey the apostle; but if ye turn back, will the burden of the duty be on him only, and the burden of your duty rests on you. And if ye obey him, ye shall have guidance, but also preaching until they deviated upon the apostle" (XXV. 33)

"Say, O man! I am only your *Ma-shayekh* warning" (XXIII. 45)

"Verily we have sent thee to be a witness and a herald of good and a warning.

"That you may believe in God and his apostle" (XXVIII. 5-7)

"Thus will all come to know the truthfulness upon warning them, except a few of them. But prepare them and guard of war. Verily, God break those who act ungenerally" (V. 35)

"Did those who have believed to justify those who have not for the days of God in which He set bounds to transgressors according to their deserts" (XXIX. 17)

"And indeed what they are and indeed, and depart from them with a decisive departure.

"And let Me show with the paragon; . . . and how many work there yet a little while" (LXXIII. 18-19)

"To every people have We appointed messengers which they observe, Therefore let them not dispute the matter with thee, but command them to thy Lord; Verily, thou art called straight!"

"But if they debate with thee, then say: God has forbidden evil and ye do it" (XXII. 38-37)

"Inasmuch they in the way of thy Lord work mischief and seek thereby increasing disputes with them in the darkest confusion" (XXV. 12)

11

Arnold also cites a number of cases, showing that this doctrine of the Koran was upheld by the decisions of the Moslemian doctors.

Moses Maimonides begged conversion to Islam under the historical rule of the Almohads, led to Egypt and thence to Spain, declined because to be a Jew. A Muslim forced from Spain denounced him for his apostasy and demanded that apostate punishment should be inflicted upon him for the offence, but the case was quashed by Abul Hasan Ali Ghani, a most famous Muslim judge and the prime minister of Sebilah, who earlier already declared that a man who had been converted to Islam by force could not be rightly considered to be a Muslim.

In the same way when Ghassan threatened that the Bahá'ís would who had adopted Islam, only made a pretence of being converted, he permitted all those who so wished to return to Tibet, where they would be free once more to follow their own faith.

Arnold tells us that seven Jews of Lybia were "named to save Bahá'ídom" by the Governor "after he had been to Lybia." But the Imam Sháh Abbas, "understanding that only power and fear had intimidated them to turn, suffered them to recover their own religion and to live at quiet."

Muslims converted many Jews and Christians by his persecutions, but afterwards allowed those unwilling converts to return to their own religion and rebuild their ruined places of worship.

An earlier traveller in Persia records the story of a rich Armenian merchant in Teheran who was sitting in his shop one day, when a Hajj coming up to him sought leave to become a Moslem. The merchant refused to abandon Christianity and offered also to the man who replied that what he sought was not his shop, but his conscience. At length the Hajj was satisfied, suddenly withdrew a sword out of the hand of a bystander, struck the merchant a mortal blow on the head and then ran away. When the Governor of the city heard the news, he had the subject brought into his presence, rubbed him in front with his own hand and declared his body to be cast forth to be devoured by dogs, saying, "What! Is this the way in which the subjects of Bahá'ídom should?"

Y. G. D.

## Khaki Guide

The Khaki Guide edited by the All India Spicers' Association is a valuable publication containing useful information, the constitution of the A. I. S. A. and details of work done in the provinces, where Khaki is being produced. The issue of Khaki and so home cloths should be without it. The volume is priced 2 annas. It can be had of the All India Spicers' Association, Bombay. Ahmedabad and all the principal Khaki Depots for 2 annas stamp.

M. K. G.

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# Young India

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## The Story of My Experiments with Truth

( By M. K. Gandhi )

PART IX—CHAPTER XXXV

### To Meet Gokhale

I must drop many of the recollections of South Africa.

At the conclusion of the Satyagraha struggle in 1914, I sought Gokhale's assistance to return home via London. In my July 1914 letter, Gokhale and I agreed to England.

During Satyagraha I had begun travelling third. I therefore took third class passages for the voyage that there was a good deal of difference between third class accommodations on the boat on the one hand and first provided on Indian coastal boats or railway trains. There is hardly sufficient sitting room for sleeping accommodations in the Indian services, and little clean air. During the voyage to London, on the other hand, there was enough room, and equal cleanliness, and the steaming company had provided special facilities for us. The company had provided reserved sleeping accommodations for us, and as we were Indians, the captain had orders to supply us with fruits and water. As a rule third class passengers get little food and water. These facilities made our voyage days on the boat quite comfortable.

None of the recollections during the voyage are well worth retaining. Mr. Gokhale had very kind letters and had one or two costly gifts. We had daily discussions over one of these. I tried to express to him that this government was not in keeping with the ideal of simplicity that we signed in 1907. Our discussions came to a head one day as we were chalking over the portfolio of our cabinet.

"Better than allow this to be a form of corruption between us, why not throw it over the sea, and be done with it?" said I.

"Certainly there are wicked things every, said Gokhale.

"I mean it," said I.

"No, do it, quickly once the reply.

And forthwith I threw it into the sea. It was worth more of it, but its value lay, not in its price, but

in Mr. Gokhale's intention for it. (Not having got rid of it, it never occurred.)

This is but one out of the many incidents that happened between Mr. Gokhale and me.

Every day, we had to learn something new in this way, for both of us were trying to reach the path of Truth. In the search towards Truth, anger, selfishness, hatred etc. naturally give way, but whenever Truth would be impossible to attain. It may also be escaped by passion may have good enough intentions, may be entitled to work, but he will never find the Truth. A successful search for Truth means complete detachment from the dual thought of "how and how, happiness and misery, etc."

Not much time had elapsed since my first when we started on our voyage. I had not expressed any amount enough. I used to think to look to get a little present, so as to remove my appetite and digest what I ate. But now that exercise was beyond me, creating pain in the neck, so much so that on reaching London I found that I was worse rather than better. There I came to know Dr. Jervis White. I gave him the history of us, but with subsequent pain, and he said, "If you do not take complete rest for a few days, there is fear of your legs going out of you."

It was then that I found that it was sleeping for a long but should not be as a hobby, to express first strength, and should also get a rest on his appetite. Many exercises and perhaps more continued is necessary in leading a life that is healthy.

In Malaya, we heard that the great War might break out at any moment. As we entered the English Channel we received the news of its actual outbreak, and we were stopped for about three. It was a difficult business to try the boat through the submarine mine which had been laid throughout the Channel and it took about two days to reach Southampton.

The War was declared on the 4th of August. We reached London on the 10th.

[Translated from *Autobiography* by M. B.]

## Miss Mayo Again

(By M. K. Dasgupta)

Miss Mayo is clearly looking upon her knowledge that what she is doing might not do her much but a few hundred Americans, and that what she writes reaches thousands. She therefore looks perfectly free, just as if she had, in complete, full-page or almost whole-page articles, or sometimes limited to one-column but. She has done me the honour again of selecting for me in her article in Liberty and amongst it described my writing<sup>1</sup> about her compilation Worker Index. This she has felt called upon to do, I suppose, because I enjoy a certain amount of credit among cultured Americans, and has therefore felt judgement may be offered to her article. But as her article in Liberty she has written herself, the reference to my compilation is a clever attempt to bewilder the average reader. All that could be inferred from my recollection of the statement that I had two successes (whether always or not is not the point) is that Miss Mayo was at least a careless writer if not a wild pretence of truth. But the manner in which she described the secretary leaves the reader under the belief that I have always two secretaries. Her allusion to the statement that I did give her the message she wishes to me proves her to be guilty of a gross suppression of truth. She seems to have thought that I would not know a copy of the corrected interview between her and me. Unfortunately for her I happen to possess a copy of her notes. Here is the full quotation referring to the last of the whole:

"My message to America to study the laws of the whole—Letters and newspaper columns I get from America show that one set of people understands the results of Nonviolent Non-cooperation and the other set only understands it but neither all kinds of studies in those who are concerned with the movement. Don't cooperate one way or the other. If therefore some earnest Americans will study the movement carefully and patiently, then it is likely that the United States may know something of the movement which I do continue to be active although I am the author of it. What I mean is that our movement is not mad up of the opinion of a few with all its implications. It is to be not a rebellion for ourselves. For it brings the message of self-reliance and hope to the millions of India, and when they are really awakened they would not need to lift their heads higher in order to regard their freedom. The message of the opening mind is, really, to require the spirit of exploitation by the spirit of service. The discipline must be the first in the acts of exploitation. I have no desire that my country should copy that spirit as they are."

The first sentence only of the foregoing extract, which Miss Mayo quotes without the most important circumstances, is it intended to mislead me. For the whole paragraph, I hope, makes my meaning and message clear and intelligible. I wrote my article on her book which I was circulating. Had I had the news before me I should have quoted from them,

and thus added force to my article. I claim however that the message as it appears in the full paragraph quoted is not different from what I have stated in the article. Miss Mayo attempts to mislead.

While describing even as 'the virtual opposite' as she rightly calls the subject matter of her introduction, she is, I think, grossly and wholly unsuccessful. I claim that even if my memory had betrayed me, my conclusion may be for it left uncorrected and uncorrected. Having no case, she has followed the method of the professional lawyer who vainly tries to discredit a truth by introducing evidence by making her case things seem necessary which might be found on reflection to be not quite accurate. It gives me pain to bring to my that her article in Liberty proves her to be not only an unreliable writer but an unscrupulous person devoid of sense of right and wrong.

## The Week

### A Solemn Ceremony

Gayday returned to the Ashram from her Kathmandu tour to celebrate the wedding of his third son Ramdas Gandhi on the 27th January. A domestic meal in the kitchen, of the Ashram very by itself for the importance for the public. But there were certain features of the wedding which make it worthy of note in Young India.

The arrangement took place nearly two years ago, but Gayday would not consent to the marriage until the bride had finished her sixteenth year. So the people on the bride's side gladly waited for two years. Ramdas was 10 at the time of the marriage. In order to ensure the utmost simplicity and economy, the bride's people agreed to bring her down to the Ashram for the ceremony. They came with about half a dozen people, stayed a few hours and left the Ashram on the same day. The ceremony began at 8 A. M. and lasted until 8.30 A. M., but before the actual ceremony began the bride and the groom had been asked to converse in 1) by (1) reading, (2) manual labour in the shape of sweeping and cleaning the well-house, (3) cleaning the courtyard, (4) reading the text as in a quotation early with the whole ceremony, and (5) reading a chapter from the Bhagavad Gita. The ceremony mainly consisted in the use of *Arthshiksha* and definition in various being taken by the bride and bridegroom, before the ceremonial fire and in the presence of the sages. There was no music and nothing like a wedding party, or dinner. A few friends from the city who had heard of the wedding came to give their blessings. There were practically no wedding gifts except the gift of a complete suite of furniture consisting, a copy of the Bhagavad Gita and Ashram Bhagavad from Gayday and field of a spinning wheel by the bride's mother and of a pair of socks by Gayday. Both were dressed in spotlessly white Khadi, and neither had any gold or other ornament on his or her person.

Exactly at 7-10 A. M. all gathered together on the stage ground and Gayday blessed the couple in a brief speech which was so serious as the occasion demanded. It was a most moving scene as Gayday's life. These present could see that Gayday on such occasions could be as human as any of them. His own words proved to many to be referred to Ramdas and Devdas on two of his sons who had been brought up exclusively

<sup>1</sup> The Young India dated 18th September 1922.

by his hand under his arm. The consciousness that the one had never deceived him, and had hidden none of his faults and follies from him, made steady ebullent him with a feeling of grateful pride. "You have sustained your faith in me, but they have never shared me, for your faith confidence has sustained you in my eyes. I am glad that you would rather be deceived by the whole world than deceive any one. May you live always in the most fruitful way."

"You will stand your wife's breast and be out her breast, but not her breast. You will hold her body and her soul as sacred as I trust she will hold your body and your soul. To that end you will have to liberality of yourself, self, and simplicity and self-reliance. Let not either of you regard either as the object of love or her love."

"You have both had part of your freedom here. Let your lives be consecrated to the service of the Motherland, and all away until you meet our year leaders. We are pledged to parents. You will share the love both with your breast as the source of your love for your people do. You will help each other to duty and to justice as it is."

"I have given you an gift. I can give you except a part of faith and copies of my study material Bhagavad Gita and Bhagavad. Let the copies perhaps be a child of protection for you. Could I have presented rich gifts for you from India, the world would rightly have ridiculed me; except, but today it will bear testimony that I have given you only such things as became me in my position."

"Let the Gita be to you a mirror of yourself, as it has been to me, let it be your constant guide and friend as mine was. Let it light your path and dignify your labour. May God give you a long life of service!"

In the evening he related to the public aspect of the question. He dwelt on the primitive system which had denied the best original sources into marriage customs and relations and hoped that the wedding and matrimonial would perhaps be for the future the best as between parties belonging to the same caste. It believed people in the Indian to take the lead in this respect, because people outside might find it difficult to initiate the reform. The rule should be on the part of the Indian to discourage mixed ages between parties of the same caste and to encourage those between parties belonging to different castes. His wished girls could be kept unmarried up to 25 and over 25. Towards the end he again came back to the subject significance of the ceremony.

"Do not think that the Indian has as its object the population of marriage. It has and will have the promise of lifting our members to the highest consciousness possible only in the extent that it agrees to an instrument of control rather than of indulgence. And those who are for a life of restraint must enter their lives differently from those who are for indulgence. Remember that there is always a link to self-indulgence but none to self-reliance, and let us fully progress in that direction."

#### With Boys of the Vidyapeeth

Another important subject of the work at Gwalior is decided to live with the boys of the Mahavidyalaya

for some time. Those who have followed Gandhi's advice as to changes in the Vidyapeeth will not need much by way of explanation for this step. If the members at the Kherwara National Conference was an instance of the fact that Gandhi has his eye on the future and deeds of the present as the basis of the future, the resolution regarding the reconstruction of the Vidyapeeth and his decision to spend some time with the Vidyapeeth boys are another and equally logical outcome. The resolution calls for complete changes of a far-reaching character in the life and manner of the boys, and Gandhi feels that the boys should have the benefit of his constant contact to see that there is nothing standing about the changes, but everything conducive to their growth and spiritual advance.

But the spirit in which he has gone there will be better understood if I give here a gist of his talk to the students of the Vidyapeeth after the prayer in the early hours of the first morning there.

"I have not come to take you by storm, and by the German spirit of war, riot, etc. But I have simply thrown myself in your midst, so that you can make whatever use you like of me in the way of the changes that are impending. It would perhaps be better if I said that I have come to clear a long-standing debt I have long owed to you as your Christened in name and not in your mind and liberally regard with you as much as I could. But I have never been able to do so. I am thankful to the Giver of all good for having given me this opportunity of spending some time with you."

"I have not come to create any disturbance in the even stream of your lives. I do not want on your attending the less of their morning prayers. If you are concerned that prayer is an essential thing in one's life and that it is best to begin one's day with prayer as the early hours of the morning, you will attend it. If you do not, I shall certainly be sorry that will not meet your interests. In the same way I should like you to accept the early morning in the Indian as much as the evening prayer duty. But also you will do if the spirit moves you, and if you feel that you must will yourself to do so. I must not be so strict, not because I want you to give the Indian through I would be glad if you did. In fact, I want you to understand and accept the Indian way, when with the Indian. I am I think I should like to see the Indian in the best of my country. I am myself proud and happy to be Indian in it, and can add more more from your own experience. But I cannot say that I am more conscious of them than my own day and you I hold that with all its shortcomings it is the best of my country. I would have you and my work judged by the Indian, more than by anything else. Hence I would have you to attend the evening prayer duty. But this is a mere suggestion to be treated or adopted out of your own free will."

"Let not the love in your mind as a burden, but as a friend, and if possible a guide if you will."

"I am willing to give you a quarter of an hour every day on two periods, every week just as you might desire. I am not sure when I shall read with you, but that also I shall leave to you to decide."

# Young India

## Gujarat Vidyapeeth

(By M. K. Gandhi.)

The National University the first of its kind established when Non-cooperation was at its height had been struggling for existence for the past three or four years. The attendance of boys has gone down considerably. Several schools affiliated to it have closed or sought Government recognition. There would be nothing to worry over this decline, if there were no internal causes for it. But what of us including myself have felt that we have not done all we might have for this most useful national work of reconstruction. But while if all had been right, the failures might have been not so large as they have been, there was for the device chosen over which we had no control. And though the quality of the work already done might have been much better, what has been achieved is work at my instance would be proud of. I make bold to assert that but for the Vidyapeeth, Vallabhbhai Patel would not have been able to command the valuable assistance he did of so many workers during the late distress days. Indeed the Vidyapeeth volunteers went even to Delhi in order to assist Professor Millard who has been doing heavy work there in connection with the Swadeshi League. I hope some day to deal with the Vidyapeeth graduates work of which an accurate but brief analysis has been prepared by a graduate panel of being owned by its Students for the time being to enable the expression of our respect both reasonable and unreasonable and to state that we were not to have been content from our standards.

The preliminary clearing step was taken on Sunday last when the Senate accepted over charge of the valuable property and the still more valuable responsibility connected with the Vidyapeeth to a Board of Trustees by means of a resolution of which I give the translation below.

"This meeting of the Senate of the Gujarat Vidyapeeth is of opinion that

1. By its apprehensions the Gujarat Vidyapeeth in connection with the Non-cooperation movement and by maintaining it at a point of a setback in the movement, Gujarat has rendered essential service to the nation;

2. The Vidyapeeth has however continued year after year to suffer in point of numbers;

3. The Vidyapeeth could have achieved better results in point of quality, had the internal conditions been favourable; and

4. The Vidyapeeth has now reached a stage in its evolution, when, in order to make it work more efficiently and in order to ensure an unswerving observance of the principles by which it is animated, the administration of the Vidyapeeth should be entrusted to a Board of Trustees.

Therefore and in pursuance of its resolution for the reconstruction of the Vidyapeeth passed by

this Senate on the 4th of December 1925, the Senate appoints a Board of Trustees called the Gujarat Vidyapeeth Board to be composed of three who from the list herein below pledge themselves to subscribe to and to enforce the principles hereinafter mentioned; hands over charge of all the institutions connected with the Vidyapeeth, along with their property, movable and immovable, to also all the rights and responsibilities pertaining thereto, to the said Vidyapeeth Board, and authorises the Board to add to its membership subject to the same qualifications as is set to succeed it, and continues it to complete all other rights relating thereto of which members named by resignation, death, or dismissal of any member for breach of the pledge or similar other causes, the latter to take place by a vote of two thirds of their number.

### Names of Members

1. Sr. Vallabhbhai Patel
2. " Vinayakdasrao Phad
3. " Kailas Kulkarni
4. " Shambhaji Dandekar
5. " Mahadevi Desai
6. " Abul Kalam Azad
7. " Manohar Kulkarni
8. " Shambhaji Deshpande
9. " Mahadevi Phadke
10. " Yashwantrao Desai
11. " Hariprasad Vaswani Desai
12. " Jagannath Desai
13. " Chintamani Shastri
14. " Subhaskar Phadke
15. " Yashwantrao Phadke
16. " Gopabandhu Kulkarni
17. " M. K. Gandhi
18. Shrikrishna Maheshwarji Y. Patel

### Principles

1. The principal object of the Vidyapeeth shall be to impart education of character, ability, efficiency and manabhoodness, necessary for the conduct of the movements connected with the attainment of Swaraj.

2. All the institutions controlled by and affiliated to the Vidyapeeth shall be fully non-cooperative and shall therefore have nothing to do with any body from Government.

3. Whereas the Vidyapeeth has come into being in connection with Swaraj and Non-violent Non-cooperation as a centre based on teachers and workers shall restrict themselves to those names only which are not inconsistent with truth and non-violence and shall conscientiously strive to carry them out.

4. The teachers and the trustees of the Vidyapeeth, as also all the institutions affiliated to it, shall regard unattachability as a blot on character; shall strive to the best of their power for its removal, and shall not exclude a boy or girl for parents of his or her unattachability nor shall give him or her differential treatment having been accepted admission to him or her.

5. The teachers and the trustees of and all the institutions affiliated to the Vidyapeeth shall regard manabhoodness as an essential part of the



Swami movements and that should be organised, except when disturbed, and shall be known as the Khadi.

7. The language of the Frontier shall have the principal place in the Vidyapeeth and shall be the medium of instruction.

Explanation on Language: other than Gurmukhi may be taught by direct method.

8. The teaching of Hindi—Hindustani shall be compulsory in the curricula of the Vidyapeeth.

9. Manual training shall receive the same importance as intellectual training and only such occupations as are useful for the life of the nation shall be taught.

10. Whereas the growth of the nation depends not on cities but on villages, the bulk of the funds of the Vidyapeeth and a majority of the teachers of the Vidyapeeth shall be employed in the preparation of education centres in the villages of the Frontier.

11. In laying down the curricula, the needs of village dwellers shall have paramount consideration.

12. There shall be complete freedom of all established colleges in all institutions conducted by and affiliated to the Vidyapeeth, and for the spiritual development of the pupils, religious instruction shall be imparted in accordance with truth and non-violence.

13. For the physical development of the nation physical exercises and physical training shall be compulsory in all the institutions conducted by and affiliated to the Vidyapeeth.

Note: Hindi—Hindustani means the language commonly spoken by the masses of the North both Hindi and Hindustani written in the Devanagari or the Persian script.

The elected on this step is, it may seem nothing if it is not to be followed up by quick persistent and vigorous effort. Such effort may for the time being seem fruitless in further elections. The Senate, over the hopes of Trustees have been quite timid of the possibility. They want quality and feel that if the quality is wanted, quantity will come in its own time. They are prepared to sacrifice everything in quality. It would be wrong to see doubters of those who have given and will give in the belief that the principles for which the institution has professed, to what will be worked out in practice is so far as it is humanly possible. An adherent the trustees would like their trust if they sacrifice principles for holding the institution together anyhow. Personally I have no doubt as to the result of the further election which as I have every reason to believe that will

On the surface there would appear to be a danger from democracy in disguise. As a matter of fact it is not. The elected body would not be swayed without the principles for which the elected stand for the time being stand firm in the making yet. A democracy's ideals and principles vary with the times. A reformer's principles are rigid and fixed. When Non-cooperation ceased to be advised, those who believed in it as a creed, the only real solution for the removal of India's ills, were bound to view the need by waiting it to its logical conclusion as their own duty. Hence did the Congress bring out being an

independent self-governing body under the All-India Students' Association composed of those who had a living faith in the message of the creed. The message underlying was that the Association would work out the programme of Khadi so as to become in process of time a tower of strength to the general body. The programme that has been started in the hope of creating a truly democratic institution. And there is a democracy such as the world has never seen if Khadi becomes a truly national institution. Even so has the Senate emerged as a Board of Trustees pledged to work out its present ideal so as to make national education a living force, so as, that is to say, to cover every village in England, to enable the students to make the dignity of labour equal with the dignity of learning, to produce national workers who will serve the nation in her villages. The Senate, when after a full discussion it came to the resolution on Sunday, had no less a hope, the Trustees considered as less a responsibility. No objection can arise from a voluntary contributor such as the Senate was. It gave up its powers in a permanent body, when it was in possession of the fullest powers and in a position to exercise them to the fullest extent. It was an act of individual whose voice has to be heard by the Trustees. There is an awful responsibility. But with great consciousness, it will act rightly to their shoulders and Gujarat as well as India will be the better thereby. There will be helped out by the quantity of results turned out but by the quantity and the quality of self-service put in.

### Kathiawad Political Conference

I referred in my Weekly Letter last week to a resolution of the Kathiawad Political Conference, which I described as a self-denying substance. Gandhi devised a long looking article in the concluding to the volume of the latest issue of *Young India* which I summarise below. M. D.

I shall refer here only to one resolution which I drafted and moved, and with which I think I have served the Conference and Kathiawad. Here is the resolution:

"With a view to avoiding the possibility of any misunderstanding between the rulers and the ruled, and with a view to a fuller recognition of the own limitations, as also a continuation of the system which has been for some time in operation, this Conference resolves that it shall not pass any resolutions condemning or retaining an individual case."

The resolution is a result of my objection to truth. I said that the Conference could not have been held in Porbander but for an implicit understanding with M. D. the Maharajahship of Porbander, and that it was certain to be held only under such conditions for some time longer. This was a comment of the lady because of the Conference—a helplessness which could not be remedied except by a neutral public conference. Gandhi's point can be offered to cancel his dissent. It is true as he believes his own theory.

Two resolutions criticising individual cases were brought up before the Subject Committee. I cannot say there was an occasion for them. But I said that

they were beyond the uncontrolled limitations of the Conference. The Subjects Committee rejected them. The Conference could not let the loss of its own co-ordinate work mechanisms. And so I advised the Conference in order to help them. It was a letter done for the Subjects Committee. It was no pleasure to me to make the advice, but my duty and the duty of the Conference, however painful, was clear to me. Some of the members disapproved of the resolution, but they accepted my advice out of their generosity and largeness of heart.

The added to my responsibility, for I knew that I should hold myself responsible to them for any national result that may arise out of this. But I have no regrets. Self-interest consisted in always besting.

If the members of the Conference observe this resolution in thought, word and deed, it will enhance the equality of the Conference in its work within the scope defined by its constitution. Being process have been used are leads to permit the holding of the Conference in their states, for fear of its continuing existence confining or reducing individual states. In the face of this difficulty it was waste of energy to engage in the showing that better advice to create the drawbacks of individual states, and then to spend vast of time for less effective constructive work would be hypothetical. Now with the executive members can either act about the meeting but national work of construction, or close their shop, and as we are able to go into bankruptcy, the executive body of the Conference, let us hope, will do the things needed.

Let me the resolution in take in mean a declaration on the part of the Conference that the administration of these states is beyond call, but it really means that we have no power today to continue a state in a Conference held in another state. Nor does it mean that the wrongs of an individual state may not be discussed before the Subjects Committee. Indeed a member may seek the advice of the Committee in all such cases. Only so much resolution can be passed by the Conference. The executive body of the Conference may open correspondence with the states concerned, may interview the Prince or his officials, and report there to inform the wrong complained of, or in case the complaint is genuine and disproved, declare that they had no jurisdiction. It is possible that responsible states will welcome the constructive public procedure and may even use it as a shield and protect themselves.

The intervention on the part of the Conference presupposes ability, perseverance and discipline on the part of its executive. Let them not proceed on presumption or presumption. They must have confidence in each other and the Prince. This resolution arises out of a genuine desire to serve both the state and the subjects, and a recognition that the object of the Conference is not to end but assist their reign. If the former is intended, the state has no place in which to hold the Conference.

Always in a constructive way a destructive force. Instead of demagogues, get representatives of people or

states, without the consultation of all that is best in the rulers and the ruled. In a word, it tends to set a line a head between the few, sustained out by armed force but by affection. The rulers themselves are subjective, the ancient village conserve all that is best. Always also at the greatest point of all, there is the property of one or the destruction of another. Democracy is not always good, democracy is not always bad. Both have their uses for a Conference that seeks to reach its goal through truth and unselfishness.

The field of work, that is open to the Conference, is vast. There is Khadi, there is unemployable, there is unemployable work, also social reform, water storage for years of drought, planting trees, and many other things.

There is also need for cooperation of France, but more the cooperation of their services. There are doors from the articulate section of the people and unless they realize their duty, unless they make up their minds to interest themselves in public service broadly, as advised is possible. The effort of the Conference will therefore primarily be among the people themselves. For people are the work, the state is the limit. If the state can resist, the initiative turned to its credit.

The subjects of each state can have their own Conferences in their respective states and they may readily create their respective administrations with the subject. But this also can be held as a foundation of constructive work.

There needs soldiers, freedom workers. Have we got them? Let there be a suitable plot or machinery and activity.

So much for the people. If the prince will truly understand, the executive members their responsibility. Many of them beyond the Conference for fear of criticism or condemnation. But now I submit, it helps them to welcome the conference, appreciate the wisdom and goodwill of the Conference, and satisfy it by using it as a bridge between themselves and the people. From the evidence before me I cannot say that all the circumstances of all the British-ruled states is beyond call. Some of them, I have, have previously said. Let them recognize the signs of the times. The catalogue that is sweeping over the earth today and which threatens India too is a great sign. As a chronic force it is pervasive, but it has at its back a noble object. The world, though not kind systems, pays an ungenerous homage to virtue. It is kind of automatic systems, it is a language of them: in its unpopularity, it means that the remedy that it tends to employ is worse than the disease, but it desires reform, it desires the reign of equity and justice. Violence of evil and abuse the myself are covered that that way equity and justice do not lie, but they are no less contained that unless the state in power take the wronging they are doomed. Let the ruling Prince beware. Let them not choose the way to moral bankruptcy. The governing body that leads will not go that way against me. May the ruling Prince not satisfy that fact.







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# Young India

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No. 6

## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER XXXVII

### My Part in the War

On arrival in England I found that Dabhoi had been abandoned to France whom he had given for reasons of health, and as communication between France and London had been cut off, there was no learning when he would return. I did not want to go home without having seen him, but as we could say definitely when he would arrive.

What then was I to do in the meanwhile? What was my duty as regards the West? Having subjects, my comrades as I had met at Benares, was then residing in the East in London. An eye of the West? Subsequently he had been sent to England to qualify himself as a barrister, so that he returns in South Africa, he might take my place. Dr. Philipposides Mabe was studying his experiment with him, and through him, I had communication with Dr. Jerry Mabe, and others who were practising their studies in England. In several letters with them, a meeting of the Indian residents in Great Britain and Ireland was called. I placed my views before them.

I felt that Indians residing in England ought to do their bit in the War. English students had volunteered to serve in the army, and Indians ought to do so too. A number of objections were raised in this line of argument. There was, it was contended, a world of difference between the Indians and the English. They were alien and they were uneducated. How could it then compare with the country in the line of the letters' work? What was the duty of the alien, residing in the land, to make the country's good his opportunity? This argument failed as regards to me also. I knew the difference of status between an Indian and an Englishman, but I did not believe that we had been given inferior to them. I felt that that if we were at the head of an important branch of the British system, and that we could render them its help, it was our duty to do so. I would require no money through the help and cooperation of the British, if we did not do so we were help in standing by them in their hour of need. Through the system was faulty, it did not seem to me to be irreparable, so I did not reply. But if having lost my faith in the system, I refuse to cooperate with the British Government, how could these friends then give, knowing that they liked our work in the system, but a few letters go with?

The opposing friends felt that that was the best for making a bold declaration of the Indian friends not for supporting the Indian cause.

I thought that England would should not be treated with the same hostility, and that it was more becoming and respectful not to press our demands with the War board. I therefore advised to my friends and invited those who would be willing to volunteer. There was a good response, practically all the problems and all the replies being represented among the volunteers.

I wrote a letter to Lord Curzon, requesting him with these facts, and expressing our readiness to be used for any purpose work, I also should be available as a condition precedent to the acceptance of our offer.

Lord Curzon accepted the offer after some hesitation and decided on his having looked into the matter in the Council at that critical time.

The volunteers began their professional studies in law all in the same manner under the will of Dr. Curzon. In one or two cases of our number had a control the whole course of that day.

We were a class of about 30. In six weeks we were recruited, and all except one joined. The figure for Government was provided within six and after leaving Colonel Lister was placed in charge of the work.

London in those days was a right work scene. There was no quiet, but all were busy, helping in the line of their studies. Miscellaneous subjects began studying in consultation, but when were the old the system and the new work? I have no enough work for these if they wanted to do, employed themselves in writing and making studies and drawings for the world.

The Lecturer, a tall, thin, underbred or made as many claims to the subject as they could. He was a typical Hindu was a member of the club, and the first himself a help towards him the work. This was my first acquaintance with him. We played before me a long of studies which had been cut to pieces, and asked me to get them all were up and return them to him. I returned his demand and with the assistance of I think got an essay written which I could manage during my absence for the day.

[Translated from *Atmoparan* by M. D.]

## Defending National Education

The following is a summary of the address delivered by Acharya Kripkhal to the students of the Vidyapeeth after its re-organisation.

"It is not another day people have talked to me about the steps taken that we have spent and are still spending on national education in Gujarat. I have been told that compared to the many cases, the results have not been satisfactory. I am by nature a miser, but in spite of that I am of opinion that Gujarat has benefited less than so much as the result amount of money spent on the Vidyapeeth. It has decidedly been a profitable investment. I have experience as head of four Indian universities. In one I was a student, in three others I served as professor. I can therefore say with confidence that studies in an cultured medium, during the short period the Vidyapeeth has been in existence, and with the modest amount of money at my disposal, we have achieved results that are commensurate invariably with those of the universities elsewhere. The result of what I say would be changed if we eventually examine the way working of the professors of the Vidyapeeth. To a teacher in discipline I can say, even I had that as soon as every student was present who is engaged in some form of student activity. I also know that wherever our professors are working they hold positions of honor, trust, and responsibility.

"The Nationalists just told us that we are groping in the dark about national education, that we have not yet seen the light. I agree with Nationalists as a rule, but in such cases I would add that either we shall never see the light, or we never see it and therefore I believe that light may come by following the course of darkness. I would try to make my meaning clear. When a man has a small fund of money, he naturally looks that he is a miser. This is his natural reaction, he feels the sense of his hoarding the possessions. The greater the sum, the greater the consciousness of his own dear-ness and hoarding. When it was so, we would not feel men of the highest class displaying themselves in great distress. Are they likely to exist, or hypothetical? They could not be so. The explanation lies in the fact that in the light of those distress their path, they realize more and more the great defects that separate them from their objective. They might be confused, hence they get average men, but they know how the money they are from the protection which is their only shield. As a man viewing the situations of our country escape after escape, and finds that what appeared to him to be the height from a distance now appears but the low ground or the level and a very height appeared because of the heightening of a new effort, ambition, or the man with us. We are not therefore afraid of us stepping. All thanks to those who have made up their minds to explore the heights. The progress may be slow there may be some falling of the way, but if effort is not abandoned, through all darkness and failure, one day we will be ourselves in the midst of the glorious sunshine that partially illumines the sunny paths far above the clouds of this world. Our stepping we never reach the top,

and perish in the way. What does! Even leaders are in some places that means elsewhere. There can be no compromise, no less so that. It is what Mr. Krishna said. "You know that which says a prospective Nationalist, defend those shall study lessons, reserved by the house who will lighten in a righteous cause." So I am not afraid of people or the state. To me it is the state of life, that we have at least taken interest about national education.

"You will naturally expect me to spend a few words of advice to you, even that some of you are just on the threshold of life for which the college course will be a preparation. I always had doubts about giving advice. I can never give the role of a moral preacher. I leave the responsibility attaching to the problem. I am conscious of my limitations, and I realize that mine is not the life that I could hope before my people, that I can learn a good deal from the book of the possessed by the soul of you. To all such I have ever rendered my response as never, and yet the position I unconsciously occupy, the position of the head of the institution, allows me to do what I would want to do under ordinary circumstances. You will, therefore, please not look to my life, but take me more as a help-giver, a help-giver on the road that indicates the way, but cannot walk the way, and I cannot regard my life as an example. But there are other lives being lived in our midst today, lives which you may derive the necessary help from. I would therefore give you a word of warning. Whenever you follow, however a great he might be, see to it, that you follow the spirit of the master, and not content his words only. "The word follows, but the spirit, growth life. Let there be no mechanical following of the national action without any reference to the spirit which is behind the action. Let each follow according to his capacities and capacities according to the individual development." Better men's distress through failure of some kind the failure of another. Another's distress is full of danger.

"Let the following be one of the greatest lessons, each following reflects the master. The Jews crucified the Christ but never. How often men has he not been crucified by his followers! Let us therefore be so that when we are face to face with the master, we are not told, "I know you not, ye workers of iniquity." Let us work even in the spirit of the One, which lays stress on mechanical rule of conduct, but only upon the struggle to have the inner rule, the inner peace. It calls him to equality, to indifference to success or failure. When Akbar asks the question of the misunderstood the One, "How does he walk, how does he sit, how will he?" But Krishna describes neither the walk nor the walk, but the psychological laws upon, — freedom from anxiety, indifference towards pleasure and pain, freedom from gain and loss, anger and the rest. "He who performs such actions as he does duty independently of the fruits of the actions, in a Sanyasa, a Yogi, not he who is without fear and doubt." Even in the matter of food it is not that in that particular food that is prescribed or proscribed, but only psychological laws are given. Remember, "God feeds himself as man, man." I emphasize this because you have passed through the period of a

movement. You have received higher liberal education. Higher education should be able, for teaching, for sciences and wide contacts. The culture that a university requires should make you feel the pulse of national and world themes of reality. If you could see the inner workings of nations, and see the outer and unadorned character, you would find a wonderful unity. This is true even in the realm of religion. Leave the national expression, the doctrine, the dogma and the form, and behind the unity and harmony of spirit. Obedient you find this, you will include the expression of unity. Thus there will be no need to divide the picture of your human nature and will, no need to divide helplessness into virtues and vices, the earthly good and the eternally demanded. Love shall induce your actions and provide your life.

"One thing more I would like to bring to your notice. The study of Indian history and my own observations have shown me that we Indians, we are inclined to other people to talk about virtues. When we look at social and collective virtues, Indian history is full of exceptional individuals as full as is the history of individual persons. It lacks social and collective effort and interest. A Sikh, a Muslim, or a Hindu individually would be wiser than a man for any English, German or French scholar. But a company of the former would be no match for a company of the latter. We as a race keep our persons and knowledges there in no lack of individual happenings but confuse us and make us live as neighbors in a social pot. We are divided, and we will produce this and create values we are among successful people elsewhere. If we are to compete with other nations, and if we are to enjoy a position of equality with them, we must draw out the social and collective virtues that lie dormant in us. The spirit is confused, is occupied, it has not passed its course, its social points of conflict must be there. With us every episode becomes a principle, which is defined as a commonwealth worthy of a better name. Let therefore the noblest principles, wherever there may be no good and bad, be as low as possible. Let us also make the wholehearted division between public and private life. There may be people with whom we may have differences in private life, but in no case must these differences divide us in public. We may have private friends, but their relations shall be as we make our own. In public duties, we shall preserve our human affections, the hospitality of our homes for our friends, but in public life we recognize only one set of friends and one set of opponents. Those who are with us in our struggle and those who are against, those who are opposed are opponents. You know the wonderful help Dr. Bhausaheb Sahasraji is now making, working in the spirit of our country. During her political career she has, at different periods of her life, been opposed to some of our highly respected leaders and even denounced them. But to come to her political class connected with them, she forget her former opposition, and not only talk to them with them, but even followed their lead. If you have the charity and love about which I talked to you in the beginning, you will not find it difficult to accept the social and collective virtues which will make maximum possible. However, if our time is past that an overemphasis on collective

action and public virtue may have an adverse effect on character. This is true in the political life of the West. An honorable politician, who would be honored to break his word, or to tell a lie in private life, would not hesitate to do so in public life. He would not be ashamed, nor would he consider him low. Thus these doubtful and double values are hard to guard, if we follow the lead of Gandhi. He has an admirable faith in the moral law. He believes that in the long run, as good men in their individual life in the practice of individual virtues. He has also shown us how effective a man can be even in the political field if from the start he has the path of truth. Always be another guarantee before the moment of conflict. If we have faith, as he has faith, I have no doubt we shall be true, even as he is, both in the public arena and the private one. We shall function in the world with effect, and yet the moral shall not be lost to us. In this regard, watch the old masters, leaders and others."

### All-India Cow Protection Association

#### MEMBERSHIP AND CONTRIBUTIONS

President, undesignated		Rs. 1,000-0-0
Executive Committee Members	India	50-0-0
Chairman of Board	India	5-0-0
In numerous branches		
through Managers		
Presidents	India	20-0-0
Joint Lists	India	2-0-0
Special Committees Dev. 'India'	India	50-0-0
'India'	India	250-0-0
Advisory Committees		
Twelve	India	2-0-0
In numerous Mos. Coms.		
through Managers	India	5-0-0
Presidents/Managers Coms.	India	5-0-0
Pragathi Jagdals	Kalyani	50-0-0
Laxmi H. Ram	India	5-0-0
Devendra Saha	India	5-0-0
Vijai Lalchandra Chatterjee	India	5-0-0
In numerous branches		
Donor	India	5-0-0
	Total	Rs. 2,500-0-0
	MEMBERS	
11 Executive Members	India	Rs. 5,000
20 Executive & Council	India	5,000
20 V. G. Jagdals	India	5,000
	Total	Rs. 15,000
	MEMBERSHIP	
11,000 and 1,500 paid members		
	MEMBERSHIP	
M. Y. Sahasrabudhi	India	Rs. 1,000
Chatterjee, Srinivas Chari	India	500

### Address Bangalore

For material and editorial matters of the Book of Hygiene and Government Projects to send to the Secretary, Address: P. M. J. Press, Mysore, and contact: Bangalore, Y. P. 1/1928.





Chinese laborers would spend your money and leave your standard of living. You will promptly and cheaply have spent Chinese.

"But we in China have suffered no benefits of your foreign machines and of cheap machine-made goods, and these things have served us just as well as several million Chinese opium laborers would have raised your industrial scheme.

"When I was a young man, for instance, even the women in our own families spun and wove. At that time fully 100,000,000 Chinese women spun and wove. This gave cheap foreign cotton goods and gave 180,000,000 women busy on productive life but most busy on the labor of their households. We are prevented from following your example of shutting the door by the fact that the British forbid me taking any action. We do not have a real tariff barrier.

"If I were an artist, I would draw you a picture which would show you what I think of the proposed trade.

"Picture a Chinese peasant upon the ground and a foreigner standing over him looking him down with his feet. 'Get up!' says the foreigner. 'Rise your feet off the ground!' says the Chinese. 'No, you get up first,' says the foreigner, putting more weight upon the first."

#### Ajmal James Pund

The following items only have been liberally received or accepted in the space of three pages:

North Jamaica, Guyana	Rs. 1,000-0-0
St. Martin's, British	" 25-0-0
„ Pinar, W. Jamaica	" 100-0-0
	-----
Total	Rs. 1,125-0-0

This is not yet a year's response. Often the response to appeals made in these pages is an indication of the manner in which the people receive certain propaganda. Evidently the strongest relations between the two continents are keeping the general body of readers here respecting the things that whatever they are men and women who believe in Hindu Muslim unity, believe in Nationalism as a great virtue, and as the necessity of supporting the Jews, they will not only themselves give and in the contributions but will also contribute their money their hands and neighbors. Every contribution big or small will be acknowledged in these pages.

#### To the Friends in Karnataka and Andhra Pradesh

Letters are being made as to whether the proposed work in these provinces has been altogether abandoned. I may state in answer that though under pressure from the Governmental Departments and Districtal Officers, Visakhapatnam I have postponed the work, I have not abandoned whatsoever of abandoning them altogether. If local persons and God otherwise will, I propose to undertake them when the circumstances are ripe. But it is not easy to build hopes on our chief enemy. Therefore let me in give the assurance that I would like to try to show and the remaining provinces at an early date, if it is at all possible. Meanwhile those who have already offered money should send their offers to me or to the organizers.

#### Work in the Punjab in 1937

I extract the following valuable information that the United Bank of Calcutta collects for me from time to time from several banks. The extract is taken from a Memorandum on the Cotton Manufacture in 1937 by S. H. Prasad.

" 2. "In five regions that 1,00,000 mds. of raw cotton, at Rs. 7 a lb., of the whole yield of the province, are normally consumed."

" 3. "Because of the domestic employment, during the cotton part of their lifetime time, of women of all classes, and the need of such employment is very ill paid. A woman cannot take more than one class at a time, duty within the Department, when she is, accomplish her duties, and her remuneration is only from 1 to 2 annas a day, so that she works but half an hour a day. The share of the highest rate quoted as any of the regions. That of the Government factory shows that for 100 mds. only 5 plots a year and the following report estimates the earnings of a spinner as only Rs. 3-12-0 a year! The difference between the average value of cotton and of cotton thread is only about 5 to 6 annas. In the season 1936-1937 1,25,000 women and 215 men are engaged in cotton spinning. At the rate of 1½ annas a day each worker would be able to produce less than one pound of thread in a year, so that if 1,00,000 mds. of cotton are normally consumed into thread, a much larger number than the figures above, must really employ themselves in spinning. That is to say, a great number of females who habitually spin failed to describe themselves as spinners by occupation. The bulk of the country girls is very scarce in thickness and skill for anything but the domestic cloth. Comparatively few persons are workers for and in a thread, and many of these work only for the use of their own households.

" 4. "Cotton. Cotton spinnings—3,117 mds. and 1,145 women—class factory do not represent the mainstay of the industry. The operations are very fragmentary, performed by members of the household of the person in whom the cotton belongs.

" 5. "Cotton. 21,000 men and 4,200 women spinners, at various. Various other spinners were also made it in December. The wages are 1 anna at the time for a week—average about 4 annas a day.

" 6. "Cotton cloth was exported from the Punjab to the extent of 1,70,000 mds. a year, 25,000 to other parts of India and 40,000 beyond Western and North Western Frontier.

" 7. "The imported thread is fine, clean and even and can be had at a variety of strengths. It costs from Rs. 100 to Rs. 125 a mds., 1-1/2 lbs. weight. This was valued at Rs. 12 a mds."

"That the remuneration earned by the spinners was low and the bulk of the great workers, for so the cotton spinners, their work done for the lowest wages and when they could not do much good. If the things are

different ones, it is because the water here becomes coloured and brings down into an unstable system of Indian production has been dumped down on the unhappy land.

M. K. G.

## A Woman's Devotion

(By C. P. Andrews)

When I was in Darben during the world-war epidemic at the end of 1918, it was necessary, while awaiting the recovery of the disease, to go into the different countries where the poorer Indians, waiting for the Municipality, were imprisoned. The relations, which came to me during that work, was hardly broken. The misery that I saw was unbearable. The children crowded on the sides of dirt and roads. When the train came down, whole families slept in a rotten *strawpaw*, made of broken and water-soaked leaves, with mud and sewage underneath. The roads were lashed through their many corrugated iron, and cooled the feet beneath with muddy water.

One night, after a heavy storm, I went to rest in a room which had quarries, called the *Prer* House, looking towards, where the Indian Municipality arrived. Well, thank God, these quarries have now been demolished and the hills, are a copy. The dream world was there still the most miserable but human families are so happy obliged to live and they over the hill. The *Darben Municipality* has spent £20,000 in creating new quarters, with drainage and sewage on a satisfactory plan. Thus, out of the evil of the world-war epidemic good has eventually come.

On that evening of stars and darkness, I was drenched through and through, before I was able to catch the shelter of the bayonet, such as it was. We had to walk through water, which was reflecting different patterns and also making underneath all the floorboards of the rooms where Indian families were living. I went from one room to another. Each room contained a family and its dependents. In one room of my small dimensions, I found out, on enquiry, that ten people were *living* in another, eight were already asleep on the damp floor and were breathing at the door under their feet. In my next or three hours to leave, making me enquire.

Then we went at last to our rooms, that was more miserable as in other circumstances than any we had ever before. A poor wretched woman came to the door, inside, as we looked at, I could see how the woman was had broken into the room. One or two old men had been placed to catch some of the rain water, which poured from the roof. There were children, huddled on the damp floor, their clothes already soaked with the rain. It was a chilly evening and would be colder still before the next morning dawned. Yet they sat motionless to save themselves with, during the night, and refused to sleep on, except the lower damp boards. There seemed to be no fire and no furniture of any kind. Meals, called *Paventy* piled with an iron band its small power was opposed to every evil.

But when I looked further into the room, I saw a light which brought tears into my eyes. In a little

space in the wall, two poor women had placed her household deity, and before the image of the god were placed a few simple flowers. A light was burning at the shrine. Her woman's words had just been uttered. In all that darkness, two little children looked on about of mother eyes and devotion. Mine, in his country, might meet with about neglect this poor woman. Her heart might be empty, her children in pain. Her own little body told a tale of starvation and wear. Nevertheless, in all the misery, she had never forgotten or forgotten her God. Her faith in God had remained. The flowers had been carefully, polished the shrine had been duly lighted. When the morning tone of morning had come, she had offered her gifts.

## The Situation in Bardoli

Readers of *Young India* and *Non-Cooperation* will recall a series of articles written some months ago by Mr. V. K. Mehta in the former and by Mr. M. K. G. in the latter, about the proposed revenue settlement on the Bardoli Taluka of the Great Britain. The Settlement Officer who submitted the first report based it on an arbitrary basis, without having consulted the people and his confidence and made out that the Taluka had advanced in prosperity in the course of the past thirty years. Disputes, as usual, were raised, and they were referred to a board, including members by members of the Council. But they were all disregarded through the Government chose to have passed the orders "after the most careful and extensive consideration of all parties, of objections and representations which Government have received from various quarters." It is not of course here to examine the arbitrary way in which the objections have been disposed of, but at least as they will serve to illustrate the high-handed and arbitrary way in which the objections have been dealt with. The one of the objections was that the Settlement Officer had included abnormal years in calculating the rates based on prices. The Government knowledge across the objection, contented that the particular years of abnormal conditions have not been specified, and that merely because. "The effect of a world-wide war cannot be easily to have the course of affairs simply as a rule." Another objection was the increasing contribution of the cultivators. This was based on an evaluation inquiry made by Mr. Mahadeo Chaudhari, M. K. G., who went from village to village collecting statistics. His contention was that whereas the late Mr. Settlement Officer 20 years ago estimated a debt of 50 lakhs, his survey went to show that the amount was in the neighbourhood of a crore. He reports that the Government Revenue says: "No suggestions have been advanced to support the statement that the cultivators are in debt, and their profits are small." No suggestion seems to be necessary for Government to assume that the past thirty years have been of increasing prosperity, but the statement based on inquiry made in every village by an M. L. C.—an *un-organised*—seems to be an exposed fraud. And since the Revenue proceeds in a grossly the ridiculous way of which is laid in front "It is by confidence to meet the issues, the statement is irrelevant if a policy in the hands of who lets her hand to a man, it

is assumed. If a village is the owner who cultivated his own land, it is clear that he must be working the same rental system as is made by the landlord who has his land to a tenant, and must be receiving the same remuneration for his labour as a tenant receives when he cultivates a landlord's land! The Revolution starts with a proposal that the villagers have been treated entirely as revenue slaves, and perhaps years of property, not a week, nor months, of the enhancement of revenues! Though these objections were overruled, the Settlement Commission, for first confirming the Settlement Officer's recommendations, of which the principle was accepted by the villagers had the facts with desperate, brought in a new principle of assessing the villages on 'the basis of value, income and credit value. He made a fresh grouping taking a number of villages in a higher group and thus making them bear the double burden of a higher and an increased rate. The Government have approved the Settlement Commission's grouping and when these village owners, with the result that some of them had their rates enhanced by over 25 per cent.

It is to examine the truth and extent of receiving the revenue enhancement the people of the Taluk, held a conference at Barabank under the presidency of Sri Vallabhbhai Patel. He called a village meeting first and conferred with them as to what was to be done. They were shocked and to precipitate matters, and wanted the President to announce and communicate the people before he recommended any course of action. He an informal conference of the representatives of villages was called. 79 villages had sent their representatives—although there were two from every constituency—Aurahi, Aurahi, Bahadpur, and Purna. They were men with something to lose, and they knew what Satyagraha would mean for them. There were people paying from Rs 50 to Rs 500 an land revenue, and there was a Purna who alone paid Rs 500 a year. They did not receive salaries. Those of five or ten villages and they thought of their duty, to resist the enhancement, but felt that they must do so by involving the old men and challenging the Government to take such action as they desire to secure the balance. The men were determined that payment of the whole of the revised assessment should be refused, pending the decision of the Government to agree to lower. They were five villages of which the representatives described the conditions in perfect frankness. 'Are you speaking for the whole of your village?' 'I am, he said with confidence determination. 'Has all the men fall back, what will you do?' 'I will stand alone. There came another who was asked the same question. He said, 'My village will stand together, as long as the Taluk stands together, and otherwise. A third man said, 'We are all determined, Mithra and Mandhana, but I must say that 25 per cent of the Musahars are rather shaly. This came another who said, 'So, if four five people could be found to stand firm, once what might, I am sure of success.' 'What do you mean by that?' 'My first I mean four of the top one.' 'Do you consider yourself to be one of them?'

'No, no, I am the 250. I will follow the four.' 'Are there four people who are prepared to risk their last belongings in resisting the enhancement?' asked the President. Immediately four stood up to express their determination. In the meanwhile the representatives of the five villages who thought it advisable to go up the old and were collaborating with the rent, had announced their decision to go with the others. It was after this that Sri Vallabhbhai Patel addressed the Conference. He spoke to the Government functionaries and the general revenue policy of Government, and said that as in the justice of their case he had not the slightest doubt, he was sure that the revenue enhancement was wrong but he was not sure of their strength. In 1931 they were on the point of being crushed, but satyagraha circumstances intervened, and they had an opportunity of giving a demonstration of their strength. The law had struck their tent, but was they really ready? He asked them to search their hearts and with themselves if they could carry on a non-violent and peaceful struggle for any length of time against a Government who might combine all the forces at their disposal, for the question ultimately affected not one village, but many, labour and many districts, that is to say, the whole of India. He wanted them agreed coming to a happy decision and gave them seven days to think the thing over, so that he might in the meanwhile communicate with Government, and see if he could persuade them to reconsider the matter and hold an impartial enquiry. In the evening the remarkable valiant orators have gone back to the villages along roads of public opinion and they will also return with their report on the 12th of February on which the villagers will meet again.

There were three M. L. Co. present at the Conference who expressed the opinion that they had calculated every means in their disposal, and as they had failed, they had gladly estimated their case to one who could take them along the path of non-violent resistance and suffering.

Let us see how the events shape themselves.

M. G.

### Autobiography

Volume 1 of *The Story of My Experiences with Truth*, pp. 504. Doves edition, bound in Khadi, with notes and newspaper photograph of Gandhi. Price Rs. 2-0-0 plus 2-0-0 for packing and postage. Rs. 2-2-0 by Y. P. P. Price for foreign countries Rs. 2-10 post free.

Reviews are particularly requested to send their names and addresses at regular intervals, preferably in capital letters.

Orders are also to be sent to Dardas Press and Bookshop Office, at Panchsara Street, beside the Khadi Bazaar.

Manager, Panchsara

## Khadi in Rajasthan

The following is the report of the Rajasthan-Castle in Saurashtra, Agent for the year 1937-38:

Rajasthan Charitable Societies was opened on the 15th March 1938. Up to the end of the last year, i. e., 30th September 1937, it could show very little work. At that time there was only one production centre at Amarsar and one sale centre at Ajmer. Production at Amarsar was less than one kilogram Rs per month, while the sale at Ajmer Bhandal was not more than five hundred per month.

In the beginning of the year under report we began our work with very little hope for the better advance of our work. We did not even draw up the budget for the new year. We were striving in complete darkness. With these workers we began touring in the villages round about Amarsar for ascertaining the conditions of Khadi industry. We found that the industry was to be revived completely. There were a number of spinnets and weavers already working for the cause of Khadi in their own way. The industry was on the path of new. Spinnets were rearing pairs of 4 to 7 counts. Weavers were weaving Khadi with and pure for the very best hand-loom yarn for the world. But we found the spinnets and weavers ready to work according to our suggestions. Spinnets were ready to spin fine yarn. Weavers were ready to use only hand-loom yarn for both warp and weft.

In the month of January 1937, we opened a new centre at Bikaner and worked out at Gorakhpur in the next month. Production began to advance rapidly. The following figures will show the progress of our work:

	R. & P.		R. & P.
October 1936	800-0-0	April 1937	3,200-0-0
November "	700-100	May "	2,000-100
December "	1,000-1-0	June "	4,000-0-0
January 1937	1,700-1-0	July "	5,000-0-0
February "	1,850-0-0	August "	4,500-100
March "	3,000-0-0	Sept. "	5,700-0-0

If these figures do not include the production through private agencies, it shows the work of Rajasthan Charitable Societies only.

Before we began our work, weavers generally used in their own, i. e., Khadi of low counts and grades. There was practically no demand for the market for the wool. We asked the weavers to weave gades, i. e., Khadi of high counts and grades. Weavers could not get the suitable yarn of 16 counts and above. All of them, nearly two hundred, began the propaganda for the spinning. They were successful. A number of spinnets are now rearing yarn of ten counts and above. Our whole production of 5 to 8 counts counts are mostly of gades and shars. Weavers have also begun weaving a number of varieties such as:

- |                    |                         |
|--------------------|-------------------------|
| 1. Ties            | 2. Shaw of 12" breadth  |
| 3. Gades           | 4. Shars of 60" breadth |
| 5. Dhoties         | 7. Heavy-cloth shars    |
| 6. Coloured shawls | 8. Napies, Pina sh      |

Market price of khadi as production centres has not gone down, but as for machinery, has increased

a little on account of the rise of cotton price. Although the production price has increased a little, we have reduced the rates by six to eight annas per piece from August 1937. We could do this only because of the efficient working of our departments. As for production we have to change less for our established type.

### Progress in Sales

Local sales amounted to Rs 15,000-4-0. It has been always found difficult to increase the local sales, reasons being the following:

1. Rajasthan is a politically backward province.
2. K.P. ... cloth sold in the market as Khadi by local ... is cheaper than our Khadi.

In spite of all these difficulties we tried our best to increase the ... by marketing, exhibitions, etc.

So much for the local sales. Sales in the provinces outside Rajasthan are rapidly increasing. Our Khadi has found a good market in Bombay, Gujarat, Madhyastra, Madras and Calcutta on the west of its good quality. We have not yet undertaken any special propaganda for increasing these sales.

### Interesting Experiment in Sochi

Sochi Khadi Bhandal is carrying on the process for self-sufficiency in clothing. Out of the total production of 12,000 at Sochi, nearly half of it has been in use as our hand-loom Khadi. This is an excellent example. We have decided to start work on this line in the Amarsar group. Near there is a charkha in every home. There are a number of expert weavers. There is sufficient cotton available. With all these facilities we are sure we will not be unsuccessful in our efforts.

### Spinning in Schools

Mr. Prasad, Mohl from Ujjain, reports that the experiment of silk spinning is carried on in five state schools in the Ujjain district of Central state. Nearly five hundred boys are daily spinning on looms. Boys and the general public were in this work present in the experiment. If the experiment comes out successful, the state authorities propose to introduce silk spinning in all the schools of the state.

### Ashoka Sahasrabandhu

We started the above Bhandal with Mr. Hanchand as President, Mr. Dattaprasad as Secretary and Mr. Kalyan-chand Prasad Jee as member. We could secure funds of Rs 2,000 with the help of Shri Jambhaji Dadas. The Bhandal is working for the education of orphans, widows, distributing medicines free of any charge to all males and females and financing the spread of wells for agriculturists. The Bhandal is sponsoring three schools for orphans/widows where nearly one hundred boys are taking education. Even some Indians and Shikhs have also started their schools. The Bhandal has so far helped in digging a well at Bhandara. It has distributed medicines to a number of people.

All this has helped us in our mission of spreading Khadi's name among the people.

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# Young India

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER XXXII

### A Spiritual Alliance

As soon as the news reached South Africa that I was to visit the States had almost my departure in the May, I was of some notice. One of these was from Mr. Pabel who questioned the consistency of my visits with my profession of ahimsa.

I had in a certain respect anticipated this objection, for I had directed the question to the first Secretary (Indian Name State), and used to discuss it day in and day out with friends in South Africa. All of us recognised the inconsistency of our life if we are prepared to prosecute my ancestral, work less creed. I be willing to participate in a war, especially when I have nothing of the nature or substance of the cause of the combatants. Friends of course knew that I had previously served in the Boer war, but they assumed that my views had since undergone a change.

As a matter of fact for me, there was no objection that presented out to take part in the Boer war had weighed with me in this decision. It was quite clear to me that participation in war could never be consistent with ahimsa. But how and where there to me to be equally clear about such facts. A victory of both to allow myself to give to the world.

Ahimsa is a comprehensive principle. We see help less victims caught in the conflict of forces. The thing that life has on its feet is a duty without about it. Now cannot be a moment less without consistency an unconsciously come into existence. The very fact of his to his nature, thinking and act not thereby necessarily involve some lesser definition of life, be it ever so minute. A victory of ahimsa therefore remains true to his feet if the spirit of all his actions is consistent, if he claims to be the best of his ability the destruction of the least creature, then to war is not done lawfully, either to be free from the deadly coil of human life will be eventually growing in self-interest and compromise, but to me some business nobody has been satisfied. I have.

There again become underlying ahimsa is the unity of all life, the unity of our nature has effected all, and have man cannot be really free from himself. So long as he continues to be a social being he cannot but participate in the losses that the very existence of society involves. When two nations are fighting, the duty of a victory of ahimsa is to stop the war. It is what is not equal to that duty, he who has no power of resistance can be who is not qualified to reveal any

only take part in war, and yet wholeheartedly try to live honestly, law-abiding and the world lives out.

I had hoped to improve my status and that of my people through the French Empire. While in England I was expressing the possibility of the French Fleet and taking as I had chosen under no special rights, I was directly participating in its possible violence. Therefore as I desired to retain my connection with the Empire and to live under its banner, one of the three courses was open to me. I could declare open resistance against the war, and in accordance with the law of Non-Resistance, beyond the Empire itself I changed its military spirit, or I could work compromise by real abandonment of such of its laws as were in its character, or I could participate in the war on the side of the Empire and thereby acquire the capacity and fitness for carrying the burdens of war. I looked into rapidly and wisely, as I thought there was nothing for it but for me to serve in the War.

I make no distinction here the point of view of ahimsa, between compromise and non-resistance. The only distinction is over a kind of duty. By working as their number, or their purchases will be doing, are about their business, or their own affairs etc. etc. decided, is an equal quality of service to the death destruction. In the same way those who prefer themselves to ahimsa, to the compelled or better cannot be divorced from the path of war.

I had argued the whole thing out to myself in all manner, before I received Mr. Pabel's cable and was that on my part, I abandoned these views with several friends and established that it was my duty. In effect it was in the State. I was told, I see no then, to live that of ahimsa, but as I was for my duties, holding in I then did what he would be to the French resistance.

I have that ever then I could not very consistently with all my friends about the consistency of my position. The question is a subtle one. It shows of differences of opinion, and therefore I have criticized my argument as clearly as possible to those who believe in ahimsa and who are making various efforts to practice it in every part of life. A doctrine of Truth may not do anything as reference to conversation. He must always hold himself open to correction and whenever he discovers himself to be wrong he must confess it to all and not cover it up.

(Translated from Hindi by M. D.)

## Farewell to Acharya Kripalani

The large gathering of Alumnical students and students that met the other day, in the quadrangle of the Vidyapeeth under the chairmanship of Shri Anand Kripalani, to bid farewell to Acharya Kripalani was the occasion, in essence, to bid adieu to the Acharya whom we regard as the greatest influence in Acharya's popularity. Originally a teacher and a professor, Acharya Kripalani threw himself into the fray, as even so an opportunity offered itself in 1918. The next week which he took for leave in going to study the first session in Champaran was his memorable job at the Government college at Muzaffarpur and ever since he has been in one or other national movement. After Champaran came a brief Indian career at the State University, Benares which came to a glorious end in N. C. D. days when he left the University with a large batch of students. He later helped in organizing the Kanti Vidyapeeth, but gave his time and energy to building up the nucleus of a lot of his students the Gandhi Institute at Benares. Then came the great days of 1931 which saw every important man in the U. P. in jail and Kripalani had done his share of the glory. On release from jail he did not joining his Institute as a Vice and aided Puri, but the Congress Vidyapeeth would have had to close down leaving his work in charge of his students who had now become his comrades. Some from Congress he gave them his guidance and every year he found his in Benares, serving his old love. After five and a half years of service as Acharya of the Hindu Mahasabha he has gone again back into the arms of his old love. Some of you in Benares too, though he has preferred not to accept co-operation with the Vidyapeeth and to open and spend some time here occasionally. Even if he had not done the previous, the great farewell meeting could not but have been in him an eloquent reminder of what are only his students, but the students actually for Vidyapeeth and the column of Alumnical will expect of him. The dinner here on every occasion had experience of his independence and his capacity to work which enhanced him all the more, and the students actually felt his moral force quite as much as those in the Vidyapeeth.

Professor Dinkar, his colleague, who has had many differences with him, paid him a tribute which he will not easily forget. He praised in a few well-chosen words not merely his great qualities as a teacher, but his ready courage, his wit, his keen sympathy, his literary passion for Hinduism, above all his capacity and political sense which put the speaker in mood of independent America whose traditions have come from the professor's quarters in the White House. The speeches of the students were all tributes to one who had been their guide, philosopher, and friend, and whose they were naturally attracted, showed a whole group of young brains had been shaped. For there is an abundance in Kripalani of which his students are the best study to grasp the influence. That influence showed itself even in his speech in reply to the address and the other speeches. The first speech was, I am afraid, marred by generalizations which had their limit, if any, only in little brackets in the class room or the country press. But every one knew that he meant well. The students here have chosen to appeal to the

students, old and new, and to Congress to contribute to the points they raised to turn the Acharya Kripalanity Gandhi Institute Benares However narrow may be Congress's outlook, or however falling in politeness or warmth it may be, according to Acharya Kripalani, it will, we hope, prove that it can never be accused of narrowness.

The following is a condensed summary of Acharya Kripalani's speech as related by him:

"It is now five years and a half since I came to your lovely land. I had come for a year only, but my stay was prolonged owing to unavoidable circumstances. I had no intention of becoming a Congressite. I was already a student of Jawaharlal—Bhim, U. P. and Delhi. Even a more arduous task than myself would have been assigned me than that. How could the single mind of an individual create the attraction of such a great personage? Congress has great virtues—robustness, power, mass, Indian opinion, authority and truth. I could not but be made the determiner and Appleton of your character. If the working order had been started in Congress I have no doubt that some work, successful, constructive, would have resulted in view of the zeal of the Congress. The necessity of character attracted me, also your great character. Workers in the world do little, learn and fill means about with greater freedom and less time. I was also attracted by the emotional side of your nature. To a superficial observer you appear cold and unemotional. This is because of your comprehensive and vast of contemplation. You did not become a devotee very long. I have noticed what appeared to be a constructive character was the most kind of ability afterwards—the proof of which you have given during these last few days. All this coupled with the little service I rendered to you made me say of you—'I believe, and my experience has confirmed the belief, that nothing does more than together than this fundamental service. All this brought me nearer and nearer to you so that for some time I have been feeling like a Congressite. I am proud of the fact.

"You will therefore find nothing after me to examine the privilege of belonging to a little national criticism. But why should I need your indulgence when I am already one of you?"

"I had seen you. Generally look a bundle of vision from a more other people of India. Everything here is in a constructive mode. One gets no service, one knows well, one does not, one knows, one reads less, one sees attention, one sees the future. The very one and woman are about in nature. Another defect of mine is my calmness, want of instability, and politeness of expression, which keep individuals and groups divided in night compartments. Yet another blunder of my character is a subtle reality against of my marshalling. There are some of my glaring defects. My first defect is not the usual growth of ordinary over-ambition which wants to know other personages of India? There are hardly words, but I have used them, so that by making of the defects and drawing attention towards them I may not have to regret what I have just said."

"It has been my effort in these institutions to promote and advance what is good and great in Congress, and showing what is weak and unworthy. We have the

tried to reflect here the great personality of Gandhi I know that he is too simple and unassuming to be reflectively represented by me. I believe he is a unity in itself and this unity is represented by those groups and their constitution in Ahmedabad. One face of this unity is in the Address of Mahatma which represents his great energy and courage. It represents his unending energy and industry. Above all is the inherent beauty to reach the forehead of his God, where rest the forehead, the forehead and the feet. All this is reflected in the constitution.

"The second and the opposite face of this unity is at the other end to the opposite side of the Mahatma. It is represented by Sri Vallabhbhai who is a face in himself and in his nation. He represents Gandhi's politics, his social consciousness, his free spirit of the essentials, his spirit of ready compromise or necessary in politics.

"It is between these two is the central face of the great unity. It is in our Vidyapati. Thus we represent the master in his learning, full of programs, his great values followed by his great society. We represent his nobility, tolerance, and strength, his ready confidence and reconciliation of opposites and apparently conflicting points of view. Here we delight with him in his energy, open and courageous laughter, his love of justice, courage, his firmness and dignity. Thus we try to keep the sacred ideal of poverty of the scholar and the teacher. There is no compromise of learning wrapped in ego. But the ego is not egotism because they represent voluntary commitment. It is a poverty that does not impoverish but enriches, unifies, and liberates. It accepts of the good things of the world and even in luxury if they come in the course of its business, but detests hoarding after them. It returns to the best in the lowest place or in the lowest value.

"We accept the sacred position holding the other two faces of the unity. Thus we perform a business of selflessness. Our fundamental work is that of advancement of learning and culture, but we do not hesitate to have our books when someone demands it when we feel that the other two faces of our position have become properly. You will describe that as often as the city, students, political movements, political prisoners, and demonstrations. And when some constructive work has got to be done we do not lag behind. This was witnessed by our efforts in food relief here and in various fields. It was therefore no accident that placed me at the head of the committee. Essentially I am a man of books, a student, but when occasion has demanded I have not hesitated to show my books and participate in political propaganda and march off to jail. My Address to which I do attach with an Address is the symbol of the sacred constitution.

"The idea I have been before you this evening has steadily guided me in the conduct of these activities. I had been to do to my university. I hope they will carry on and develop them. Whether I change they may introduce in the present reconstruction I hope they will not go against the traditions already established. If they touch them they will not only be disturbing the Vidyapati but also endangering Gujarat. Let them do what they like, but they must preserve what stands in them because it is good and when caught in the balance has not been found wanting.

"Now I would like to address a few passing words to my people. I want to have a heart to heart talk with them. In your address you have accused me that you have seen my love as an ego and not worth. I do not accuse you that I have ever doubted your love when you have been refractory and rebellious. Rebellious is the privilege of youth and however it might have been inexcusable to me at the time, I was not angry because I knew that in your rebel spirit you would not overstep the bounds of honesty and decency. I was not doubtful you here, it has been greater than I doubted. Thus has been the joy and pride and when today, concerns have to be solved, I stand myself hesitating, hesitating full well that in this hour of emergency the love of leadership are too extensive. As if the leader of your love was too heavy enough already, you have during these last few days made it heavier still. I have not failed to make the doubt that has a respect your circumstances, but the repeated hints that have conditioned your eyes. My love of leadership is, therefore, heavy and sad.

"A passing word of advice—I will not speak to you my supposed master of morality, I would only charge you to keep the traditions of this institution intact. Above all, keep the three abodes which we have always observed. First the silence in the presence class which I have never entered but with a sense of joyful peace. What that it should be an necessary only to speak about to the students of those who kept it for years without break. When you place of working are not free from business and ordinary needs. It is a discipline but I say it, as I have said it often, continue to observe the silence of the Christian Church in your prayer class. Decorate it with pictures and flowers. Let the houses continue living and use it so that the silence is preserved. The second abode that has become a business with me is the one that we observe in the first year of course—That is the only way to appreciate music and make our sense of gratitude in the moment who live in the world of ideas. There is the silence with which we listen to the great things and spiritual realities, and which you are observing just now. Let these three abodes not stand, you have only had every done with you and spread them throughout Gujarat. You hardly have been made master public life would be sad and which, the message would be if these three abodes were observed, as is in they are here.

"It was always my effort to direct the Mahatmaya to live a common family life. Continue these essential your activities because a real Ahimsa. You remember that I had attempted all activities except national ones, the work which was the long resistance. You have understood that but being there as far as possible. They might have been over the quality of our relations and culture, but why they represent our father and what of India. Above all I charge you to love the spirit of work and joy that is the privilege of youth. Carry to yourself your work, joy and aspirations from—Henceforth, however long the business that life requires, they are yet light. Do not with a weight the burden of others and if you can, try to make it your own. Whether your lot is hard, I trust you will be work being done in the end and the end."

# Young India

## On Their Trial

(By M. N. Srinivas)

What happened in the streets during the Revolution is not a mystery to anybody now. During those hectic days, one of them went to me that he felt the Government would because he was arrested. A month later, he died.

"The students of \_\_\_\_\_ joined the revolution and responded to a 'We observed death on the 1st. For this emergency deed of ours we are being tried like 2 you had.' The poor students are brave, free thinkers, well-knowledge and wide-eyes. Please write to Mr. \_\_\_\_\_ the Government to release him through Young India. Tell him we are his friends, we have committed no crime. Tell him we have no money and supported us in, we will not be able to go to our school, high school, etc. Tell him we are his friends. Please give favour to us too.

I cannot follow the advice by going to the Principal. He is not to be trusted. I suppose he has to take over the Government machinery. He has an educational institution under the patronage of the Government, they will be so they must be used for the support of the Government and the students in the schools who support anti-Government popular measures. What about the 1st and take the role of being drowned. From the present standpoint, the students did well and honestly in making contact with the people. They would have had themselves open to the charge of want of patriotism, if not worse if they had not responded to the country's call. From the Government standpoint, they undoubtedly did wrong and incurred their own displeasure. The student cause like her and hold. If they will be with the people's cause, they must hold their resolutions entire unshaken in the name and sacrifice if when it comes in conflict with the interests of the country. I can find quite clearly in 1920 and subsequent experience has confirmed the first impressions. There is no doubt that the student and the most responsible cause for the student world is to have Government schools and colleges at any cost. But the most best course for them is to hold themselves in readiness to be thrown out when a conflict occurs between the Government and the people. If they do not do so, they have been deceived, leaders themselves in the small groups who have been, they must at least become friends and not followers. Let their loyalty of the Government be as honest as was their response to the nation's call. Let them not have this dilemma. As there are no immediate alternatives to going to regular colleges and schools, which they may have been interested. The faculty of their response will be wanted to be honest, it is completely on the very first trial.

I find that during the days preceding the trial the students demanded things which and very largely concerned India. Let it not be one of them that they are, but it is wrong to say that they have an

unpleasant and ungrateful attitude. Let us not be deceived by the superficial appearance of a student's conduct. To be honest, the Government cannot mean to give Government schools and colleges as a self-sufficient proposition.

## My Health

It is a matter of some interest to me that my health should have remained so good. I feel that I have allowed Nature to do her work. I am not in any way weaker for my imprisonment. My health under the best conditions is not a matter of concern. I am not in any way weaker for my imprisonment. I have therefore not called upon to take up what has been a hobby of a lifetime, namely, domestic experiments. They are to me an important part of the most important activities which have occupied me from time to time and I am of the nature of those experiments that the present troubled conditions has occurred. The domestic experiments of doctors, however, have had to be stopped in my case. But I have accepted the treatment of medical friends that very often blood pressure patients feel no real illness although they may be actually present in the body, and even therefore be painful against. Happily, however, even these medicines required had brought a very great improvement, a fall from 204 mm. systolic to 175 mm. and a rise from 125 mm. diastolic to 115 mm. I can also follow the diet prescribed by Dr. Harshad Dand and his medical colleagues, and carrying on my domestic experiments under these circumstances and guidance. In India who seems to have made a special study of dietetics is also kindly getting the by correspondence.

Having given all this information, I would explain newspaper correspondents to wish that you and family to keep me and my health for the time being. And I would not answer friends not to worry about my health, knowing my experience that I am in no hurry to die and that therefore I shall be taking all the care of my body that is humanly possible for me, and in accordance with the advice to which the body is subjected, and what I find to be most genuine from the body. Let the friends not accused, that if the advice has any use for the body, of course, it is because a certain change has been made for many a long year so that it is good for their mind. I would tell them also to advise my health, which I hold dear in the path of being judged a failure, that not one hair of my own body can be touched without His will, and that what He has we can be our bodies, the duties of the care, attention and that that money, property, possessions, healthily and a lot of our savings to me a sacrifice. The total does not mean that I do not want to take advantage of the medicine that medical friends of my health, especially and most generously render to me. I take that medicine gladly and healthily. I do not feel any great need of anything of the medicine,



but He has imposed upon me the duty of taking care of the Jews consistently with a fair sense of equity and a religious which, in my opinion, He has imposed upon me is consistent with the use of humanity.

M. K. C.

### Bardoli declares Satyagraha

I described last week the situation at Bardoli. On return to Ahmedabad, Sh. Vallabhbhai Patel addressed a letter to M. K. the Government, drawing his attention to the situation, and to the urgent necessity of the immediate settlement, and suggesting to him "to afford a fair opportunity to the people to place their case before an impartial tribunal elected with adequate authority." Unless this was done, added Sh. Vallabhbhai Patel, with all his anxiety to avoid a serious conflict with the Government, he would have no alternative but to ask for the people to refuse to pay the assessment and peacefully and quietly suffer the consequences of the refusal.

To this an acknowledgement was received from His Excellency a Private Secy. who said that the letter had been sent to the Revenue Commissioners for "official consideration and disposal." Civil Service for the time being Vallabhbhai had counsel no further communication from Government and he accordingly, met the people of the Taluka at Bardoli at 100 yards strength. The people, who had not before gone down under their feet, but in the meanwhile, further discussed the question of non-payment except themselves and already organized along according to a tentative plan for non-payment. The definitive meeting this time was very largely attended, more villages having sent their representatives and most a number of them being men of the place, duly elected. There was great deliberation and sufficient determination to their votes as each stood up to make an account of what his village had done. That work would have been nothing worth, if they had all unanimously stood up and repeated parrot-like the cry of non-payment. Each told his tale in his own way "I had been given three annas in one village, 12 here and 10 there that does not matter, said one. 'All everything the village headman have signed the pledge,' said another, 'but the headman is not bound to us.' 'Our Patel has already paid up and a Rs. 100 from a neighbouring village also, but we never consented to them, and a third one "There is a caste among us, which is recalcitrant, but we believe as though they were not of us. Our annas will serve you, come what may, and trust the rest to the will of God, and a fourth one "Give a large quantity and 'All have given their annas. There is no loss of any one thing." There is fear and with reasonable pride. 'Hold me responsible for the whole of the village. My village will stand through thick and thin.' Thus said Sh. Vallabhbhai to them. "I will ask you to slack twice before you take the pledge. Do not move unless you have the feeling that you have in your hands a higher law myself. I urge no and urge my suggestions, right if you feel that you must refuse payment and injustice. Do not take the pledge lightly. If you voluntarily feel, you will fall not in row again for several years, but if you consent you will have done much to lay the foundation of a new India. Now I am going to ask you to take charge of the

condition yourselves, you will move it and you will consent and support it. None of us will stand up to it. It will be of your own free will and choice.

After this they met in open conference. Sh. Vallabhbhai Patel made a brief speech. "As I told you last time I addressed to M. K. the Government is later asking for an impartial tribunal. I have had a reply, which is as you wish. My letter, I am told, has been sent to the department in consideration and disposal. What they will have indicated concerning the letter was to do up laws, whether you will not let them drop. If the Government had said that pending consideration of my letter they had decided to accept the collection agencies and asked us to do so, I would not have consented. I should gladly have consented. But now I have simply to evade your demands. I have I trust you but now I have talked up the law to you if in spite of being awareness the writer of an assessment, evaded the letter of the law. I have talked to you that they are as you wish the law. They are in course of review of Sec. 102 of the L. & C. Code. The Settlement Officer had heard his report on the meeting after, and though I have not sent him of things to my stress the matter—the principal thing that he never mentioned himself is that the village and field conference with the village is at present being done in Ward Taluka,—I must say that he had adhered to the old system. The Settlement Commissioner adopted a different principle and expressed the village. In the event of such an alteration, Government are bound to issue a fresh assessment but in their hurry to get the revenue settlement is done they did not do such thing.

"In the circumstances I would in all honesty advise you to refuse payment of the whole assessment so long as the Government do not come to terms. You need fear clearly in that that except your capacity for suffering and give determination you have nothing to fight Government's brute strength with. The emphasis must be that if people are determined to pay no more nothing. The common body is not at a few miles of water, but it is a question of self-respect, it is not of the fundamental principle of Government—no tax without representation. They should be nothing without having had your voice in the matter. You have in your the arbitrary manner of fixing the rates according to Government's own whims and fancies.

"I've told you will have to be self-powered, organized and united. Government will try your strength in water—more, who cannot submerge, you headman seems to long about a document a year made. But you will have to adhere to your principle of refusal to pay in all cases and heretofore.

"I have suggested a clause in the resolution to the effect that the rate will go on, and Government cannot an impartial tribunal, or to alter the rates of assessment. But that, we have any doubt that the Government is arbitrary upon and oppressive, but if we can make Government accept the said principle of an impartial tribunal, it is more than any material gain, dignity or honour.

"I have nothing more to say. Do what you do with your eyes upon God as witness and fully creating the rest. It is possible that Government might pick up the leading men amongst you and do as an example, Government might not withdraw the heads of those

who were the "wandering jades." If you can see that these things will leave you confused, take up and fight the good fight.

The following resolution was then read and seconded and supported by men from different villages and drawn from various communities in the Tehsil—Kachhi, Kachhi, Banni, Parsi, and Musalman.

The Conference of the people of British India resolves that the present settlement in British is arbitrary unjust and oppressive, and demands all the necessary in whose payment of the present assessment used the Government, proposed to accept the amount of the new assessment is left evaluation of their dues or send the Government agents to impartially inquire to settle the whole question of revenue by investigation and inquiry on the spot.

The first speaker made a very long speech. Ten of those who followed made brief observations and the next simply supported the resolution.

There were six more speakers, but after resolution of several texts from the Koran and of a Hindu legend and very much of Sanskrit—(the whole Conference participating)—the resolution was passed in solemn silence.

Yachand—was now being related and Mr. Yachand told has already stated some of the things. ■ ■ ■

### An Eye-opener

Mr. Chaudhri Saadulhussain Khan has sent to the Times a most interesting account of the progress which the spinning wheel has achieved among the Musalman people in some District I do not know the exact date.

The following table shows the number of women spinning at the spinning and weaving industry told to the Government people from the Yachandi Tehsil from 1905 to 1937.

Name of village	Number told to		
	in 1905	in 1925	in 1937
Spinning wheel	276	70	411
Spindles	156	191	267
Carding bays (small)	11	14	
(bags)	4	2	3
Handspins	21	11	14
Handlooms	1	2	2

The above table shows the value from Yachandi Tehsil clear but the total value from different Districts were much larger as can be seen from the following.

Name of village	Number told to in 1937			Total
	Yachandi	Banni	Kachhi	
Spinning wheel	411	125	44	580
Spindles	267	350	30	647
Carding bays (bags)	13	2	3	18
Handspins	14	24	30	68
Handlooms	2	1	2	5

It is not difficult to imagine that these 600,000 spinning wheels will mean all these things as pieces of silk and ornamented saris to individuals from homes, at value of Rs. 100 billions worth of goods brought to the market. (What can we say till then, my dear!)

Year	Production of goods brought to				Total
	Yachandi	Banni	Kachhi	Total	
1905	345				345
1925	330				330
1937	5,877	2,121	375	8,373	2,080
1941	6,400	2,400	1,000	9,800	6,100

The total of 6,500 pounds of yarn was made up by 1,000 families, scattered in 115 villages, out of which 40 families spun less than 20 to 30 pounds, 14 families from 30 to 40 pounds, and 5 families over 40 pounds each.

The number of spinning families advanced from 120 in January 1932 to 2,000 in 1937, and the number of families producing over 20 pounds of yarn, which was 24 in 1932, advanced to 75 in 1937. The total output of yarn increased from 1,120 pounds in 1932 to 4,500 pounds in 1937.

And the beauty of it is, that all these spinners are busy cultivating also in several cases till many more ligures of land than the pounds of yarn they spin.

Among these spinners, the value most perhaps be accorded to Saadulhussain Chaudhri of Yachandi, who with a total family strength of 26 members (12 adults and 14 children) raised 20 ligures of land, got grain from 40 ligures of fallow land and spun 20 pounds of yarn during 1937.

Saadulhussain considered the spinning wheel into his house only last year, and yet he proved himself to be the champion as soon as he started the loom.

The story of how he came to accept the proposal of the wheel under attractive leading Mr. Chaudhri Yachandi was only a mile away from Yachandi where wheels were introduced as early as 1920. He saw that the Yachandi people had taken to spinning and handspins ground less in the houses. But he was afraid that spinning might be deteriorated in substance, and therefore held back. However at a meeting held in Qadirpur he heard that one Saadulhussain Chaudhri, who got 20 to 30 ligures of land and simultaneously spun 20 pounds of yarn. Saadulhussain was not an isolated case, but there were many other farmers who filed large holdings and spun 20 to 30 pounds of yarn in the same time. This led Saadulhussain to working and he produced one wheel to begin with. He found that spinning was incredibly easy and was extremely adapted to live as a substitute for the loom during their leisure hours. To cut a long story short, he is now the proud possessor of 1 handspins, 1 spinning loom, and 12 wheels, and the cheapest cotton among his people, with a dozen spinners ready to go. The yarn was spun by Saadulhussain's family mostly at night, and when he was asked how they could take up the wheel after a day of hard work on the farm, he replied, that spinning was so pleasant a diversion for them as making paper or making was for some people, and that the wheel was talked them gently to sleep, whereas formerly they for some time every night used to be awake as had before also was good enough to approach them.

In January 1937 Saadulhussain spent Rs. 140 on the clothing of the family. But in 1937 thanks to the wheel he spent only Rs. 20 (Rs. 10-0-0 for cotton plus Rs. 10-0-0 for weaving charges plus Rs. 10-0-0 for cloth bought from the market), thus effecting a saving of Rs. 120.

And yet unfortunately in the country still there are thousands and thousands of others who shake their heads and maintain philosophical doubts as to the efficacy possibilities of the spinning wheel.

## Flood Relief Work in Sindh

[I gladly publish the following first-hand account of work by Prof. N. R. Mahajan about the distress in Sindh which was truly an evil acute than in Gujarat. But as I have already mentioned before, Gujarat attracted the widest attention not merely because of its being the theatre of India's distress but also and perhaps more because it found an army of workers under Mahatma's leadership and determined to handle and organize the task of relieving distress. Sindh as late that China suffered because they could not produce such an organization. But as lack of organization can be allowed to excuse any available misery. The reader should know that Prof. Mahajan is himself personally organizing the relief operations under the supervision of the Central Committee which I hope is giving him all the assistance he may need.]

M. K. G.

For some time past the floods in Gujarat have been causing the serious look of the Bombay Government and the general public. People are too busy with the floods in Sindh, but they could be surprised to learn that the losses in Sindh are comparable in size to Gujarat and that the distress in Sindh is greater than in Gujarat. When Mr. Durrani and Tahir toured in Sindh they got the losses roughly of Rs. 12 crores, at the very least. I know that as the Presidency they were only credited with a mere two lakhs of rupees of distress. I myself witnessed the detailed investigations of losses in two areas in two districts and published the reliable results in Sindh and Bombay papers. A little later the Sixth Assembly, after two months of hard labour, estimated the losses of 400 Sindh villages, on the Indus Canal, to be about Rs. 15 lacs. But Sindh is a little too small on the coast as well as inland. Recently however Members and Executive Committees have graciously visited the flooded parts of Sindh, months after the facts. The contrast between the two provinces must have amazed them and the representatives of Gujarat and Sindh appeared to them as by no means proportional to their respective losses. Now the relief work in Gujarat is coming to a close; the general public also may feel free to turn a little about Sindh.

I shall first deal with the extent of the losses. The floods affected six lacs of people, residing in 5 lakhs of Hyderabad and Thar Parkar districts. Their losses were of a thousand tons of crops, cattle and houses. Four to six crops. The entire crop of Thar Parkar and the rice crop of Hyderabad was less than 20, 4 in a crop and in several areas was a total failure. The crops were rotted, but it is a matter of 200 to 300 tons. The extent of the loss is sufficiently shown by the heavy quantities of food received, amounting to more than 100 lacs in 2 lakhs. Reservoirs of logs were used because of wanting water. Trees that survived suffered from subsequent drought and scarcity of houses. The water crop of Hyderabad is a wheat crop, an almost by the small crop of wheat (Rs. 1) loss) obtained by Government. The rice crop of Thar Parkar is important and Rs. 4 lacs were advanced for sowing wheat and alfalfa. The climate system of wheat is a matter of some anxiety because of the deficiency of water supply in the Indus Canal. In this district the crop of 1932 failed because of frost, of 1935 because of

locusts, and of 1937 from floods. Recently however Rs. 10 lacs have been further advanced on wheat for the Mack's crop of Hyderabad, and Rs. 25 lacs for Thar Parkar.

Next about the extent of losses and cattle. No records of these have been taken by any agency official or unofficial. But the Commissioner in Sindh about a year in October last in which the losses of houses were estimated at Rs. 12 lacs in Thar Parkar and Rs. 45 lacs in Hyderabad. Attention was drawn to the complete destruction of several villages by the floods. The losses of plough cattle alone were put at Rs. 45 lacs in Thar and Rs. 15 lacs in Hyderabad district. The losses in one lot to each. The average annual capital of Sindh cattle between 1937, but was 1,000-1,200 this year. The average in Thar Parkar was the highest and was the last to take them to the overture of floods and water-borne. The Digs which was a large lake of standing water for several days, and some loss of human life was caused by heavy and slowly breaking in the most lands. The loss of cattle was enormous. Floods, cold and hunger all took their toll. Thousands were created under-felling houses where they had sought refuge from the rising water. The floods do more a harm than that of Gujarat, and people prefer to live in mud houses with the flood water. These crumble away even under a 12" rainfall. But also in some of villages there was 4 feet water for days after the catastrophe. Needless to say that these villages present a deplorable sight even today.

Next about the relief measures in the water-borne. Reservoirs and delivery work have been already mentioned. Examiners could have been issued a little more promptly and relief advanced a little less liberally, especially in Thar Parkar. But Sindh has no treatment and officials have prestige, both measures are over. Relief work in Sindh is as dear to the authorities as to the petty officials. The Commissioner in Sindh applied for and received Rs. 12,000 from the Bombay Central Fund for grainless distribution. Another sum of Rs. 11 lacs was raised in Sindh. This was at first being held out by officials but was discarded by actual committees of officials and non-officials at the request of the Central Committee. The Collector of Hyderabad received more than Rs. 10,000 and quickly disposed of it. But the Collector of Thar Parkar, whose damage was the heaviest, got Rs. 11 lacs out of which he yet holds a balance of Rs. 20,000 perhaps for another flood or famine! These sums were entirely given for the purchase of cattle, but were so small that they were actually spent on maintenance. The People's Committee distributed about Rs. 40,000, raised in Sindh and contributed by Madras. This was mostly given for the supply of houses. It further proved Rs. 25,000 in Sindh and raised the 40,000 from the Bombay Central Fund for general relief. A feature of the sum has been given for house repairs. Nearly Rs. 10,000 have been devoted to raising sheep along with the offered sum. These supply head-quarters, work cloth and cotton, sheep in few according to need. Nearly 10 such sheeps have been sent for the last 4 months and the loss incurred up to date is about Rs. 15,000. Their substance is fully appreciated by the poor and their general

ever mentioned as daily appearing more effective. There are expected to continue until the next copy is furnished so far that my problems of first class importance have not yet been included in final issues of these translations and the other of my best title.

(To be continued.)

### Correspondence

To the Editor, Young Japan.

Sir,

According to the translation of a resolution concerning the reorganization of the League of Nations published in Young Japan of the 2nd February, the text are and translation of the Japanese are entitled to "equal responsibility as a title as *Hindian*" (Hindi title). I do not know how the English is treated. But I, writing as a Hindu in a Hindu-like way, who believe that there is no place for responsibility, as *Hindians*, should take objection to the above wording and suggest that "Men as *Hindians*" be replaced by "Men as *Hindians*" or "Men as the Hindu community," with or without the qualification of "present" before "Hindians" and "Hindu" in these expressions. Of course, the meaning intended by the words in the resolution as quoted above is obvious. But let us be careful with our words, for we give a handle to any, especially Teachings of Hinduism, to charge us with inconsistency. They might call us inconsistent, and we might call them inconsistent, but let us not be inconsistent. So perhaps *Chaitanya*, e. g., might call themselves a Men as *Chaitanyas* and accept the charge of being his own followers, but surely he might wish only describe the case as a Men as *Chaitanyas*. Similarly we would do well to do so on *Hindians*, and leave the title as and nearly "*Hindians*" alone.

The above objection also is toward English readers since it shows the same objectionable words—*Chaitanya* title, that is, from the point of view of a professing *Natural Hindu* (he perhaps has been altered to natural and pure appears to be made capital out of it from vulgar section.) The *Shikshasamaya* "Do" applied for you, and Dr. H. S. Wank, for another. The latter is professor of the Hindu Mahasabha, as his name printed and generally used in the press, but when you is told as a teacher of *Hindians* as the ground of your using these words "Men as *Hindians*", with the prefix title added to responsibility in the name of your, but was presented open to drop the parties of his address at the demand made by Lalal in Paris. (He, later has this cover.) I think, you might be quite clear that "*Hindians*" as used in the expression *Chaitanya* means only Hindu "rightly worded," as it is pointed out, in other words, Hindu life as it is lived today. Whereas in the strict historical truth, even had that it is not good psychology for a Hindu to be speaking of "a Men as *Hindians*" in an unorganized Hindu culture.

Another objection might be urged, and that holds only to be so in the Japanese as concerned. The Japanese claims to be a non-discriminated institution. I find the name of a *Hindians* among the proposed members. For a Hindu being to subscribe to the article which requires me to equal responsibility a. Men as *Hindians* as *Hindians*, as the (the)

So, why not change the name to "Men as *humanity*" or best of all, drop that clause out of that article?

Yours,  
S. D. MARRISE

[If the writing also, I cannot relate from possibly any the foregoing for its subtle wit and sarcasm. Unfortunately for me I am responsible for the phrase "Men as *Hindians*" notwithstanding my claim, since evidently I have, to be a *humanity*. Hindu if the contents of our or title of the being contrary to the spirit of the Chinese reading may be said to be a *Men as *Chaitanya** because it is a *Men as *Chaitanya**, not *Chaitanya* may easily be regarded as a *Men as *Chaitanya** in spite of the conviction of a great number of *Hindians* that responsibility has no place in true *Hindians*. If the expression points some Hindu, it is a *humanity*, men. When it gives the majority of *Hindians* and they equate the change there will be no occasion to regret it. And if it is a *Men*, why may not a *Hindians* also believe in the truth and purity of *Hindians* held with to Hindu, or wonder that it is a *Men*.]

### Annual Janis Fund

Last year's total	Rs. 1,111-0-0
A Hindu, (Buddhist)	" 3-0-0
By <i>Manabadi Charya</i> , Calcutta	" 100-0-0

Total Rs. 1,214-0-0

### An Abstract of Productions & Sales of *Khandi* for October, 1932

PARTICULARS	PRODUCTIONS				SALES			
	October '32	October '31	September '32	October '31	October '32	October '31	September '32	October '31
Agree	1,455	747	5,475	1,207	5,078	2,358	4,078	
Authors	15,525	22,817	19,525	25,000	24,007	24,007	24,007	
Design	25,475	27,942	27,942	27,942	27,942	27,942	27,942	
Editor	26,242	27,212	27,212	27,212	27,212	27,212	27,212	
Secretary	-	-	-	-	-	-	-	
Director	1,455	747	5,475	1,207	5,078	2,358	4,078	
Editor	6,125	3,215	12,250	6,125	12,250	6,125	12,250	
Country	5,475	2,737	10,950	5,475	10,950	5,475	10,950	
Service	4,537	2,268	9,074	4,537	9,074	4,537	9,074	
Secretary	4,537	2,268	9,074	4,537	9,074	4,537	9,074	
Administrative	4,537	2,268	9,074	4,537	9,074	4,537	9,074	
Design	6,125	3,215	12,250	6,125	12,250	6,125	12,250	
Total Books	1,07,074	59,475	1,27,475	1,07,074	1,07,074	1,07,074	1,07,074	
L. P.	11,425	7,012	14,025	11,425	14,025	11,425	14,025	
Total	1,18,500	66,487	1,41,500	1,18,500	1,21,100	1,18,500	1,21,100	
Total Rs.	3,75,000	2,70,741	3,15,000	3,15,000	3,15,000	3,15,000	3,15,000	

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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Almudobach Thursday, February 23, 1928

No. 8

## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER XXIII

### Minister Satyagraha

Though I did not put in the War as a matter of duty, as I felt would have been, I was not only unable directly to participate in it, but was actually compelled to suffer what was in called minister Satyagraha as a result of the official process.

I have already told that an officer was appointed to be in charge of the training, and once as one process was approved and realized. We were all under the impression that this Commanding Officer was to be elected only to be at technical matters were concerned, and that as all other matters I was the head of the Corps which was directly responsible to me as matter of internal discipline. That is to say, the Commanding Officer had to deal with the Corps through me. But from the first the officer left no doubt as to his attitude.

Mr. Gandhi always was a clear-headed man. He expressed his opinion of the man by saying "He never walked as he did a man do. We will have none of his orders. We are prepared to look upon him as our instructor. But for everything he has appeared by himself we also had to do things they had come at the moment."

These youngsters were called students who had come to receive an order when the Commanding Officer had appeared to be our superior leader.

I also had my doubts as to the rightfulness of the Commanding Officer, but I asked Gandhi as to be serious and tried to push him that he was not to be made to be ready was good.

"You are not training. These people will do as you will without words and when at last you see through them, you will ask us to object to Satyagraha and to come to your and bring us all to your camp with you and be with a rule."

"What else has given you hope to come to by having me in your hands?" said I. "A. B. C. has given to him to be shown to the Commanding Officer do as a. He is I and told you know without number that discipline is to be done as he said!"

Do as a rule to be made. With them, said he, continue to be done. You will know they want you death in Satyagraha and if you were outside the one behind you.

There was no one as that of what the last Minister's attitude was in me with regard to non-cooperation. I should not be surprised if next day, you have to go to the officers for the sake

of truth. May God show you the right path and protect you."

The talk with Gandhi that place and after the appointment of the Commanding Officer. In a few days the relations started the working great. I had hardly expressed my thoughts why the training was not, when I began to like him to be that after walking in the appointed place about ten or twelve times home. This gave me pleasure and had me content in the condition I had to go without a night. What the officer stated there I believed him. It was not that an officer was by Satyagraha.

The Commanding Officer began to exercise his authority according to his. He gave us things to understand that he was not to be made to be made to be made, giving us at the same time a list of his orders. Gandhi looked at me. He was not at all prepared to put up with the Minister's orders. He said, "We must have all orders through you. We are all in the training camp and all sorts of orders must be being issued. I believe that the man made before ourselves and that you will also be given appointed to control us. We need have a deal with the Commanding Officer otherwise we shall not be able to go on any longer. The Indian students and others who have joined the Corps are not going to stand by any orders unless in a case which has been taken up by the side of self respect. It is quite able to go up with him of it."

I approached the Commanding Officer and drew his attention to the complaints I had received. He wrote orders to be put on the complaint as written, at the same time asking me to inquire upon those who complain that the proper discipline is to be made complete to be in the demand that certain communications, are appointed who will enforce the through the restriction."

To this I replied saying that I desired no authority, that in the matter, were I able to show that any other person, but that I had believed that in discipline of the Indian Corps, I would eventually be elected to act as their representative. I also set out the grievances and proposed that had been brought to my notice, namely the general dissatisfaction had been caused by the appointment of certain leaders without reference to the feeling of the members of the Corps, that they be recalled, and the Corps be asked to elect representatives, subject to the Commission's approval.

This did not appear to the Commanding Officer who said it was impossible to do military discipline and the senior leaders should be elected by the Corps, and that the sort of appointments already made would be representative of all disciplines.

So we held a meeting and decided upon withdrawal. I brought home to the members the serious and important nature of the discipline which was in the effect that unless the appointments of Corporals already made were recalled and the members of the Corps given an opportunity of electing their own Corporals, the members would be obliged to abstain from further drilling and military exercises.

I then addressed a letter to the Commanding Officer telling him what a serious disappointment to me it was to see my suggestions had been. I assured him that I was not fond of any exercise of authority and that I was most anxious to serve. I also drew his attention to a paragraph. I pointed out that although I accepted an official rank in the South African Indian Ambulance Corps, at the time of the Boer War, there was no war in being between Colonial Infantry and the Corps, and the Colonial never took a step without reference to me with a view to securing the wishes of the Corps. I also enclosed a copy of the conditions we had passed the previous evening.

This had no great effect on the Officer who told me that the meeting and the resolution were a grave breach of discipline.

Hereupon I addressed a letter to the Secretary of State for India expressing how with all the facts and enclosing a copy of the resolution. He replied suggesting that conditions in South Africa were different and drawing my attention to the fact that under the rules the senior commission was appointed by the Commanding Officer, but assuring me that in future when appointing senior commissions, the Commanding Officer could consult my representatives.

A good deal of correspondence passed between us after this, but I do not want to prolong the letter and suffice it to say that my experience was of a place with the authorities in Delhi were in India. After such losses and what with all the facts the Commanding Officer succeeded in getting a division in our Corps. Some of these who had come for the resolution yielded to the Commanding Officer's threats or promises and went back to their former position.

About this time we unexpectedly had a number of wounded soldiers arrived at the Madia Hospital and the services of our Corps were requested. Thus when the Commanding Officer could persuade me to Madia. The idea seemed to me I was on my back, but was in agreement with the members of the Corps. Mr Roberts, the Under-Secretary of State, happened to walk away a mile during those days. He inquired, on my persuading the officers to come. He suggested that they should form a separate Corps, and that at the Madia Hospital they could be responsible only to the Commanding Officer there, so that there would be no question of loss of confidence and Government would be pleased, and at the same time help would be rendered in the large number of wounded men at the Hospital. This suggestion appealed both to my common sense and to me with the

feeling that there was a "bad step" being also taken in Madia.

Only I remained calm, being on my back and making the best of a bad job.

[Treatment from Madia given by M. D. I.]

## Fight Square H You Hart

Translation of an article published by Dr. Shastri Dattatraya, Dev. Editor of the *Surajpuri*, on pages 4 and 5 of that paper dated 15th September 1927, and headed "In last stage a religious War".

"The King who does not protect his subjects after saying 'I will protect you,' should after casting his shield take a shield and desert the King."

In Viceroy's Message has given authority to the Government to take measures for the beginning about the events that have been taking place in Madia. An account of the case that took place at Madia on the morning of the execution of Gangaiah this year has also been published in newspapers. In the account of the happenings at both these places are not correctly, the concluding fact that unless the mind is that in both the cases the Government is sure to blame the Muslims. The resulting and rapid policy since of the Government is wholly responsible for the events that took place between the Hindus and Muslims and the religious rights of the natives in Madia, Madia and other places in India, during the last two or three years, and it was only on account of the attitude of passivity that Muslim community is encouraged and organized its movement upon the religious rights of the Hindus. The responsibility resulting and rapid conduct of Government is not due to any material standing or operations, but there is substantial ground at the bottom of the policy. In Hindu-Muslim quarrels are the only responsibility of the Hindus only the Government can not interfere with that they should be made up. They should also not be in this. It is true that the Government of religion in the present state of the King and it is a fact that the King of England and Emperor of India will approach to the name the title of "Emperor of the Earth," but in India the title of "Emperor" would have a meaning. The responsibility which has only certain cannot exclude responsibility for protecting the religious of Madia. In the religious of the Indians and the Hindu Government are different, the latter cannot possibly take such, but before that they have been protecting their duty - in defending the religious of Indians. Similarly they will not think of spreading duty over religious that in the strength of the word to do it on the one of their policy. An immediate ground in the religious of the English policy, they think that they must stay as far as the subjects are concerned to a certain point in the country in order that they may enjoy as that ground under its or landowner. Power is to be exercised in the country and before the Government finds it better to look for the release of the subjects, and because it depends the property of the subjects on several, but because of only study it is possible they property. This is the explanation of why the Government interferes under but the all religious systems in the name of peace. For this peace and

only will the Government be prepared to consider under just the subject of the subject, it will not and does not intend ever to consider the form of the subjects. I think that Government should spend 10 crores of rupees on the army, and 10 crores on the police for maintaining peace in the country and with a view to maintaining and promoting the unity and spiritual welfare of the subject, but for its own interest. I think that the Government should spend more than that but not to take to the path of interference to protect and cherish their religion and their interest, the latter will do for them.

If the Indian,—the (non) Indian Hindu, Mohammedan and all other communities—want to safeguard their religion and interest, they should establish a Council of the country system of administration does not protect our religion or property or law because they do not like to spend it and to not to want to create independent means for that (England) is the one and only. I think that the duty of the King or system of rule established in the country. And if for any reason that I think, or that (England) does not or cannot do the duty, then the real remedy for this is to establish another King or another system or form of them. They will be no problem in religion or law as there is already in the country. The present Government is absolutely violating the country. Therefore, the subjects should establish their own Government and exercise the country. To create your own Government is the duty of the King or the system of administration does not protect the religion of the subject. God will punish him or it, not for it it will do to him, it will not only establish law in the subject dependent work and interests but to do so as to establish any system of rule. The Council of India or the Council, has no law of law. It is a different question whether the idea of law is to be in their religion. How then will it not be based on righteousness but on considerations of profit. They have not the right to be referred to a Council of India? They are only the only of reference there and it is just that which our interests have established in the subject part of the top of (India) article. It is the duty of the subjects not to disrupt the central of the King who has taken from the duty but to punish him and of the Indian and any violation of present, or to assert the duty and not about India. The way to punish the King or to refer to a Council of India, and by establishing our own Government to begin to govern our religion through it. In the present circumstances only this is the one remedy and I do not think that it is impossible. They do happen if the people leaders among the Hindu and Mohammedan will take of into their hands in my opinion, to achieve this and the two communities should unanimously agree to the following resolutions (in English). The Indian Council that it is come in future will not bring either to the Hindu or the Mohammedan or to any caste or sub-caste, but will belong to all. As the Council will be made up of

people of different religions than belonging to each community religion must represent the other community religion. From this point of view, women and places of worship belonging to other people must be held sacred by every follower of a religion and the followers of every religion must profess that it is a violation to practice outrage on them. While following a religion, the guiding principle (in motto) must be that one's religion is one's own (common). From this point of view as an attack made by one's own community against the another religion is prohibited, the follower of every religion must consider it to be his duty to make that attack. The right of propagating one's religion must be recognized by others. But neither methods in propagating a religion must be made a religious and legal affair.

I think the question of protecting our religion will certainly be solved if suitable leaders in both the communities will agree to these (principles) and act accordingly, but taking into this the question of Council also will be solved, both of the people in the two communities do not wish to solve the question by people themselves in this way and want upon solving it by it and not their strength, it is not their own that will come much less, provided that even while this question is then being solved the two sides should take certain steps to protect and act accordingly. For as it is proposed to take to the Council, I think the duty of governing our religion is mainly fulfilled in creating a government that we do not recognize the existing system of administration. And even from this point of view the way will present itself itself. If we are come in the way of Hindu and Mohammedan saving their wealth of their community it is the present Government. Therefore, the third party that comes in the way of our resolution and this long standing standing must be got rid of, and let that support the Hindu and Mohammedan must that be ended at least in this part. Similarly, when the very existence of the Government is proved, it would be agreed possible to carry Indian Government (complete) that the Government (complete) from this point of view the Council of the Indian are based on saving Hindu and Mohammedan. If they will not then how then, it will have to be said that their dispute in their religion and their community are not genuine, and that it is all a show. Lastly both sides should act in this way or read a way that neither side would have occasion to say, "This is not a religious war." This war should take place not only after giving a previous warning, but after the end of one battle up to the beginning of another, neither, on both sides should place before their eyes the conduct of the warriors of the Mahabharat has described in the Mahabharat (Part Chapter). No one should hold a blow on the back of another and none should attack a military or political country; but in a military phase, judged from this point of view the attack made on the Mahabharat (Part of Chapter) or any other warlike and in my opinion our Mohammedan brethren cannot be strongly condemn it. In conclusion I want to say only this that if it is impossible to solve this question by people themselves in the two sides then as a last of this course, that of us and ourselves in the name of it (as advised to) (Part). If that will not happen then

general will not be called in the end of time and besides causing decrease of our colleges and probably causing closure of other agencies.

**DR. SHANKAR KATYAVRATA DEV**

[The language is almost word perfect. The headline 'Fight against THE STATE' is in my opinion a most correct rendering of *Satyagraha* but instead of 'At least says a religious man' in the sub-headed headline

**M. K. G.**

## Young India

### Reminding of Old Times

(By M. K. Gandhi)

Dr. Shankar Dev and Shri K. Hanotkar were arrested the other day at Poona under Section 124 A and sentenced to undergo imprisonment for two years with hard labour. There were two charges against them, namely one against the King [Section 111] and then, coming into Section 124 A, the article which was the subject matter of the offence and Dr. Hanotkar was the publisher. I must describe the historical incidents of the offending article as produced before the court by the prosecution. Though it speaks of imprisonment, it seems to refer to some proceedings of the original.

The second bill was introduced by courted through his ministers was introduced by Dadasaheb Karmalkar and other lawyers of distinction. It should advise them to be defeated. There was told that everybody involved sought legal advice without any delay being made so that the three are co-operating were advised. They did not care what others did. They were unconcerned as principle and conscience did not wish to have to say advice based on political considerations. I have, by the way, in Yashwantrao Chavan had maintained a certain law from which it was difficult for me to come there. I under my responsibilities to those friends on this business is adding by their own cooperation. For I am convinced that if such will the Kingdom of justice be made. They have contributed. I might be saying by their righteous conduct. Let us see that that such ordinary individual activities are so they be assumed spreading, or that it does not produce great consequences. Indeed it is the great service done that will come in the end. It lays the corner and the moral foundation of law.

The article is undoubtedly written to provide the solution against the existing Government. To provide such facilities is the British duty of every national. In every Government in I have an overall study of the existing Government. We have an overall with you, but if we are worthy of being, we must destroy the existing system of Government by all legitimate and peaceful means. The recent debate in the Assembly on the Statutory Committee was an object lesson in conduct in which all parties, be it not in their moral credit, which is greatly raised. The late Hanotkar

and Hanotkar raised his life in revealing to Delhi for the sake of representing his own in favour of disaffection. One daily comes across newspaper articles that Dr. Dev is a point of disaffection. He is a general appeal to Hindus and Mussalmans to observe the provisions of a Government that unifies the country and if they do not fight fairly, equitably, lawfully. I have read the article more than once and while I may not use the same language there is nothing in the argument that I cannot adopt. A prophylactic may need of the same spirit from Hanotkar that will together with the content be revealed in detail. We have to have. We have a rule corresponding under the moral sense of law. Hanotkar says. They come and go. The rule should be that it is a correct, unchangeable, and unchanging rule which has to be ruled at any cost. The cost that the real people have are prepared to pay has to be combined with their sense of morality. They wish to establish the rule of law but not by killing other people, however, as suggested as cost they may be, but by being themselves killed if need be in the attempt. This is the necessary condition beyond upon them by their own conscience of honesty. It is therefore most difficult for me to understand why these two innocent writers were wanted as for prosecution, as shall I call it, prosecution. If they are to be prosecuted, Lord Dunsford and company are ready to be prosecuted, if nothing more. If it be said that the Assembly, go to members perhaps for the country across which ordinary words should do not exist, there is then perhaps an aim which is guilty of such calculated and deliberate disaffection towards the Government established by law' as I see. The whole of my being is worked in order to achieve the disaffection of the Government and to that end to avoid disaffection as much as possible, and I think I can by a bit close to having a revolution before unless Dr. Dev and Hanotkar. The real responsibility, justice and courage are hardly to be expected of governments that are based upon exploitation witnessed by violence.

### Hanotkar : Spinning Wheel

Spokes of the revolution often doubtfully advanced that the headlines in the only thing worth pursuing and that it can only be preserved through the use of violence says Shri K. Hanotkar this writes.

An effort is made to show who is able to believe the doubts would exist the headlines, is given here. Lord Dunsford was voting the opinion of his departmental committee which was he declared of the Delhi District that it was desirable that the headlines should be supported by the prosecution, but in the local courts was being supported by the district, etc.

Of course Lord Curzon's opinion need not be accepted as a conclusive matter of the language of the headlines are to continue through all time or are other means are the speaking words. And since I have are daily reading it clear that handwriting was not the headlines in spite of the protection of Lord Curzon. Indeed if the wheel spins the entire matter is not national life, the headlines and many other demands inevitable, must never be interrupted.

**M. K. G.**



## The Origin of It

I observe that newspaper paragraphs have been going around that I have presented my own death by the 15th of March next and that as a consequence I am in a desperate mood. It is also stated that I am my own subjugator. I would have passed over the tedious career of years had for the fact that many serious thoughts have taken it seriously and have therefore been spent. If the expiring breath had only leftered me, advice never to depend upon newspaper paragraphs but always to ascertain, at their source, the truth of statements seen in the press, they would have been spared all that anxiety. The correspondent who set the news in motion could also have spared the expiring considerable anxiety if he had been good enough to read the truth of the statement made by him. But if the correspondents became more scrupulous about statements they may make, their newspaper would be largely gone. I may then state for the information of those that I was not an anarchist, I have nothing of the nature of anarchy and that I consider it to be a science, if it is a science, of doubtful value, to be privately left alone by those who have a right to live alone. Not so I in a desperate mood, despondently being lurching in my manner. What precisely, however, did happen was this. When I was arrested one year ago and was asked what I thought about the prospects of France, I said that it was highly likely that there was the hazard of God in the fact of my prison and that France that was either we should see France or that I should die and in six years' time was long enough time for the country to make France. This statement was based upon an observation of the state of things in that particular land. I am not attached any importance to it beyond that that I should myself leave an store returned to contribute as far as an individual could to the statement of our freedom. The statement was on a par with the conditional statement made by me in 1928 about statement of France within one year. That statement has served the purpose, if of nothing else, of giving substance to my critics of laughing at my talk and in me that of seeing a tremendous effort being made by the country during that would year. I did not hesitate in any of the rest of the year, when the Congress was held in Brussels, that while we had not been able to achieve ordinary things, the Congress had particularly wanted later years that had the many that seemed to exist among the various committees associated in substantial France, and that if the people had carried out the conditions mentioned by me at Brussels and Saigon, they could have done without statement having written for years had even so a statement published in part of the failure to obtain ordinary things within the year specified, or that I would be satisfied in spite of the approaching termination of my years which, by the law, is set for the 15th of March but the 15th of March next. Not only so I was preparing for the treatment proposed of the destruction of my body, but I am making every effort to put it on as good order and condition as is possible, and have already had some governmental appointments for the coming summer and the coming season. After all the elaborate picture of my talk one year ago from regarded to finally into the attainment of France

freedom. Nothing depends upon the death of an individual, be he ever so great, but much depends upon the freedom of India. Let us therefore all forget both death and commotion upon anything that prevent freedom which will never be discussed upon or that Dying World or otherwise, but which can be seen for the future say they were made of the 15th of March. No great preparation, save a mental resolution is necessary, for me,—Hindu, Mohammedan, Persian, Sikh, Christian and Jew and others to feel as one indivisible nation and as having a common value in the country, so it seems that a mental resolution required for India to begin, that they see it to be considered separate to my mind and in right the so-called "unavoidable" to be done over with and has, as at most what required it but make the motive to obtain a complete respect of foreign work. I repeat what I have said so often as the rule of expiring language, that if we continue that triple programme, no power on earth can prevent us from attaining our freedom. It is for us to work out our own salvation as it is for us to compare our own ending.

M. K. G.

## Notes From Berdib The First Shot

In a Taldia where matters of property for default of payment of income have been unknown during the last decade, Government has been compelled to serve notices telling the agriculturalists to pay their assessments within ten days, otherwise they would be liable to penalty equal to 12 per cent of the assessment—15 per cent, but it is recommended, if the tax assessment within itself is over 10 per cent as an extra thing. The most backward villages are being picked out for this purpose and the tax sheets are directed against houses individually the most vulnerable in the Taldia.

In order to create a sort of confidence in the peasant minds, a collective farmers as the Ignipov Commune has been now made applicable to the Taldia, whereby 150000—where substantial exceeds 12 per cent, +15 is accepted from payment of the excess over 12 per cent for two years, and when it exceeds 30 per cent they will be accepted from payment of the excess over 15 for two years. When however it is 12 per cent or less, the settlement immediately comes into force. This, one hopes, will be an eye to the agriculturalists, for it clearly possesses the key for two or four years, and does not cut off the period from the third year of the new settlement. But it certainly implies an experimental change. For the reality of fact the Land Revenue Code and the resolution, therefore, is also the settlement. Natural, but a hope as it is only would that one might work any amount of mischief and yet keep himself within the law. Section 107 of the Code relating to the settlement of assessments, for instance, is word miserably worded: "In settling assessments of land revenue, the Section made, regard shall be had to the value of land and to the state of land used for the purpose of agriculture, to the profits of agriculture." This clearly seems that the value of land is not to be taken into account in fixing the assessment



in a locality. At certain times very few operators are available, the workers having to decrease the mass production of operators against loading and spinning is considered a great loss by the operators, and failure to supply cotton for a few weeks during February/March and August/September was heavily felt. Some of the operators come from distances of 10 and 15 miles to reach cotton and their weekly wage of 7 to 8 rupees. With cotton abundant here outside the province, Khasi becomes comparatively dear with preference to long bolls of cotton existing in the way of every operator's working for himself or at others in the districts who progress difficult in raising the yield of gins; these two circumstances do not consider the work of some men, though all our production has been sold inside the province during the last two years.

The following gives the number of operators and workers employed by activities during the year and also the number of villages served.

	No. of operators	No. of villages served
Borom	244	13
Delangh Centre	371	20
.....	.....	.....
Total	2,110	21

Besides, the Paduanahpang weaving centre produced most of the yarn and has not been able to maintain its operators' regularity in purchases except in 1932-33 out of the total local production of 10,000-20,000. Roughly, about 1,000 operators may be said to be served by our work.

	No. of weavers	No. of villages served
Khasia Centre	10	3
Paduanahpang Centre	10	1
.....	.....	.....
Total	20	4

The extent of relief afforded will be further from the following figures. Out of the total amount of Khasi production of the Department this year, the operators have got in cash or kind Rs. 7,077, the women Rs. 12,384, the girls Rs. 744, and the total amount which was made reached the poorer villages is about Rs. 20,205 or 80.1 per cent. of the value of Khasi production. These are done in facilities in which spinning represents 80% of the total income, while it is a substantial addition to the income of almost all the spinning families in our regions.

### The Establishment

Besides the workers and paid employees, a number of men working between 2 and 10 had been engaged during the year for printing Khasi also received a course of training that work could be provided only for 3 months in the year. Besides the problem the strength of the staff had ranged between 24 and 43, while at the time of writing the report the 1937 consisted of 33 men. The supplementary paid during the year to all the workers in production centres, this department, in the central office and for expenses has amounted to Rs. 5,732-12-4 in Rs. 112-11-0 average per month. That has worked out as Rs. 17-0-0 (December 1937) or Rs. 13-10-2 (July 1937) per head per month, and Rs. 10-10-4 on the average. Considering the work done and cost, etc., 41.17% of production and Rs. 12,384 of sales, the average cost per head comes

at Rs. 1,000. As regards qualifications, two of the workers had been visited at the Selabum All-India Khasi Village in 1932-33, two others at Amal in Nepal, while another had received instruction in printing and dyeing work at the Andhra Janya, Hyderabad of Manipal in 1932 and subsequently at the Khasi Production, Nepal. Out of the 33 men at present on the staff, 23 have been working for the Government since 1917 or 1922, two of whom 10 have been doing Khasi work in some form from almost the beginning.

### Education in Process

During the year we have not been able to collect our prices on a wholesale scale. The following are the prices frozen during the progress made by collecting prices will be found interesting:

	1936-37	1937-38	1938-39
Good quality 30"	Rs. 2-14-0	2-12-0	2-12-0
Fine quality 30"	2-9-0	2-8-0	2-8-0
State quality 30"	2-11-0	2-11-0	2-12-0
Dist. 1/2 yds. x 42"	1-6-0	1-6-0	1-5-0
Dist. 4 yds. x 42"	2-12-0	2-12-0	1-8-0
Dist. 1 yds. x 42"	1-6-0	1-6-0	1-6-0
Tanah Khasi 1 yds. x 52"	4-4-0	4-4-0	3-12-0
Fine quality 1/2 yds. x 36"	2-11-0	2-12-0	2-12-0

The high prices of cotton existing in the market were chiefly on a multi-Monroe with only a slight fall therefore do not permit a wholesale reduction of prices.

### Sales

The sales have been almost all within the province, only Rs. 105-12-0 worth having been sold outside. Particularly the entire amount is retail sales, the wholesale sales amounting to Rs. 2,002-0-0.

### Comparative Sale Figures

1936-37	1937-38	1938-39
Rs. 12,100-0-0	Rs. 20,075-11-0	Rs. 12,550-12-0

The sales at the Mandary stand are

	1936-37	1937-38	1938-39
	Rs.	Rs.	Rs.
Borompan 12,376	5,800	11,047	12,000
Centre	3,300	4,377	5,000
Delangh	4,700	10,000	6,142
Two	2,100	1,100	3,000

During the year under report, a few more had been engaged for sale of Khasi and prepared by male hand looms. These covered the districts of Garo, Pura, Cherril and Habang, and 119 pieces were supplied. The sales obtained amounted to Rs. 10,000-1-4 in April last. Such a seasonal boom very hardly accepted the assistance of the Department and considered a loss in the first year's situation. The operators were much appreciated, so that one day had three people wanted to connect themselves to Khasi. He gave a share due to the province and raised three pieces. The sales affected during last year amounted to Rs. 1,210-10-0. As regards propaganda in the year 1938 Khasi or articles were conducted by the Department during the year. For special propaganda at Pura and other places centres, Sr. Kopyandoo Wan has been posted there. Just last week at his instance the Pura people collected and Khasi during the Khasi Janta celebration. He has been attempting to introduce Khasi with some amount of success in comparing





# Young India

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## The Story of My Experiments with Truth

(By M. K. Gandhi.)

PART IV—CHAPTER III

### Gandhi's Charity

I have already referred to the attack of pleurisy I had in England. Gandhi returned to London soon after. Kallaback and I used regularly to go to his house. Our talks were mostly about the Vio, and so Kallaback had the geography of Germany at his finger tips, and had his finger stuck in Europe. He used to show this on the map the various places in connection with the War.

When I got pleurisy the diet became a topic of daily discussion. My various experiments were going on over them. My diet consisted, among other things, of breadstuffs, rice and sugar, butter, lemon, stone oil, oranges and grapes. I completely abstained from milk, cream, yolk or

Dr. H. M. Mehta treated me. He pressed me hard to restore milk and cereals, but I was obstinate. The same result followed Gandhi's visit. He had no much regard for my reasoning in favour of a fruitless diet, and he wanted me to take whatever the doctor prescribed for my health.

It was on one thing for me not to yield to Gandhi's pressure. When he would not take a rational, I begged him to give me twenty four hours, but that was not the question. In Kallaback and I returned home that evening, we discussed what we did, for He had been with me on my experiment. He liked it, but I was that he was impossible to my illness at all. If my health deteriorated I do not feel I should be equal to anything in the distance of the next year.

I spent the whole night thinking over the matter. To give up the experiment would mean surrendering all my ideas in that direction, and yet I found no flaw in them. The question was how far I should yield to Gandhi's long pressure, and how far I might modify my experiment in the essential elements of health. I finally decided to adhere to the experiment in so far as the course indicated was clearly religious, and to yield to the doctor's advice when the course was merely religious considerations had been pronounced on the ground of health. I had before me 14 portions of the mixed substances the practice in Calcutta adapted to support the hot days of north India, their curries and Indian. I also had the feeling that just to meet my own needs, even so someone's will could not be exacted. So I got up in the morning with the determination to adhere to my resolve in relation to

to it. This greatly relieved me. I decided to approach Gandhi, but I treated him to respect my decision.

In the evening Kallaback and I called on Gandhi at the National Liberal Club. The first question he asked me was, 'Will, have you decided to accept the doctor's advice?'

I gently but firmly replied, 'I am willing to yield on all points except one about which I beg you not to press me. I will eat, take milk, milk-products as usual. If you do take these things should mean my death, I feel I had better face it.'

'In this year had success?' asked Gandhi.  
 'I am afraid I cannot decide otherwise,' said I.  
 'I have that my decision will save you, but I beg your forgiveness.'

With a certain amount of pain but with deep affection Gandhi said, 'I do not approve of your decision. I do not see any reason in it. But I won't press you any more. Think these words the best to Dr. H. M. Mehta and say, "Please don't worry, his say more. Please be satisfied, you like with the diet he has not too hard!'

The doctor expressed dissent but was helpful. He said that he was disappointed, with a dash of exasperation in it. To this I agreed. I took it for a day or two, but at midnight my pain, so I did not feel a particle, I went back to fruit and milk. The doctor of course went on with his usual questions. The latter somewhat criticised my diet, but my conversation was so far a very healthy.

Meanwhile Gandhi left to return, to be ready to meet the October term in London.

(Continued from 'Young India' by M. K. G.)

### Autobiography

Volume I of 'The Story of My Experiments with Truth', pp. 384, Doves edition bound in cloth, with index and photographic photographs of Gandhi. Price Rs. 2-6-0 plus 2-10-0 for postage and postage Rs. 2-6-0 by 1. P. P. Press for foreign orders or Rs. 2-10-0 post free.

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Orders may also be sent to Secretary, Indian Social Service, or President Street, South the Indian Museum, Singapore, Hong Kong.

## Students' Noble Sacrifices

(By M. K. Dasgupta)

In referring to the self-sacrifice of Sanyasins I have time and again observed in these columns that it is capable of application in the social as well as in the political field. It may equally be employed against Government, society, or one's own family, father, mother, husband or wife, as the case may be. For it is the heart, of that spiritual magnitude which it is completely free from the taint of bias and it can be actuated purely and solely by love. It may be used with absolute frequency in any connection and at any circumstance whatever. A concrete instance of its use against a social evil was furnished by the brave and devoted students of Dharam (in Khasia District) a few days back. The facts as gathered from the various communications about the incident narrated by me were as follows:

A gentleman of Dharam, some days back, gave a sum of Rs. 1000 to be distributed with the benefit of the recovery of the death of his mother. It was presented by a local committee, about the subject among the young men of the place who shared with a number of other local gentlemen their young studies at this centre. They felt that on this occasion something more had done. Accordingly most of them took all or some of the following three vows:

1. Not to give their children of the same or otherwise parents of the food served on that occasion.

2. To observe fast on the day of the dinner to an emphatic protest against this practice.

3. To bear patiently and cheerfully any harsh treatment that might be accorded to them by their elders for taking this step.

In pursuance of the decision quite a large number of students, including some children of tender age, fasted on the day on which the dinner was given and took upon themselves the wrath of their worldly elders. Not was the way free from the danger of various pecuniary consequences to the students. The 'elders' threatened to stop the allowances of their boys and even to withdraw any financial aid that they were giving to local institutions, but the boys stood firm. As many as two hundred and eighty-five students thus refused to take part in the state dinner and most of them fasted.

I tender my congratulations to these happy boys that everywhere students will take a prominent part in offering social reform. They laid to their credit as it were the lay to social reform and the purification of their religion just as they have in their possession the lay to Sanyas—though they may not be aware of it owing to their ignorance or indifference. But I hope that the example set by the students of Dharam will awaken them to a sense of their power. In my opinion the true standard of the idealist life was performed by these young men fasting on that day, while those who gave the dinner wanted good money and set a bad example to the poor. The rich, indeed, can't be said to see their Gokulvasi wealth for philanthropic purposes. The student understood that the poor cannot afford to go on such a waste as walking in an ornate procession. These last practices have proved to be

the rule of many a poor man. If the money that was spent in Dharam on the state dinner had been used for helping poor students, or poor widows, or for Hindu or non-Hindu education, or the maintenance of the 'wretched shikhs' it would have been both well brought upon on the departed soul. But as it is, the dinner has already been forgotten, it has profited nobody and it has caused pain to the students and the sensible section of the Dharam public.

Let us not imagine that the Sanyasins has gone to any because it did not succeed in preventing the dinner to proceed from taking place. The students themselves at Lohar had their own little probability of their Sanyasins performing any considerable noble deeds. But we may safely take it that if they do not let their children go to study at that place will again dare to give a poor man's dinner. A dinner and long-standing social evil cannot be swept away in a week, it always requires patience and perseverance.

When will the 'elders' of our society learn to recognize the signs of the times? How long will they be slow to accept a novel method of doing it or a means for the amelioration of society and the country? How long will they keep their children divorced from a practical application of the knowledge which they are helping them to acquire? When will they start doing some of right and some from the present state of things and order up and by themselves in the true sense of the word?

(Translated from Bengali by P. L.)

## Foreign Propaganda

(By C. R.)

Under the non-cooperation movement, Indian political activity largely consisted of propaganda in Great Britain. A great deal of money, comparatively, was spent on it, and was considered well spent. When Gandhi took up the initiative of non-violent efforts there was a change of attitude. A group of the energetic of national courage was the first result of all his propaganda and it reached all our political thought at the time. We understood the national hero that governed the questions raised for the non-violent advancement of national demands. An almost entire sphere of self-interest was the natural consequence. The importance of responsible opinion in foreign parts, including Great Britain was valued as it covered north and distant efforts to that end were successfully going up, and appeared vigorously wherever the question was raised. No person was the whole or India and so much was the words that the whole was seen, and effort of Britain going to do propaganda in Great Britain and foreign parts, India attracted enormous British interest and the British Government was bound to undertake serious propaganda in foreign parts. It laid itself the Government had to give up its self-confidence and suppose its own propaganda among the people to really in respect or at least postpone the effects of the national upheaval.

With the cessation of aggressive non-cooperation, however, there has been a revival in Indian thought, slowly but steadily the cry for foreign propaganda is coming rather again. The national sentiment also, surely the difficulties in the way of united national action, has actually led people to turn to more quiet

of interest abroad. To those who still hold to the creed of non-co-operation and who look to encourage this only from within, this loss of the national flag and strategy is hard and fresh is a complete of giving weapons and a chance for service. The cause is bound to be divided and constructive efforts are bound to be profoundly affected by the growing tendency to the division. Not only does it destroy strategy but some of the best workers will be driven badly but this element of pleasure through public work.

Protestant-operated foreign propaganda was mostly propaganda in India. But two of the prominent results of the efforts of these eight years or less of both in Britain. The last campaign of India that stands to the British Labour party have been also destroyed. The present looking back to former propaganda is therefore not for propaganda in England, but for the collection of articles and pamphlets with other foreign nations. We are told that it is very desirable to develop Indian connections with the Chinese and Russian people. We are told that the Latin races of all kinds present a tremendous field for propaganda. France, Italy, Spain and Portugal are mentioned. Like Scandinavia it is not forgotten being important social and. We are told that it is very desirable to have in that India in work other countries including under the operations, especially. We are assured that the hope of India is a liberated India using various Western democracies. This change of attitude is found in foreign propaganda had naturally its side in the proceedings of the All-India Congress Committee where foreign affairs dominated the atmosphere, and many resolutions were adopted calculated to have a base for international friendship.

It would be unworkable, indeed, and almost to be lacking the spirit of culture and humanity to refuse to have dealings with other nations if we were better circumstanced. But what would be education and culture and local independence under favourable circumstances would be more helplessness under such our conditions and would look to working backward. Friendship with other nations can grow and be beneficial only if we in personal relationships if we are cultured on the same experience of advantages of our own side. If we seek international friendship with others there must be something for us to give them which we seek something from them. If we see an effect truly capable to help others and only ask for something of their hands it would not constitute in social esteem and our a healthy attitude grows. If we are able really to help others, it must be by a genuine effort of national resources which use and trust, if well directed, produces more material results at home. The nations, whose friendship we go to view, must feel something to have or something to gain from close association with us. If we have going on which is some form of moral or dynamic, cultural, social, revolutionary effort or some great constructive activity, worth all care or study in every part, we would be seeking friendship as impossible, if not equal, terms. But we cannot be ever living under the control of our culture, culture or on the history of the Landless movement.

The loss of non-friendship of glory is not likely to be a real or useful loss. Why do we lose to

India, China or Turkey? It is not simply the greatness of the past history of these nations that attracts us. If greatness were offered we would hardly be attracted. But it is because we believe that there are great movements now going on in these countries which furnish matter for useful study or exciting observations, that some of our people go to these countries. Friends! If we seek international friendship with such nations, we should have something to offer to them of value. Otherwise we naturally be forgotten and should expect to be treated as better.

But there is one to read, that it is again world politics. There are now coming on The nations of the world are ever seeking to subvert one another's plans, and India is an important part on the board. We are not so helpless as traditionally, so we may be seriously in our own affairs. This would demand by and plan policy. Are we in for a war and the treatment of relations with those likely to fight England, or do we expect that countries to go to war over us? If the powers abroad go to war, they do it with generosity and ability. Are we ever likely actually to participate in a nation or such war? Is it contemplated that India and other Asia nations be the first step into a treaty, more than in the future, to live in mutual helping each other against the common foe? Is India in a position, under any contemporary scenario in a world war, to make more assistance to a belligerent power against England? What, in just only one word, what is the chance of our ever achieving anything in this way? Is a general picture of the situation lost, obtained as we are?

We do not want arms, it may be said, we are in a great deal by peace conditions. The only weapon in our hand is non-co-operation with the British Government during a war or peace. Here we come back to the old position. The Indian fight against England if it is to be by non-cooperation means depends entirely on its own strength and can never be converted into an international effort. In a successful struggle it is not easy, if at all possible, to obtain any external help from abroad. It must be organized and organized and fought only as a line of complete self reliance.

The material world help we can get from foreign countries. This we shall do not by any propaganda foreign or domestic but mainly by the amounts that we do with constructive work and develop internal strength.

I have no desire to meet you, but constructive work the question of foreign propaganda, but I publish the foregoing as it summarizes the views of many writers who hold them in an more widely because they do not express them in public. If the same non-co-operation of 1920 is not abandoned as an extreme work, at the present moment, it is most decidedly going deeper with every and everything that is happening today in the land goes to strengthen their belief. But their names make themselves felt by being read or quoted and not of course. On the history they had they they cover the cause of (British) India by observing silence where they cannot work in speech and helping broadly and actively wherever they can.

# Young India

## Chaos - Misrule

(By M. K. Gandhi)

An editorial from *Young India*

"It is not often that I write upon your expressions of political opinion. But a sentence of yours in a recent editorial, regarding a letter stated by you long ago, compels me to ask you whether you have measured your words with the care that you expect of an exponent of moral issues. You declare that you would accept chaos in exchange for freedom from the English yoke. That no Indian should dream and work for freedom from any foreign yoke is perfectly natural, moral and laudable. That you, one of the nation's moral exponents, say that of orderly government for chaos is simply unacceptable, but the one might come out of discipline, which is not a contradiction, whereas the latter is the very negation of self-discipline. Chaos is a word that may find a place in the vocabulary of the deity in the mouth of a human being is meaningless, and is just as much a dangerous suggestion and indication as is the word 'unacceptable' meant when you properly say. Moreover, it seems to me that you yourself have misread it as often, that reading has as including here and there words excluded (though not bracketed) in the original, and you will undoubtedly give it a translation that you have not contemplated. Every word has well explained the term without reference to your notion of acceptance. If acceptance be, as you claim it to be, creative, purposeful, and driven by its nature, then chaos cannot be an acceptance or characteristic. If you have used the term with derision, then I should comment that you have professed an attitude to maintain, who need enjoy a miracle, that they should receive the same miracle, rather than the chaos you, to which they are already prone. If you have fallen into a mere language of language under the sign of a deep and noble sentiment, I hope, upon reflection, you will find a way to make clear your real meaning."

There is no standing the statement running through the letter. And I have no words equal for the friend's view, that if I could have read more to me, I would gladly have done so.

But I must say that my choice was, discipline. Chaos means no rule, no order. Rule or order can come, does come out of the rule of an order, but never directly out of chaos or disorder corresponding under the present state of rule or order. My friend's difficulty when, I presume, and of his conviction that the present Government of India represents "some sort of discipline whether imposed or voluntary?" It is likely that one indication of the existing system fails. My own estimate of it is that it is an untried and, for good discipline can come out of the evil. I hold myself to be wiser than an rule.

Not need my words cause any confusion in the mouth of the ignorant or the stupid. For I admit my correspondent's conviction that there can be the result only of violence. Hence I set down said in these pages that if I were compelled to choose between this rule and violence I would give my vote for the latter though I will not, I could not, make a fight based on violence? It would be a matter for me of Gandhi's choice. The serious question of order is a dangerous form of violence kept under suppression by greater violence or other means, but it is it and hence that those, who, out of a cowardly fear of death or dispossession, avoid, postponing violence include into it, should do it and see freedom from bondage or die gloriously in the attempt to maintain their birthright!

My non-violence is not an absolute principle to be approached as a reasonable measure. It is a principle which I am seeking to achieve every moment of my life in every field of activity. In my attempt, often frustrated through my own weakness or ignorance, to achieve non-violence, I am driven for the sake of the good shall in non-violence, rather by way of giving moral approval to it. In 1911 I told the villagers near Delhi that they had made the mistake in that they had started at punishing the wrongdoer rather than their wrong and hence on their approach. On another occasion I expressed myself satisfied of a man who had let his property slipped away and several hundred when a thief had not asked for people to loot it, and hence the old I told him that if he could not do it his good depending his change non-violently, he should have defended it by offering violent resistance. Similarly do I hold that, if India has no faith in non-violence, no patience for it in work its way, then it is better for her to strike her freedom from the present misrule even by violence than that she should helplessly submit to a continuing rule of her oppressors and her looters.

Look at the situation created in which, for centuries the oppressors of India, British misrule (if) are setting the parts against matter. They have solemnly denounced the 'untouchables,' for they seem to fear that the Hindu-Muslim dissensions since might not prove enough security for remaining possession of the 'most glorious' under the British Crown. They are trying to set the hapless people against the people. On this ground feels it necessary to play the non-violence. The protesting attitude to be and to persons does not constitute the very fine and that across the hands that are set up for his obligations and he feels nothing necessary across to the Indian atmosphere. The act of 'violent discipline' has succeeded and converted the people to walking in their portion history has ever done.

My own position and belief are clear and unshaken. I neither want the existing rule nor chaos. I want non-violence established without having to go through the turmoil of chaos. I want the discipline to be developed by non-violence, i. e., I want to convert the evilness. My life is dedicated to that end. And what I have written in the previous paragraphs clearly flows from my knowledge of the working of non-violence which is the greatest force



known to be needed. My belief is an efficacy is inadvisable, or as my latest workable in the point of India to pass the London through one violent protest and so other. But this point of view cannot be avoided by suggesting truth or facts beyond what they may be the current appear to be. God forbid that India should have to depend on a suggestion that before she leaves the frame of non-violence to be false. For if that conventional stage, when found to be necessary, it to be her lot, it will have to be faced as a stage inevitable in her march towards freedom and certainly preferable to the military order which is only specified but which is the a virtual capitulation having subjected violence to restraint.

### Telugu Cemetery

My Agrahar Manda than whom there is an brief English authority on Telugu literature writes:

"Knowing your interest in Telugu, I am sending you copy of a booklet just issued to members of the Telugu Society, as well as copy of a letter by Bernard Shaw."

"The late edition that this Cemetery edition should find a place in public libraries, and also that its publication should enable us to give assistance to members of Telugu's family, who are in distress since the Russian Revolution."

"Should you have an opportunity of addressing the Editors or Librarians or members of the committee of any of your Indian libraries, the Committee of the Telugu Society would feel greatly indebted to you."

I take the following from the printed notes of the Telugu Society:

"After negotiation with other publishers here and in America, arrangements have finally been made with the Oxford University Press to publish a Complete 30-volume Dictionary Edition of Telugu's works, limited to 1,200 sets, to be issued in three instalments in 1938, 1939, and 1940, and to be followed, if sufficient subscribers desire it, by 18 more volumes to make the entire complete. A prospectus will be issued later and the first delivery of volumes will be in August."

"This arrangement enables your Committee to release guarantees that were kindly provided when we stood at a more expensive publication. The price will be 5 guineas for the 22 volumes, and 3 guineas for the 18 additional volumes, with an economy in postage more than 5 guineas in any one year. Members placing their orders through our Secretary will receive a discount of ten per cent."

"There will be an introduction to each work."

The Secretary is Miss L. S. Dissanayake, Ladywell House, Green Gardens, Chislehurst, England.

Any one who becomes a member of the Telugu Society by paying at least £ 1-4-0 and an assistant by paying a minimum subscription of £ 1-0-0.

M. K. G.

## Flood Relief Work in South

II

### Expenditures

The following items were noted by the Comptroller-General South in the 1937 of January: " . . . In addition to the numerous of relief already announced, Government have allowed Rs. 11½ lakhs for advances for house-building and repairing and Rs. 2 lakhs for five grants to States for the purchase of bullocks and by house-constructors." Since then Rs. 14 lakhs more have been sanctioned for house reconstruction through Co-operative Societies. It is intended to start about 20 Housing Societies in 20 various villages, and two special officers have been already appointed. It is true that there is little leakage or loss of cash through salaries and the payment of overheads is limited at least. There is some delay in making payments but that is inevitable. Moreover the Government is yet late in final and proper consideration before a further advance is made. Moreover have yet to learn the proper application of funds and require the kind of greater approval in this. There is about if great payments are not taken. The new establishment is too small, and the officials in charge would be too far the work as local loans advanced by the revenue department are open to such greater criticism. The Collector of Thanjavur in dealing with money should be given the same as if there were was much charge on his account, for he is giving loans to those who are not known to be in distress to the tune of Rs. 2-0-0,000, without guarantee as to their application. The Collector of Hyderabad is doing all that he can to be but and seems to be keeping an eye on the petty officials. These South has nothing to complain on the score of lending loans. They are such too liberal considering the findings of local officials in taking no account and discharged advances submitted for him. The position of funds is peculiar in itself—the practice of officials and the highness of collections. There is danger of deficiencies in advances and misapplication of funds. This is the first time in the history of South when large sums have been sanctioned for the relief of people. Besides, there Rs. 2½ lakhs have to be given to each and that before the end of March, if they are not to begin. It is useless to advise petty officials to be honest and the public to be vigilant at such a short notice. There is nothing but to waddle through it, had to we say.

I have come to the conclusion of gathering relief required in South for Rs. 40,000 have been given to Madras to date. The Comptroller-General South received Rs. 70,000 from the Madras Central Fund and raised another Rs. 1,10,000 in South, out of which Rs. 1½ lakhs have been disbursed. The People's Committee raised the Rs. 40,000 from the Central Fund and raised Rs. 5,000 in South, out of which Rs. 30,000 have been spent. An additional grant of Rs. 50,000 has been held, sanctioned by the same Fund for raising cheap shops in South. This brings the total Government relief allowed to South to Rs. 1,25,000 only, out of which Rs. 2 lakhs have to be distributed by officials and the rest by non-official agents. Except for Rs. 1½ lakhs sanctioned by the Madras Fund of Rs. 2 lakhs have been raised locally in South.

The gross sale of the Government issued on the 11th of January also announces the allotment of Rs. 2 lacs for free grants to States. A later date the 10th of February returns the People's Committee of Rs. 1 for having been set apart by the Central Fund for the reconstruction of villages of the poorer classes in States. I have no hesitation in saying that these sums are not sufficient for meeting the needs of the masses. The Secretary, the Government of Bombay, as the member of the Ministry Government pointed to most States and Gujarat as a "land of equal" and have now sanctioned only Rs. 2 lacs out of Rs. 10 lacs for free grants to States. The Central Fund perhaps does not wish to be over liberal than the Government and has allotted only Rs. 2 lacs out of Rs. 10 lacs received on the Fund. It is possible to report that the State officials did not come for more and that the State public has deserved less. But it seems here to be pointed out according to demands and more according to needs, from the status of States for more advanced treatment are valid. Nearly Rs. 12 lacs were voted and spent in Gujarat by the Government Congress Committee, the Provincial Rural Committee and several other local committees. Government also had spent Rs. 6 lacs out of Rs. 20 lacs in Gujarat, before State was aware of it. While this is very large sum will have been spent in Gujarat, only Rs. 6 lacs will be left there for the State and not only that but will be used in the purchase of the poor.

The loss of cattle was negligible in Gujarat as compared to that in States, and in the Hyderabad States, where there is but one case every year people depend so much on the sale of ghee as on that of produce. Under the Government, because the land is cultivated by Marwari class of tenants it will not be cultivated by the people who are mostly immigrants from Gujrat, Marwar and Gujarat. The condition of both Marwar and Gujarat is watched and without a parallel in the Punjab. Cultivation by tenants is carried on by a system of loans from the Zamindars, recovered to land, at the time of harvest. Between the appearance of the landlord and the condition of the land, the man on the soil has a hard time to pass. For at least 4 months in the year he has been hard to work and these months are hard approaching. The Government gives loans to the landlord for his land and even to the tenant for his own property, both valuable securities. Government and Cooperative Societies have left the tenant as a rule, the one because he has no tangible security to offer, and the other because he possessed security is not enough. The landlord is conducting his movement with an interest of his debt, and the tenant looks towards the grant of additional loans, when all men are outstanding. Meanwhile the one crop has not yet been done and all the tenants of agriculture are before him. Helplessly he looks on and when approached he readily replies that he will give him the loan but she gives her money to maintain it.

The Bombay Central Fund seems here less left than the past was in States. The Bombay Government has perhaps no more to give. In the Hyderabad States the state security of the State is increasing and the Collector is increased to half of Rs. 45,000 for having and storing fodder for the masses. He is afraid of

asking for a special grant from the Public Fund to erect a fodder bank. He knows not how to supply cattle and build villages for the poor people of a whole division out of Rs. 1 he allotted to him. The Collector of Thar Parkar has no longer eyes on the photo and through the issue of cattle and houses were suffering in his district, seems to wish that Rs. 1 be allotted to him is much greater than his needs. But if the Bombay Government has more imagination than Government Government it will certainly open its purse strings more liberally than it has done so far. Fertilisers may be taken, agencies may be selected and others may be developed but clearly ought to be given when it is needed most. **H. R. Mehta**

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[The tanning lot has been prepared by Sir V. G. Dand out of his extensive study of the literature available on the question of the production in terms of the skins of the All-India Cow Protection Association. It is not suggested that a study of all the tanning literature is necessary for the benefit of the new or even that it is all valuable. The list is intended to help the careful reader.]

M. K. G.]

### Khadai near Meowar

Dr. Day gives me news, after his recent visit to Meowar on account of his inspection. I take the following from his letter:

"During my recent visit to Meowar I found something about Khadi, which was in the nature of an admirable surprise to me. I was taken to a village 20 miles north of the town where the peasants are comparatively prosperous, so even in the regions that the Government say will have no less crops in the year and yet the peasants do not think to fly the primitive hand-loomed cloth. In almost every house I visited the women, the daughters and sometimes the daughters before were found hawking in the sun and spreading it on a flat roof. The same cloth covers in the village and is used by the local people and neighbours' dresses looked about in the fields also often by side with the standing crops there are patches of cotton rubrics. The words of 'distresses' are not yet fully overthrown the cottons villages, but they have begun to turn it. In the people's assembly and the other assemblies are of four hand cloth. I mentioned. Oh for a Meowar journal! Day to Meowar and a South India to explain the neglected and I see about being some industry—an industry upon the removal of which depends the welfare of the happy millions of India. The Bureau could advise with the help of a local head of devoted working workers in being so busy but for health and proper organization are both badly needed."

The loss of the wheel need not the cities in the Punjab or elsewhere in India, if we would be true to our trust. The head of workers from the Bureau advised Dr. Day's committee are working in and may that cannot be put Khadi on a scale footing. Now that the power of the All-India, All-India, Khadi, is in the mind of his workers, there should be collected and on their part and greater support and appreciation from the public.

M. K. G.

## News From Bardoli

### The Government

Since the election of the new assemblage of the leading agriculturists, there has been no further news on the part of the Government. It is clear that various provisions may not be required to meet the special treatment also necessary beyond, say, 100,000 in April. If that happens, it will be all in the good. The agriculturists will have to work most hard to organize themselves.

The law of collective possession has not yet been set in motion, but instances of individual transfer from co-operative Government servants are not wanting. An instance of a case recently pending by a Taluk of a poor Baniyas peasant occurred the other day in a village called Dahanu. The Taluk used threaten first, and when the man would not yield, he resorted to force and violence. In another case two men were collectively confined and let out only on payment of the assessment. This is not what is called fair play, but governments based on force are never known to fight square. The Deputy Collector who has been going about from village to village does not seem to derive of the non-co-operation. Non-co-operation proclaims people, common with those, and since death is no part of the deal, any man is ready to give up all defiance to him. 'With all defiance in you, we, says the village, have you not us anything without the consent of the whole village?' 'The opposing I put you in jail?' says the taluk. 'Why should you, sir?' answers the unorganised village. 'I am not guilty of anything.' The Deputy Collector laughs, merely nodding in the village, who happens to be the one reported to his village, and lets him go.

### The People

This is so far as Government is concerned. The people are busy ridding the assessment of the situation. They are busy regular meetings, discussing the daily news, exchanging messages in code with districts, whenever it comes, and getting together in the Sarvaghat village from every corner of land. As a result there are just two or three villages that have not yet started joined, and a few hundred who are still doing as the Government. They have not yet paid their dues, they also say that they will not pay, but would not sign the pledge. Taluk has one such village, but sends in the assessment papers of Sr. Vallabhdas, every one here not to sign the other day. There is a village called Bahad, one of the most important in the Taluk, which continues to defy public opinion. The smaller landholders are anxious to sign the pledge, but the Major ones who seem to imagine that they have an exclusive stake in the country are unresponsive. On the other hand even the Panch in many villages have not as they do with the rest and voluntarily joined the movement. Some of the Talukmen in Taluk had a religious objection to signing the pledge. Thanks to the efforts of Laxmi Sahib Akhli Kunder Bhanusa, who is mainly observing the Ramdas fast and yet starting these struggles for co-operation, all of them have put their signatures and names in what they call the list.

Some of the Baniyas—hard industrialists have deserted by the Government, who are their money-lenders,

The few Baniyas who paid up without even a cent's loss have served as spies, and not only that very few, but also the better of some of the Baniyas people who co-operated for the Government was reported, but there is a possibility some, who amongst them higher people, which is perfectly Government. We find a lot of the other day to one of these villages. It was a Hindu village. They had all worked along them. Among them were not only the Hindu workers and the abolition from death, but even those who have not yet fully accepted Khadi and taken the pledge of abstinence. The latter who however trusted the former, have voluntarily joined them. A number of intelligent youths have come forward, from the Hindu working sections, to act as volunteers among the Baniyas villages. The young women, who took the Hindu groups three years ago before Gandhiji, and tried their utmost and heavy losses, however, were all there as ardently when Khadi, however, was with you, and finally, against Government.

### Taluk's on Response

During the Baniyas Sarvaghat a couple of C. I. D. reports sent to him, by Vallabhdas Patel, who is in want to report his opinion, in Baniyas Government have thought it better not to have the services of the police services. Possibly they cannot cope with the number of meetings that are being held almost every day in every important village. They have therefore ordered the Taluk to attend every meeting in their respective villages and report reports. Whether this is one of the functions of the Taluk who are supposed to collect the revenue and submit accounts, one does not know. However they should say, day by better reports than unorganised police constables. But why should Government worry over the poor Taluk? They may wonder that every one of the speakers presides without any difficulties, and our publicity after what good has to public's full regard of all important speeches.

### Outside Sympathy

Other Taluk of the District are sending expressions of their sympathy, and the village in Jalapur Taluk was held a meeting to collect messages to give active help to the Baniyas agriculturists. Sr. Vallabhdas Patel who was expected to go and address that meeting did not go there, but sent one of his revolution such a message that the Baniyas agriculturists had not done nothing to deserve their compensation and that they would be ready to accept any necessary help when they had earned as hard work as their Taluk, and when they had yet gone through as suffering. There was also a District Conference to be held in Surat on the 4th instant in order to express sympathy of the District with the Baniyas agriculturists. It seems Sr. Vallabhdas is working and the organizers not to have this conference will continue to proceed from started in by Government and Sarvaghat may be full swing. 'We have been writing for weeks advertising ourselves,' he said, 'and we should not all our friends to keep their sympathy, and help in various ways we have gone through the fire.'

M D

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# Young India

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## The Story of My Experiments with Truth

/ By M. K. Gandhi /

PART IV—CHARTER 100

### Treatment of Pleurisy

The persistence of the pleurisy caused some anxiety, but I knew that the cure lay not in taking medicine externally but in changing changes caused by external causes.

I called on Dr. Allison, an Englishman from whom I had learned by direct communication and whom I had met in 1929. He thoroughly overhauled me, I explained to him how I had pledged myself not to take milk. He checked me up and said "You need not take milk. In fact I want you to do without it for the next days." He then advised me to live on plain fruits, bread, raw vegetables such as beet, radish, onion and other things and greens, and also fresh fruit, mostly oranges. The vegetables were not to be cooked but merely grated, but, if I could not stand raw ones.

I adopted this for about three days, but raw vegetables did not quite suit me. My body was not so resilient as to enable me to do full justice to the experiment. I was nervous about taking raw vegetables.

Dr. Allison then advised me to keep all the vegetables at my expense open for the whole twenty-four hours, to be used when, how and in what measure as the patient desired and a walk in the open for fifteen to thirty minutes. I tried all these suggestions.

My cousin had French whiskey which I kept with open mind for a few days. The whiskey could not be opened. I therefore got the glass broken, so as to be at least fit and I perfectly agreed the whiskey in a manner not to be seen.

All these measures, however, improved my health but did not completely cure me.

Lady Corbin, Roberts' companion, called on me one day. I talked freely. She wanted very much to persuade me to take milk. But as I was explaining the reason about the a substitute for milk. "Some blood suggested to her cooked milk, because her child unfortunately died from chocolate from fresh milk, and that it was a chemical preparation with all the properties of milk. Lady Corbin, I agree, had a good regard for my relations, temples, and so I emphatically

stated her. I dissolved the powder in water and took it only to test this, a liquid just like milk. I read the label on the bottle, it had only two lines, that it was a preparation of milk. So I gave it up.

I advised Lady Corbin about the discovery, asking her not to worry over it. She came just home to me to my house every day. She found that not even the label at all. I begged her not to be anxious and expressed my opinion that I could not avoid myself of the thing she had proposed with so much trouble. I still assured her that I did not at all feel equal to gully over having ideas milk under a misapprehension.

I went through over again other recent precedents of my contact with Lady Corbin. I could think of many friends who have been a victim of great mischief to me in the matter of trials and disappointments. One who has faith puts in these the careful persistence of God who has revealed before me.

Dr. Allison, when he next called, advised his operations and presented me to have ground butter or olive oil for the sake of fat, and to take the vegetables, cooked if I chose, with me. These things were quite useless, but they were not then getting me a complete cure. Very careful nursing was still necessary and I was obliged to keep nearly a bed.

Dr. Allison, occasionally looked on it as a mistake and left out a reading after to cure me if I would not, then to his advice.

While these were going on in this way, Mr. Roberts one day came to see me and asked me very strongly to go home. "You cannot possibly go to India on this condition. There is still a great deal about it as I would surely ask you to get back to India, for it is only there that you can be completely cured. If, after your recovery, you should find that the War still going to you will have many opportunities, then, of rendering help. As it is, I do not expect what you have already done at the present time, contribution."

I accepted his advice and began to make progress, but for remaining in India.

[Translated from *Autobiography* by M. K. G.]

## War against War

A correspondence writer

"My excuse for writing this is that the anti-Imperialist chapter shows your attitude towards war as a follower of Fresh and Aldous has apparently stirred the thoughts of many, and other people would be writing to you about it. But I wish to present some aspects that have struck me. Is it not a fundamental doctrine that in the true thought of Fresh and Aldous, there can be no interfering with bad things even though one cannot avoid them? War is a necessary evil at most say, but that is no excuse for supporting it or the hope that after it there will come in the world a realization of the wisdom of waging war. I cannot be. On the contrary, the wisdomness of man is increased further in intensity and the feeling about the wisdomness of life is destroyed. The scientist could argue just as you do and say: 'We cannot stop European aggression and invasion. We cannot avoid terrorism by non-force. But if we can only demonstrate to them the wisdomness of such methods by using them against them, they will see the folly of their attitude and we shall become free, and we shall also save the world from terrorism. So long as there is terrorism in by our rules and so long as we have terrorism, what is the harm in using these weapons provided we do not allow them to spread us? Has the Great War actually done any good in the nations and particularly in the United States? Materially, morally, and socially they have lost heavily as a result of the victory. Their moral standards have all been upset and the minds after the life of the winners, and the damaged for truth and beauty or intellectual feelings is becoming more and more upset every day. Can any good come out of a war, however "justified" it may be? Are we not bound to support it and invite suffering for the cause other than in any way associated with either passivity or activity? Do you not believe that the policies toward the cause before you there is absolutely stopped in the War? What you say might represent the state of your mind in 1918 when you thought there was a sense of justice in the British neutrality. Do you now feel that it was right? If another war was declared tomorrow, would you volunteer your help to England in the hope that you would be making things better after the war? I know I have not presented the case in the best way but you can understand what it is that I am trying to tell you, and I shall be glad to have your reply."

I agree with the observation that he has not presented his case "in the best way" but he does represent a type of reader who will not read anything even wrong that one might be serious simply because that happens to be found in a weekly journal. It matters not the correspondence will cover the chapter in question they will be able to debate him at that.

I did not offer my services because I believed in war I offered them because I could not avoid participating in it of least indirectly.

I had no choice in being participator.

I do not believe that one can be avoided by taking part in it just as I do not believe that will not be avoided by participating in it. This however tends to be distinguished from necessary hapless participation in many things we tend to be not avoidable.

I. The scientist's argument is irrelevant in his participation in terrorism is deliberate, voluntary and purposeful.

2. The War certainly did no good in the revealed vision.

3. The pacifist movement who suffered imprisonment certainly served the cause of peace.

4. If another war was declared tomorrow I could not with my present views about the existing United States stand silent in any sleep or form on the contrary I should exert myself to the utmost to induce others to withhold their assistance and to do everything possible and cooperate with Aldous to bring about its defeat.

M. K. G.

## From Mahavidyalaya

This member of the Mahavidyalaya Press has a printed record and is one of the very few progress-conscious institutions that were started and have (not) withered. Commercial not, propaganda or affiliation. Like all such undertakings, it has not in past through many vicissitudes but has come out unscathed through them all. Recently, it addressed an anniversary. Dr. Anand presided as the orator. The report before me states that "the proceedings began with a path demonstration and lighting of the national flag by Dr. Anand and singing of the hymns by the volunteers of the Hindustani News. It followed by Dr. Mahajan." The report thus proceeds:

"Principal Chakravarti followed with his report in which he gave an account of his stewardship of the institution from 1st July 1936 when he took charge up to date. The report disclosed rather a gloomy state of things, not so in the financial position as concerned, the cash reserve being only Rs. 1,200 and the annual deficit Rs. 10,000. While urging the trustees to recruit more efficient management of the trust property, and to make energetic efforts to secure support from the Gandhi Local Board, the Mahajan and Mahavidyalaya and the general public, for the institution before he closed out the state necessity of retrenchment.

"During the period under report, Principal Chakravarti had carried out radical changes in the Press Mahavidyalaya, efficiency administrative reforms in expenditure without sacrificing efficiency, while he has at the same time increased the usefulness of the institution by adding a library department, a dining department, a printing class, a bookbinding department, and creating the Vidyalyaya Press and the Press at a monthly progress, knowing all these are activities from the wrong made by some parochialism in other departments. With the changes already introduced and the changes proposed in the report the institution will become the champion of a school of arts and crafts and a center between students. The report has great emphasis on the necessity of providing more suitable and extensive accommodations for the institution in more healthy environment and under an appeal for the funds for necessary building and



### The Late Lord Rides

To the many tributes that have been paid to the memory of this distinguished servant of India I respectfully tender my own. Lord Rides' contribution to the making of modern India will always stand high whenever the records of past contributions come to be made. His labors as a member of state was always ample and unswerving. The country is the poorer for Lord Rides' death.

### A Great Reformer

Death has removed from the public life of England a Sir Kenneth Williams a man of great purity of character, a champion of equity, just and fair dealing, a public worker of singular consistency and a scholar who has made a permanent contribution to English literature. In connection with the death of Kenneth I tender my respectful condolences to the family of Sir Kenneth. H. K. C.

## Young India

### Bardoli and Government

(By Dr. B. B. Ghosh)

The following correspondence that has passed between Mr. Vallabhbhai Patel and the Government of Bombay regarding the assessment in the Bardoli Taluka affords food for reflection to the public worker and reveals in its true light the nature of the Government under which we are living. Vallabhbhai is not reluctant to face up to the Government. He has been obliged to acknowledge his faults as a public worker of great capacity, integrity and valour. They have acknowledged his past work in the Municipality of Ahmedabad. On the other day he received a written promise for his plebeian services as connected with the Bardoli Congress.

But the world seems to have turned its back, when they found him engaged in an arduous endeavour to cause their Government and possibly loss of prestige and what is the same thing to them loss of land revenue. They promise they will be the saviours of their revenue. They are no less so in many provinces.

And so in their very first letter to the Minister, they thought it necessary to speak Mr. Vallabhbhai by calling in question his professions of goodwill and describing him as an obstacle to United India. The last letter emphasises the fault by leaving no doubt that Mr. Vallabhbhai the Congress has not only in it Mr. Vallabhbhai but courted and allowed to be done that which has doubtless might be identified with a policy associated in Government correspondence, he need not be disturbed with the means of execution, more especially for sending language often adopted by certain countries licensed over and over the least measure of independence handed to the public in their correspondence with him. That the Government has chosen to bypass a part of the experienced hand shows how difficult it is for Government to be self-governed and impartial they can be expected to be in the present Government is, to escape the

incomparable evil. Trade goods before destruction and brightness before a fall.

But Vallabhbhai has a back bone enough to bend the words aside that the Government may choose to keep open but from its side and extended insight. My desire for standing on the matter is to draw attention to the matter. I responsible nature of the Government that does in such a public worker of the Government.

Let us see for the moment what it is that has kept the Government. Land revenue is a clear source based on the sale of land made as it is. The magnitude of assessment came entirely with the economic indicator. Every attempt to reduce the land is being it under popular or political control has failed. The Government must conclude as what must the ever growing expenditure, both of which is military. Land revenue leads itself to arbitrary increases will affect the legal class and a class that has no more, a class that can be expected without reason. There would be no end to responsible government if the present one thing allowed to have a war in their hands or to yield it successfully. Bardoli does not appreciate the manner made on its assessment. Its people approached the Government with protest and submitted all the means that are reported as constitutional to secure justice. It was held that, several Vallabhbhai to drive them and if necessary, to lead them to forcing the Government through boycotts.

Vallabhbhai anticipated their case and through he found it to be just, sought to approach the Government with a view to cause them embarrassment and spite the people prolonged suffering and suggested an immediate survey of suggested that if the Government did not submit the justice of the people's case, they should appeal to an impartial tribunal to investigate the case on either side and assured the Government that the people would abide by the decision of such a tribunal. The response suggested the Government has certainly rejected.

The public therefore are not called upon to accept the popular verdict as evident that of the Government. They are asked merely to support the demand for the appointment of an impartial tribunal and taking such appointments to support their heroic resolve passionate to hold the Government and nullify all the consequences of such promises even including cancellation of their land.

Mr. Vallabhbhai has right, distinguished the proposed boycotts from the former Satyagraha. The respective means to properly should be in a series of steps launched for the attainment of being in Bardoli would have done it (5). This Satyagraha is limited in scope, has a specific local object. Every man has the right, say it is his duty to resist an arbitrary unjust law as the Bardoli assessment is claimed to be by its title. But though the object of the proposed Satyagraha is local and specific, it has an all-India application. What is true of Bardoli is true of many parts of India. The struggle has since its object having its being. Under a tyrannical people in a case of their wrong and whether goes their strength be diminished and peaceful resistance and individual them for corporate suffering brings in more (6) and



### Baraki The Policy of Co. In

From the correspondence between Sir Vallabhbhai Patel and Government regarding the recent settlement at Baraki Taluka, which has now been published in the press, it would appear that he has acted, if at all, on the side of moderation and restrained his case. He has cited extracts from reports of Government officials to reveal the "greedy, misbehaving, wrong policy of Government" and comfort himself in only two instances. The fact is that the history of land revenue in the Presidency during recent years has been one of unrelenting forcing of public opinion and minds of members of the Legislative Council, and of wretchedly and, to this committee the Legislative Council Debates for the year 1926 and 1927 are damning documents. It will be remembered that the Joint Parliamentary Committee appointed to consider the Government of India Bill, 1926, made the following important declaration with regard to the policy that should be followed in settling land revenue settlements:

"This committee that the imposition of new burdens should be gradually brought upon them with the sanction of the Legislature. And in particular without expressing any judgment as to the question whether the land revenue is a real or not, they believe that the process of raising the land revenue settlements ought to be brought under public supervision by which, so far as possible . . . The Committee are of opinion that the best has come to nobody in the last few years precisely by which the land revenue is determined, the methods of valuation, the parts of assessment, the periods of revision, the procedure of revenue suits, and the other chief matters which touch the well-being of the communities."

And in 1921 in the Bombay branch of the Legislative Council the following resolution was passed by a majority of the Council:

"The Council recommends that a committee consisting of official and non-official members of the Council elected by the Council with a qualified majority be appointed to consider the question of bringing the process of raising the land revenue settlements under public supervision by means as recommended by the Joint Committee appointed to consider the Government of India Bill, 1926, and to report on the nature and terms of legislation that should be introduced towards that end, and that no attempt be proceeded with and no new rates under any recent settlement be introduced till the said legislation is brought into effect."

Government of course ignored the resolution, but seeing that it was carried by a majority, they appointed a committee called the Land Revenue Assessment Committee, in accordance with the first part of the resolution, but ignored the second part we have indicated above. Three years were allowed to roll by, and no land settlement of which an inquiry was proceeded with and referred to members of the above of the Parliamentary Committee to interview legislators as soon as possible, and in defiance of the resolution of the Council reproduced above. Three more similar resolutions in 1927 which was passed by a majority of 10 against 26, Government again proceeding a solid opposition.

"This Council, reaffirming the principle of the resolution as amended and carried by it by a majority on the 19th March 1926, recommends to the Government in Council that he will be pleased to give immediate effect to it by introducing the necessary legislation, after taking into consideration the report, the objects of dissent and suggestions of the members of the Land Revenue Assessment Committee, and making provision for giving effect to such legislation as soon as the fact that in many cases non-official members were proceeded with and were not introduced after the resolution of 19th March and pending such legislation in some orders in the matter whether recommended or to refer the assessment referred in consent after the 19th March 1926."

A year more has elapsed without the necessary legislation having been introduced, and a recent Government having paid any heed to either of the two resolutions of the Legislative Council. In reply to the most reasonable suggestion that the application should not be proceeded for the promulgation of the Government, and that the revenue authorities should be allowed not to collect the assessments estimated in revenue, the Revenue Member pleaded "the present financial condition of the Presidency." Government have accused Sir Vallabhbhai of making "personal arrangements." At the rate of raising the assessment, we would say, that the revenue lands with which Government have proceeded with carrying out the revenue settlements in numerous talukas and are proceeding, become a determination on their part to hinder the very object of the legislation, when the legislation does ultimately come. For by that time no taluka will be left in the application of the "legislation" that what can they do? "I should like to point out, and the Revenue Member," that the revenue for the last 7 talukas in which revenue settlements have been carried out already amounts to Rs. 104 lakhs and I must express surprise that any honorable member of this House should have seen fit to suggest that Government should accept a sacrifice of revenue of this large amount, especially in the present financial condition of this Presidency." In Baraki is only one of the 22 talukas which have suffered under the policy of unity.

#### Summary

That Sir Vallabhbhai has explained, left the conventional aspect of the case to be brought out by the members of the Council whose resolutions have been systematically ignored he has simply challenged the Settlement Officer's report and the principle on which the Settlement Commissioner has based his report. Let us see the way in which these reports are made available to the public, or to be more correct, are kept from the public. Mr. Gidderoy in his speech at the Bombay Session described the thing as useful detail.

"The system which Government follow in making revenue settlements is open to several objections. That is not sufficient publicity. Copies of the Settlement Officer's reports are not made freely available to the public. What usually takes place is that one copy is kept in the taluka talukdar and the talukdar are expected to lower the report and to read it to the talukdar. I say that is not fair—We all know how very backward the talukdar are, how very, how they

and we cannot expect them to walk 20 miles to the village levee and to go and see the report which arrived there in only 10 English . . . As a matter of fact at one stage I was told that it was even more the minister refused to allow the people to take copies, but even though we take it for granted that people are allowed to take copies, a big report kept in the village-levelling on a subject which vitally concerns the poor cultivators living in 25 or 300 villages cannot be said to have been made freely available to the public." And Sheriff based on before. Now there is one report on which Sheriff based even more than has been described here. In 1935 the Settlement Officer submitted the report on October 1935. Usually the report is corrected in detail by the Collector, but in Sheriff the Settlement Officer's report could not be reviewed, because as the Government Minister says "the Settlement Officer himself happened at the time to be the Collector during the absence on leave of the permanent Collector." The report has, however, "been satisfactorily dealt with by the Commissioner of the district, himself a former Collector of the district, and it has been freely and generally available to the public." One wonders what has happened to the report of the Commissioner of Settlement on which Government have already acted. To say that he practically ignores the report is an exaggeration for saying that he ignores the Settlement Officer's report and made his own independent recommendations. We are strengthened in our statement by the fact that the Settlement Commissioner's Report has not been forthcoming, copies of several members of the Council having asked for a copy. It is not a confidential document, it ought to have been placed before the public and objections should have been invited from the agriculturists, but as such things was done, and even now the present document is a sealed book even to the Council members. If Sr. Vallabhbhai had chosen to be constructive, he could have criticised the Government even on the preliminary ground of want of publicity in respect of the Settlement Officer's report, and this action in respect of the Commissioner's report.

#### Sr. Vallabhbhai's Challenge

But he refused to do this, and challenged the Settlement Officer's report which is full of culpable obscurities and errors which created without scruples and hence full of injustice and variable data. He has asked for the increase in the value of land, without any reference to the basis on which the value had gone up, and without reference to whether the value was due to the fertile lands and not inspired by the holder of land, as laid down in Sec. 107 of the Land Revenue Code. He has referred to the increase in the gross produce of the land without the slightest regard to a corresponding increase in the cost of production, and in the cost of living. We have a suspicion that the Settlement Commissioner felt compelled to reject the part of the Settlement Officer's report and as he could not then suggest a way for 'redemption', he fell back on the table of losses and sales prepared by the Settlement Officer [Appendix G and H]. Sr. Vallabhbhai Patel has made extensive tours to the villages and has in the course of his conversations with Government repeatedly challenged the Settlement Officer's report, and

the accuracy of the Appendix G and H. The fact that the Government was able to accept Sr. Vallabhbhai's challenge and enter on issues

#### The Integrity of It

And what is the equity of the standard adopted by the Settlement Commissioner? Sr. Vallabhbhai Patel has cited a number of instances of Government officials with wide experience of revenue work in the districts, to show the most unbusinesslike results of adopting the rental value as basis for fixing the assessment. He could have cited many more and demonstrated the absurdity of going by the opinion of a Settlement Commissioner who is charged with rental value as a basis for fixing the assessment. Mr. Gurney, Collector of Ahmedabad, said in the course of his answers to the questionnaires of the District Assessment Commission, "But justice is necessary, because these contracts are exceptional. They may be comparable among landlords in comparison among tenants; but we then found we or them. Another point to be noted is that rental statistics must be collected in substantial quantity before they can be used effectively. I entirely disagree with the policy of sampling even nearly 500 or better than 500. Very misleading results may come from the use of a few farms. In such cases it may be better to exclude the farms altogether and work on other methods." If the sample that he refers to which had 26,312 out of 17,347 landholders in Bardoli have holdings of not more than 12 acres, and 26,375 out of these have holdings of 1 to 2 acres, the integrity of adopting the rental value as basis would be apparent. With such small holdings, 10 or not surprising that not more than 2 per cent. of the total cultivated area is leased, and very few are understood the gross produce of 50 to 60 per cent. of the people in doubtful statistics available on the case of 5 per cent. As Mr. Mackenzie, then Assistant Collector of Bardoli, has pointed out, "In valuing the value the law laid for before and naturally had based on the result in each village. . . . If the 'rent' are above those on the basis, the assessments must be higher and higher. This would give rise to much agitation and much discontent." But a Government official on his own and occasionally may not have spoken truth and honestly!

#### The Solution

The method that Sr. Vallabhbhai Patel has suggested is simple, viz. the appointment of an impartial tribunal to make a thorough investigation into the case. We have another instance which a percentage of the Government might not desire to adopt. Assuming that in Bardoli the incidence of the proposed assessment upon the rent is not above 33 per cent.,—it is over 50 in Sr. Vallabhbhai Patel has pointed out in his letter to the press,—then that is the correct basis of the assessment. As stated in paragraph 2) of the Revenue Assessment Commission, which says thus, "that the assessment should not exceed 33 per cent. of the gross of cultivation, i. e., the gross profits less all the expenses incurred in deriving from profits." There is another recommendation of the Commission

"In this respect there should be a statutory provision that all proposals for revenue settlement should be placed before a standing advisory committee







## What Can Our Mills Do?

(By W. K. Gandhi.)

Everybody is anxious that at this critical juncture in our history, we should be able to exhibit some real strength. It is becoming more and more realised that work strength can be developed and shown only through import of foreign cloth as denominated from British cloth. Is this beyond it, possible for our mills to play an important, indeed a decisive part in this work?

Some say it either they will have to discuss between this alien Government and the people. There is no doubt that in a large extent they are dependent for their existence upon the tolerance or non-tolerance of the Government. There is not the truth when he said that permission of cloth under the old Government was a sin and poverty was virtue. The cloth of the rich are always at the disposal of the Government of the day whether it is good or bad.

But if the mills are dependent for their existence on the tolerance or good will of the Government, they are no less so on the tolerance or good will of the people. They can afford to ignore the people only so long as the latter remain apathetic, passive or divided. But the past three years have not been kind to rule by the nation. The mass awakening that has taken place will surely do. No one can tell when and how the people will show their strength.

But the mills occupy a privileged position by drawing a little energy, a little concentration for the true interests of the nation and by carrying a little self-interest they can serve both the Government and the people. They can convert the Government and advance the people's cause.

Thus it has to say humble opinion they can do it.

They can manufacture that price below the lowest margin of a number of top and best yarn.

They can raise it in line with the leaders opposing import as in the country and quality of cloth required for the nation.

They can derive from manufacturing these varieties that can be easily and immediately produced by Khadi organisations thus freeing their energy for manufacturing more of the varieties they use at the present moment more easily available than the basic requirements.

They can shift their profits to a minimum and by the surplus if any, be devoted to the fulfilment of the highest, or if that be unobtainable, to the improvement of the condition of the labourer.

This would mean of course honesty, perseverance, mutual trust, a voluntary and harmonious relationship between labour, capital and the consumer. It would mean capacity for organisation on a real scale. And if we are to obtain import of foreign cloth through non-violence, we shall have some day or other to kill the same just mentioned by me.

In my humble opinion to do sincerely that for the folk. The organisation required by the people is not sufficient in us. The only question is how far we will. How far the necessary, enough cloth, enough iron for the country? If they have, they can take the lead.

Let me conclude my view thus: The key-note is to surely brought about a realisation between Khadi

and truly indigenous made is desirable, but not absolutely necessary. I see the really truly indigenous, because we have found mills in India which are better only in the sense that they are located in the country but whose shareholders, whose management, whose spirit are mostly, when not wholly, foreign. And if the indigenous mills cannot or will not lead or join the national movement, I am convinced that Khadi cloth can neither the highest of the politically minded folk like the will, the faith and the energy required for the purpose. We have not enough indigenous export through these means, at present at least, but we have an indispensable reserve of our power that will not shrink to be used, and eventually applied for the purpose. Oh for a faith that would see and use this reserve of its own power!

### Naldamra Khaddar Khanda

Here is an account of the way in which the A. I. S. A. is getting along with its work. Since Congress Khaddar was in 1937 the best branch of the A. I. S. A. opened a production centre at Naldamra. The year in May 1937 and the number of spindles has been increasing every month. The table the following gives the manager's report.

May 1937	27
June	42
July	134
August	218
September	281
October	375
November	500
December	585

The total record disclosed in the column was Rs. 1,750-0-0 in value.

Spindles	Rs. 500-0-0
Woolen	144-15-0
Woolen	1,112-0-0
Woolen	100-0-0
Woolen of good quality	90-0-0
Woolen	11-0-0
Woolen	4-0-0

Total Rs. 1,750-0-0

i. e., about Rs. 150 per month.

"The above mentioned 118 spindles," the report proceeds, "have produced 93 pounds and 25 sets of yarn in this period. The production of Khadi cloth has been going up every month. The following are the figures of the production of Khadi:

June 1937	Rs. 15-10-0
July	40-0-0
August	50-10-0
September	142-10-0
October	200-0-0
November	1,000-0-0
December	1,111-11-0

Total Rs. 1,564-10-0

"The number of villages served is 16. The Khaddar has developed increasingly, involves less of change in the poor. Once security is right ahead has been opened. We are trying to personally our efforts to create themselves with the Khadi, made out of their

with this, and 11 persons have responded to our appeal. They had the check very cheap and we hope to cover at least 10 percent of the expenses, salaries and interest. The proposal certainly appears to be bright. The local Japanese are taking their business and have begun to teach their children English.

M. D.

### How to do it:

Nature has already laid out in stone parts of the West Himalayan Jilka District of which the Government live in the frontier, peaceful and peaceful areas. The Himalay has a large population as in general activity, and has become civilized that country used in the name of every activity connected with reconstruction, if it is to be accepted and respect in the state property of the masses. All the work is so thorough that it can be made, by 1/2, Thailand has been looking forward for some time before settling down in a village for reconstruction work. He has been working together with the British India, in this country where each activity is going on. The first report he has presented to the president of the Himalay is each morning. I therefore reproduce the main part of it for the guidance of those who do this work.

"I have to inform you a brief account of the work done by me during the second year which commenced from the 1st April 1951.

"But before doing so I want to say of introduction to the same, give to each the part of the letter from which the Himalay had with leading district and after his memorable visit to the district in the middle of February 1951. The introduction is contained in the said reference with Gandhi has contributed to give a definite shape to the future activities of the Himalay in general, have been of the Himalay was for as a series of operations for myself, and have brought the Himalay in touch with the All India Students' Association.

"On the arrival of Gandhi, the second year was to be spent by me in getting myself housed in the technique of planting, sowing, sowing, sowing, etc. in doing some work of kind/production and village organization, and in doing some particular village in the course of my future activities.

"The work of visiting the centers of local production and village organization gradually commenced over during the year under report began, and under the very open and guidance of Gandhi. During the month of March 1951 Gandhi was kind enough to give me the available opportunity of accompanying him, with my wife, during his visit to the Himachal people round about Shimla and to their Conference at Shimla which was held at a very scenic place. This visit has made a deep and lasting impression upon my mind, as it has brought me into direct contact with the people, and has enabled me to see the actual situation and social structure of the district under notice.

"As stated above, the second year of the Himalay, i.e., the year under report commenced from the 1st of April 1951. The first fortnight of this year had unfortunately to be spent in attending to some domestic affairs. The correspondence at Shimla

was shifted to the place the covering required instructions which, under the direction of Sh. Venkay Sharma, was given through by me, along with my wife in three visits, from the 19th April 1951 to the 16th August 1951 with the heads of a fortnight or between the 1st and 16th June. All the processes prior to sowing, sowing and sowing were given through. The training has been already helpful in introducing me to the preliminary techniques of the art and has also been extremely helpful in creating in me a confidence, respect, self-reliance in general of itself. The latter months, through an indirect acquaintance of the names, is perhaps of far more significance to a propagandist and a village organizer than the former. On finishing this domestic business we were advised by Mr. Vaidya to visit the Hindi center in the Chanda District which we did with great advantage.

"While I was at Chanda I happened to come down to Shimla once after our arrival from Wazir, and the opportunity was taken by the Himalay to discuss with me about the general plan of the village organization work, and of consulting him about the intended line throughout India to visit various centers of kind/production and village organization. He outlined to me a programme of the work and was kind enough to do a list of introduction to the heads of the particular centers and institutions, which he directed to visit.

"This programme was arranged to form the 15th September 1951 to the 25th January 1952. During the year we had to pass through Haridwar, Dehra Dun, Jammu, Dehra, Dehra, Dehra, V. P., Dehra, and Dehra. The story of the year along with a leading and local report of the organization formed as a result of various meetings, addresses and contacts has been already submitted. It is to be noted that the work which began with the introduction and under personal guidance of Gandhi was, he said to me, gradually shifted after my arrival with him during the visit of the Dehra Dun organization from the 15th to the 18th of January 1952. Gandhi was delighted to find how deeply and ardently impressed we were with the all-round potentiality and importance of kind, which, as the year has continued to, must necessarily be the cornerstone of any other of village organization work.

"It may also be noted here that an opportunity was taken during this year of covering working in the atmosphere of sowing, sowing, sowing, etc. during our stay at Shimla during which was held.

"My entering into the line the second year and responsibility that required me to still supporting me has been the selection of a particular village where I have to concentrate all my energies towards. The work of selection has been found to be of prime importance and hence requires more time and care. However a suitable village in a beautiful locality will have to be found upon and it is hoped that work will be commenced in eight months on the ground. Hindu New Year Day is on the 14th January 1952, i.e., on the 14th to the 25th of March 1952, from which onwards the first year of my Himalay activities will be said to have commenced.

M. D.

# Young India

## How the Machinery Works

"While suggesting a modification of 10, I would like to point to a modification of 10. Obsolete while the machines will never be installed in any district, many districts will be unable to afford their present burden through the absence of a millstone. Therefore many of our districts pay as little as they can a sort of permanent cess as necessary for the and have their public services paid for and subsidised by less fortunate districts, whose crisis is that they already pay a higher percentage and can therefore hardly be saved from it by the reduced level."

While making the case on Districts, we have been in possession of that previous document which up to now had been kept under lock and key,—we mean the report of the Settlement Commissioner concerning the Settlement Officer's report. The position at the head of the article, recording our very strongly of the possible necessity to consider the class of the case, is taken from the discussing records appended to the report of the Revenue Assessment Committee, by the same official, where one may appropriately add the presiding deity of all the settlement investigations to the presiding god of the Government machine in the report, in which we have referred elsewhere. It is one characteristic of the mentality of the official, and of Government who choose to think through him.

The report of which the text is now before us justifies our own legs and hands the whole history out of the Government's case about Districts. It would appear from the covering letter of Mr. Jayakar who was the Settlement Officer that he submitted his report in advance to the Settlement Commissioner, and it was "after being revised at accordance with the instructions or comments with various paragraphs specially regarding issues, rates, etc." that it was submitted to him for approval, and he then returned it to be being already submitted through the proper channel. We have to bear in mind that had to be no manner that covering report of the Settlement Commissioner. The 'paragraphs relating, regarding issues, rates etc.' are the paragraphs in Mr. Jayakar's report in which he emphasises the point that he has prepared the appendices C and H with the same scrutiny and having taken care to eliminate all transactions described as economic. This is rightly fairly ascribe to the imagination of the Settlement Commissioner who was thoroughly dissatisfied with the form on which the Settlement Officer had proceeded, and he, (and) as the only thing that he could not show by—was, the rural statistics—submitted to the Settlement Officer to get at least that part of his report in a possible manner. But let us return to the Settlement Commissioner's statement of the report of the Settlement Officer. Mr. Jayakar was by the way, is described by the Revenue Secretary in his letter to Sir Vallabhdas as 'an experienced revenue officer, who was in charge of the Area in which Districts India is concerned. The a period ranging over two months he travelled throughout

the fields and reported each and every village. His inquiries were conducted in the field and in the shops and other conversations with the cultivators." We are afraid we must take a long walk but we cannot help it. Here is the information.

"We now come to Mr. Jayakar's proposals for 1938-39. I repeat in that that he has almost exclusively confined his consideration to the gross value of the produce. Even in his summary of the general conditions in paragraph 27 he continues his notice of the rise in land value and goes to a single instance, and by only one that this price have been steadily, and that the Government consequently represents a decrease in proportion to the rise. Also there is no forecast, nothing definite whatever can possibly be as to the justification for anything. This is not what one expects in a public report. He then occupies two pages in proving what we all well know that if Government had taken its revenue at least, that the cash value of the revenue would have increased enormously. He shows that the probable increase in the gross produce of the fields is something like 12 lakhs, and that only a lagging in their rate has that perhaps it is all irrelevant, because of the rate of production had increased likewise by 15 lakhs there would be an increase in which any further demand for a share in the rural value could be found. Furthermore if the cost of production had increased say by 77 lakhs and out of them there is a case for actual reduction. Now, how is Mr. Jayakar going to determine by so whether the increased cost of production has or has not altogether exceeded the increased value of the produce? He has nothing more to say than that "the factor should certainly be ignored" (so far as he can be the main gate of the fact with open. The whole of his conclusions could be stated and summarised in a moment without there being to his report a single word of reply by any one who alleges that the cost of production has increased more than the price of the produce. Perhaps even when this is realised a will be one how accordingly important it is to have one's statements proposed on reality and not on gross produce and prices. It is of course to take one must account every line of cost of production as well as value of produce. We may now possibly pay a single word of comment and could be had detailed, accepted that the value of the produce at the end of the year is likely to exceed the cost of the production by one more more than it did previously. I am afraid that almost the whole of Mr. Jayakar's report from paragraph 27 to paragraph 33 is irrelevant, and worse than that, it is positively dangerous in offering no justification for his proposals and in creating apprehensions against them. . . . If you be, however, with reference to the gross price of produce you set as the worst possible position. The case of land to which you alluded is well detailed in the last part of paragraph 45. When we come to paragraph 46 where Mr. Jayakar makes his final proposal by a of course in this condition. He has shown that gross produce has increased 100 lakhs in 1932 he is quite sure that the 20 per cent. rise (which he takes as the boundary) At the same time he knows that prices may not be undisturbed but he does not want to be noticed of course. He is very timidly and without the slightest stated reason of which object in an increase of 20 per



ment, as 'fair and equitable' if the Government measures of income had been 75 per cent, he would probably have said that 52 per cent was 'quite fair and equitable'. The truth is that he is making a false comparison and without reason. (Under note.)

Having then disposed of the Settlement Officer's report, he had naturally to discuss some further point which he could not go foundation for enhancement. And in the time to 'say one true word, the word "value"'. The value of the Settlement Officer's report, which he has now in power, has however, says he, 'shone in its appendix.' And yet he is to see when the Settlement Commissioner has to see, with regard to one of the two important appendices, viz., appendix G regarding sales. 'Generally, I hoped to write that I cannot believe that appendix G has been compiled with the care that it required. The number of houses here is very large and any man who will think for a moment will see how impossible it is for him to visit which took place between 1900 and 1902 to be corrected by a settlement officer in 1928 with any hope of success.' And yet he has to attempt the same officer's appendix H of houses and rentals, for otherwise he would have no foothold. Let us now turn to his foothold which, as we will see, is as totally insecure as the Settlement Officer's. It had he considered that his foothold had been impaired, the accuracy and reliability of appendix G and H had challenged as highly. The Settlement Commissioner has accepted appendix H without dissent, and while not so praising himself for which we confess we were not prepared in a report written by an officer of the standing of a Settlement Commissioner. But having also considered such, and our House has not only visited but classified to the utmost detriment of the unfortunate peasants of Bhatoli. "Mr. Justice, he says, "has collected rates for 40,000 acres of dry soil and one out of a gross area of 130,000. This is to show that at least 1/3rd of the whole table had walked together are actually based on each acre and in this case he added the crop share and pasture rate area. I found in going through several villages was some additional area that each house beyond those for his visit. He had probably not included those rentals, I found, because the houses were open to other persons. However I think there is little doubt that at least half the total area is held by landlords who do not cultivate it." It would be impossible to find a man who more full of material than this. Mr. Justice for the moment forgets that Mr. Justice has visited a number of acres of open ground and that at about 11.15 am. multiplied a number by the number of acres for which it is held. There were for 40,000 acres, say, nearly 200 acres for 25,000 but for remaining 100,000 acres. He had written the same number of the Settlement Officer and subsequently able area he assumes that officer to have included, and writes it "at least 2/3rd the total area as held by the landlords! What, you may go and make any agreement in Bhatoli as to how much of the land is leased, and he will say it is 20 per cent. And yet proceeded on the original figures, the Settlement Commissioner has accepted as enhancement in the

table for which there is not the slightest justification. 'The closeness of the statistics in appendix H,' says he, 'leads me to the conclusion that the quantity of land leased by landlords is much more than very large.' Thus the large area of landlords must be more! But as we have shown in a previous article the proportion of large landlords to the very small ones is extremely small, and it is the vast mass of small landlords who have been punished by a misleading Settlement Commissioner on the strength of statistics which are not only of doubtful value, but which he has badly misinterpreted.

"Justice is perhaps almost the only table in the Presidency in which for about 20 years there has been no need to resort to any creative methods of pressure for the recovery of the land revenue." That is the language of Mr. Justice, and it is by a carefully and thoughtfully, reflecting the movement of that table that he has thought of reporting them for their low-value and peaceful character.

We had seen that the Bhatoli case is not merely one for an isolated enquiry. It is one of several cases—taken out of the masses of the numerous thousands. The Government with the slightest pretence to decency or balance, can dare to challenge the wrong thus proved and exposed.

H. A.

An Abstract of Production & Sales of Khatoli for January, 1928

CATEGORIES	PRODUCTION			TOTAL		
	Amount in Ru.	Amount in Annas	Amount in Annas	Amount in Annas	Amount in Annas	Amount in Annas
Alone	4,174	1,000	3,200	3,073	3,073	3,073
Jointly	13,179	3,000	10,200	26,281	26,281	26,281
Other	19,000	1,000	18,000	45,217	45,217	45,217
Grand	36,353	5,000	31,000	84,571	84,571	84,571
Barley	"	"	14,000	14,000	20,000	20,000
Wheat	"	"	2,720	2,720	3,100	3,100
Other	3,279	300	3,000	5,400	5,400	5,400
Grand	6,559	1,600	4,950	13,120	13,120	13,120
Barley	1,670	400	1,270	3,000	3,000	3,000
Wheat	3,000	1,200	1,800	4,800	4,800	4,800
Other	1,889	400	1,680	3,320	3,320	3,320
Mustard	8,010	510	7,500	15,510	15,510	15,510
Other	8,110	7,100	15,210	15,700	15,700	15,700
Total Male	27,961	41,740	26,500	74,000	84,000	84,000
P.C.P.	3,000	3,000	3,000	11,000	11,000	11,000
Total	3,000	3,000	3,000	11,000	11,000	11,000
Total Rs.	3,000	3,000	3,000	11,000	11,000	11,000

\* Approximate figures. † Figures not available.

## Notes

## A. I. S. A. Membership

Summary of membership of the All India Spicers' Association as the 31st January 1937.

Provinces	A Class	B Class	See Book
Ajmer	20	1	1
Andhra	129	12	11
Assam	2	0	0
Bihar	128	4	8
Bengal	143	14	1
Bombay	7	0	0
C. P. Hindi	31	1	0
Madhya	44	1	1
Delhi	2	0	0
Gujarat	111	7	60
Karnataka	41	9	4
Kerala	12	1	1
Madras/Princ.	122	20	41
Punjab	24	1	8
Rajput	30	3	0
Tamil Nadu	20	4	2
U. P.	20	1	1
Uttar	7	1	0
Total	883	95	128

Summary of membership of the All India Spicers' Association as the 31st January 1937.

Provinces	A Class	B Class	See Book
Ajmer	3	0	1
Andhra	226	2	2
Assam	1	1	0
Bihar	78	5	10
Bengal	226	19	21
Bombay	9	1	0
C. P. Hindi	28	28	0
Madhya	47	0	1
Delhi	9	0	0
Gujarat	221	15	67
Karnataka	21	0	0
Kerala	10	2	11
Madras/Princ.	150	20	48
Punjab	26	1	1
Rajput	24	0	0
Tamil Nadu	120	4	1
U. P.	24	1	1
Uttar	20	1	0
Total	1627	117	140

The foregoing statements tell their own tale. There is a drop from the figures of 1-37 in all the three classes. The reason is that there has been little or no canvassing for membership because the policy of the Association rightly has been not to enter any spicers who do not desire spinning. It does not mean what it appears to be—no word and circulated through post agents; but the membership can be easily checked if every member were to subscribe to find out new members. It is worthy of note that while the membership has declined, there has been a marked increase in the production and sale of Khadi as well as in the number of spicers who spin for love.

For the tabulation of journals, I reproduce below the resolution of the Council of the Association:

National schools can do a great deal for increasing the number of journal readers.

"Resolved that a B Class of journal members of the Association be created, consisting of persons below 20 years of age who habitually read Khadi and contribute to the Association an annual subscription of 1,000 yards of self-made yarn well-treated and washed."

## Incentive Figures

I have been always repeating at public meetings that 20,000 spicers were being created by the All India Spicers' Association in 1,200 villages. This statement was based on the figures compiled by the All India Spicers' Association on the basis of yarn production and was made in 1937. Since then more than a year has passed, no attempt was made to arrive at the total number from direct evidence, but by taking a census of spicers and independently of names and numbers reported by the All India Spicers' Association. The table appended to the note gives those figures. It will be seen that all the promises have not made that almost one lakh all the spicers added to the movement had been and their spicers have able to comply with the requirements of the All India Spicers' Association. The figures given below are therefore in every way an underestimate and yet they are a detailed statement upon 50,000 spicers and 1,200 villages. But this is merely a footnote of the possibilities of a movement which creates the tangible support of an enlightened public opinion. There is no doubtable scope for production of khadi if demand can only be generated.

## Number of Spicers, Weavers etc.

Provinces	Spicers	Spicers	Spicers	Spicers
Ajmer	120	3,725	491	40
Andhra	204	14,256	921	705
Bihar	18	10,211	520	121
Bengal (Prohibition and Provincial Spicers)	3,144	502	452	
Delhi	204	50	45	
Gujarat	62	1,797	126	178
Karnataka	27	3,287	226	111
Madras/Princ.	73	211	112	18
Punjab		Figures not received		
Tamil Nadu	21,040	1,189		
U. P.	10	457	120	47
Uttar		1,963	27	20
Total	261	22,147	3,157	1,285

## Spices brought

## Madan Khandi Standard

The way in which a standard institution can successfully carry on khadi work—production and sale—is illustrated by the Madan Khandi Standard weavers under the auspices of the "Yashwantrao Chavanikhat Sabha" of Kanad (Bengal). Some of the members of the Sabha are honorary workers of the Khadi. They receive loans from individuals within the interest of without interest. Those who charge interest (which does not exceed 1 per cent) get Khadi at working rates, those who do not charge any interest get it for the cost price. The Standard started with an original capital of Rs. 200, got Rs. 500 more in Araria and Delhi. Financially Kanad got a loan of Rs. 1,000.



colours he is not an article. The only thing that the public of this country know is that the Government is not serious in its policy with the press.

Little of it was referred to from the 1929-30. It is a little more so. One of the things that the public know is that the Government is not serious in its policy with the press. The only thing that the public know is that the Government is not serious in its policy with the press. The only thing that the public know is that the Government is not serious in its policy with the press.

### Burdak

#### The Tobacco Cooles

As regards the tobacco, we continued in our last issue, a hard line adopted that Government in their resolution of 11th May 1927 on the report of the Land Revenue Assessment Committee of Burdak have declined to accept the recommendations of the Committee referred to in our suggestions. We were sensible of the fact. We could have suggested a better course, viz., that Government should give immediate effect to the resolution of the Legislative Council passed by a majority of 22 against 20 on the 17th March 1927. The most important part of this resolution, so far as the past agreements were concerned, was "pending such legislation as may be enacted to the tobacco cultivation concerned as to be called assessment enhanced as provided after the 1st of March 1927." It would be a simple and ready course to give even limited effect to this part of the resolution, but this it would have partly Mg. would be any collection in respect of it was taken but it would, and to reduce the burden already collected. For the matter of that the resolution would be to accept the moderate demand of the agriculturalists of Burdak. The short course pursued in the way of a tobacco trade without all round. Hence we suggested a more course, though it would be connected with the resolution on the report of the Revenue Assessment Committee. The Government were made a touch of consistency.

#### The Assessment Committee's Report

In the long letter of reply of our attempt to public opinion, the committee on the report of the Revenue Assessment Committee will fill a good chapter. It will be recalled that the Committee consisted of 22 members, only seven out of whom signed the report without qualification. There was a regular lag of one between the officials and the non-officials, the seven official members appearing a just number of dissent and the non-official members appearing just a regular number. And yet in the 1927-28 the Government resolution on the report makes short work of almost every important recommendation of the Committee. As regards the issue of assessment, Government, we are told, has considered, "after the fullest deliberation," to "accept the view of the official members of the Committee," that rental value may be adopted as the sole basis for fixing the assessment. Take now the question of fixing the assessment percentage of the rental value on the statement that can be changed by Government. The Committee decided by a majority that the assessment should not exceed

25 per cent of the rental value. The seven signed the Government resolution, "pending such legislation as may be enacted to the tobacco cultivation concerned as to be called assessment enhanced as provided after the 1st of March 1927." It would be a simple and ready course to give even limited effect to this part of the resolution, but this it would have partly Mg. would be any collection in respect of it was taken but it would, and to reduce the burden already collected. For the matter of that the resolution would be to accept the moderate demand of the agriculturalists of Burdak. The short course pursued in the way of a tobacco trade without all round. Hence we suggested a more course, though it would be connected with the resolution on the report of the Revenue Assessment Committee. The Government were made a touch of consistency.

#### The Tax Question

Sr. Vallabhbhai Patel has in his letter to Congress and printed out on the railway of squares of officials "that rental value was never the basis for fixing the assessment, and that agricultural assessment has never been based merely on such as the price." Did Government refuse to accept it as the statement of fact and on the confidence on the Revenue Assessment Committee's report "with its explanation that it is known (1) it is always stated that as the solution for fixing the assessment" will surely give best effect to the tobacco principle upon which Burdak settlements are already based. It would be impossible to think of a better example of justice procedure. The fact is admitted by everyone officially is that the rental value was never the sole basis on official view that yet otherwise appears in the statement of the Committee in the report of the Revenue Assessment Committee, though the majority members "are 'wasting money and labour by the way'."

#### If We Will

But now might somebody get an understanding of the business of wrong and health and some such? The main object of "non-cooperation" was to fix the rate on the rent of the estate owned. The British Settlements in an endeavour to the extent of the party of the people to fix the assessment merely on a limited system. Our aim was to put in, through our own will, but it will be nothing if we have not the strength to stand by our decision and to be by it.

M. D.



# Young India

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER XLV

### Some Realisations of the Bar

When morning is a spectacle of the sunrise my flight, in India, is never necessary. It would be like of the South African experiment which I had deliberately left out.

Some lawyers (some have asked me to give my impressions of the bar. The number of them is so large, that if I were to describe them all they would occupy a volume by themselves, and would also run out of my scope. But it may not perhaps be improper to recall some of those which bear upon the practice of such.

So far as I am concerned, I have already said that I am not inclined to practise as a professional, and that a large part of my legal practice was in the interest of public work, for which I charged nothing beyond out-of-pocket expenses, and those too I sometimes not myself. I had thought that in saying this I had said all that was necessary as regards my legal practice. But friends went on to do more. They seem to think that if I were to describe, however slightly, some of the occasions when I refused to serve from the bench, the legal profession might profit by it.

As a student I had heard that the lawyer's profession was a bar a profession. But that did not influence me, as I had an intention of serving other parties or money by law.

My attitude was not to the end every a time to South Africa. Often I would hear that my opponents had refused their witnesses, and if I only encouraged my client or the witnesses to lie, the case would be won. But I always refused the suggestion. I remember only one occasion when, after having won a case, I suspected that my client had deceived me. In my heart of hearts I always wished that I should not only if my clients came out right. In taking my fees I do not recall ever having made them conditional on my winning the case. Whether my client was or not I expected nothing more or less than my fees.

I refused every case when in the sense that he should get respect me to take up a false case or to coach the witnesses, with the result that I built up such a reputation that no false case had to come to me. Indeed none of my clients would keep their cases open for me, and take the doubtful case elsewhere.

There was one case which proved a severe trial. It was brought to me by one of my law clients. It was a case of highly complicated accounts and had been a prolonged one. It had been found to have false bills several times. Ultimately the bookkeeper

parties of it was arrested by the court in the absence of some capital accounts. The court was misled by some of my clients, but the arbitrator had unconsciously come out to some of individuals which however small was never, especially in the story which ought to have been on the other side was made on the other side. The arbitrator had opposed the trial on other grounds. I was justly content for my client. When the court allowed because some of the error, he was of opinion that my client was not bound to make it. He was clearly of opinion that no person was bound to state anything that was against his client's interest. I said we might as well let the court.

On the other court concluded 'In this case there is every likelihood of the court annulling the whole award, and no man counsel would impart his client's case in that manner. At any rate I would be the last man to take my work risk. If the case were to be sent on for a final hearing, one could never tell what expenses my client might be let on to, and what the witnesses would make for.'

The client was present when the arbitrator made this statement.

I said 'I had that both my client and my right to run the risk. Where is the witness of the court, speaking a wrong award, simply because we do not make the award? And supposing the arbitrator were to bring the case to court, what harm is there?'

'But why should we make the arbitrator at all?' said the other counsel.

'I have in the matter of the court was detecting the error or our opponent are shortening it?' said I.

'Well then, will you agree the case? I am not prepared to agree to my own error, copied the right counsel with doubts.

I hardly returned 'If you will not agree, then I am prepared to do so, if our client so desires. I shall be a fooling to do with the case, if the case is not admitted.'

With that I looked at my client. He was a fair understanding. I had been in the case from the very first. The client fully trusted me, and knew me through and through. He said 'Well then you will agree the case and admit the error. We will lose, if that is to be our lot. God bless the right.'

I was delighted. I had expected nothing less from him. The other counsel then withdrew the plea, filed me for my witnesses, and discontinued one of the cases.

What happened at the court we shall see in the next chapter. [Translated from Marathi by M. D.]



## Nolan

## Charles a Poorer Man

Albuquerque in U. S. in a little place where Professor Kipling's Khaki band worked for many years. The Indians say that I need not go, the band had to withdraw from Alibeygo. Charles Kipling's Nolan describes the teaching scenes that followed the withdrawal and how the center had succeeded in its first year. The following facts are taken from the "Alibeygo Experiment" Association will be read with interest.

"I have told you already that the Center Alibeygo has left Alibeygo. We have taken charge temporarily because we felt that pending your decision we ought to carry on. If we had not taken charge there would have been a break and it would have been more difficult to start afresh. Besides an experimental grounds site of one or two miles difficult to choose for the place. It has been a well known center for no many years and large number of women and others are intimately connected with it. To leave it suddenly would have had a bad effect on the whole neighborhood and upon the economy of a great number of poor families who were dependent on it. Indeed, we were told that some teaching business were situated where the Center Alibeygo was situated that they were closing up. Many old women patients who used to visit their parents at a distant center, feeling the center closed, stopped up many miles to headquarters and wept when they found that their parents was not to be taught. Many women with their wives and families came up to the Alibeygo Office and said they would perform Sutras. For seven years they had been waiting for the Alibeygo and now they were being left in the lurch. You will realize how difficult it was for us to refuse to take charge under these circumstances. But of course, experimental considerations can not decide the question. Alibeygo presents some special advantages and of the more than a very great disadvantage. As a working center it is known, and as an area most of the time, waiting in Alibeygo is done at Trench in the neighborhood. Unhappily, the late 1937-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1227-1228-1229-1230-1231-1232-1233-1234-1235-1236-1237-1238-1239-1240-1241-1242-1243-1244-1245-1246-1247-1248-1249-1250-1251-1252-1253-1254-1255-1256-1257-1258-1259-1260-1261-1262-1263-1264-1265-1266-1267-1268-1269-1270-1271-1272-1273-1274-1275-1276-1277-1278-1279-1280-1281-1282-1283-1284-1285-1286-1287-1288-1289-1290-1291-1292-1293-1294-1295-1296-1297-1298-1299-1300-1301-1302-1303-1304-1305-1306-1307-1308-1309-1310-1311-1312-1313-1314-1315-1316-1317-1318-1319-1320-1321-1322-1323-1324-1325-1326-1327-1328-1329-1330-1331-1332-1333-1334-1335-1336-1337-1338-1339-1340-1341-1342-1343-1344-1345-1346-1347-1348-1349-1350-1351-1352-1353-1354-1355-1356-1357-1358-1359-1360-1361-1362-1363-1364-1365-1366-1367-1368-1369-1370-1371-1372-1373-1374-1375-1376-1377-1378-1379-1380-1381-1382-1383-1384-1385-1386-1387-1388-1389-1390-1391-1392-1393-1394-1395-1396-1397-1398-1399-1400-1401-1402-1403-1404-1405-1406-1407-1408-1409-1410-1411-1412-1413-1414-1415-1416-1417-1418-1419-1420-1421-1422-1423-1424-1425-1426-1427-1428-1429-1430-1431-1432-1433-1434-1435-1436-1437-1438-1439-1440-1441-1442-1443-1444-1445-1446-1447-1448-1449-1450-1451-1452-1453-1454-1455-1456-1457-1458-1459-1460-1461-1462-1463-1464-1465-1466-1467-1468-1469-1470-1471-1472-1473-1474-1475-1476-1477-1478-1479-1480-1481-1482-1483-1484-1485-1486-1487-1488-1489-1490-1491-1492-1493-1494-1495-1496-1497-1498-1499-1500-1501-1502-1503-1504-1505-1506-1507-1508-1509-1510-1511-1512-1513-1514-1515-1516-1517-1518-1519-1520-1521-1522-1523-1524-1525-1526-1527-1528-1529-1530-1531-1532-1533-1534-1535-1536-1537-1538-1539-1540-1541-1542-1543-1544-1545-1546-1547-1548-1549-1550-1551-1552-1553-1554-1555-1556-1557-1558-1559-1560-1561-1562-1563-1564-1565-1566-1567-1568-1569-1570-1571-1572-1573-1574-1575-1576-1577-1578-1579-1580-1581-1582-1583-1584-1585-1586-1587-1588-1589-1590-1591-1592-1593-1594-1595-1596-1597-1598-1599-1600-1601-1602-1603-1604-1605-1606-1607-1608-1609-1610-1611-1612-1613-1614-1615-1616-1617-1618-1619-1620-1621-1622-1623-1624-1625-1626-1627-1628-1629-1630-1631-1632-1633-1634-1635-1636-1637-1638-1639-1640-1641-1642-1643-1644-1645-1646-1647-1648-1649-1650-1651-1652-1653-1654-1655-1656-1657-1658-1659-1660-1661-1662-1663-1664-1665-1666-1667-1668-1669-1670-1671-1672-1673-1674-1675-1676-1677-1678-1679-1680-1681-1682-1683-1684-1685-1686-1687-1688-1689-1690-1691-1692-1693-1694-1695-1696-1697-1698-1699-1700-1701-1702-1703-1704-1705-1706-1707-1708-1709-1710-1711-1712-1713-1714-1715-1716-1717-1718-1719-1720-1721-1722-1723-1724-1725-1726-1727-1728-1729-1730-1731-1732-1733-1734-1735-1736-1737-1738-1739-1740-1741-1742-1743-1744-1745-1746-1747-1748-1749-1750-1751-1752-1753-1754-1755-1756-1757-1758-1759-1760-1761-1762-1763-1764-1765-1766-1767-1768-1769-1770-1771-1772-1773-1774-1775-1776-1777-1778-1779-1780-1781-1782-1783-1784-1785-1786-1787-1788-1789-1790-1791-1792-1793-1794-1795-1796-1797-1798-1799-1800-1801-1802-1803-1804-1805-1806-1807-1808-1809-1810-1811-1812-1813-1814-1815-1816-1817-1818-1819-1820-1821-1822-1823-1824-1825-1826-1827-1828-1829-1830-1831-1832-1833-1834-1835-1836-1837-1838-1839-1840-1841-1842-1843-1844-1845-1846-1847-1848-1849-1850-1851-1852-1853-1854-1855-1856-1857-1858-1859-1860-1861-1862-1863-1864-1865-1866-1867-1868-1869-1870-1871-1872-1873-1874-1875-1876-1877-1878-1879-1880-1881-1882-1883-1884-1885-1886-1887-1888-1889-1890-1891-1892-1893-1894-1895-1896-1897-1898-1899-1900-1901-1902-1903-1904-1905-1906-1907-1908-1909-1910-1911-1912-1913-1914-1915-1916-1917-1918-1919-1920-1921-1922-1923-1924-1925-1926-1927-1928-1929-1930-1931-1932-1933-1934-1935-1936-1937-1938-1939-1940-1941-1942-1943-1944-1945-1946-1947-1948-1949-1950-1951-1952-1953-1954-1955-1956-1957-1958-1959-1960-1961-1962-1963-1964-1965-1966-1967-1968-1969-1970-1971-1972-1973-1974-1975-1976-1977-1978-1979-1980-1981-1982-1983-1984-1985-1986-1987-1988-1989-1990-1991-1992-1993-1994-1995-1996-1997-1998-1999-2000-2001-2002-2003-2004-2005-2006-2007-2008-2009-2010-2011-2012-2013-2014-2015-2016-2017-2018-2019-2020-2021-2022-2023-2024-2025-2026-2027-2028-2029-2030-2031-2032-2033-2034-2035-2036-2037-2038-2039-2040-2041-2042-2043-2044-2045-2046-2047-2048-2049-2050-2051-2052-2053-2054-2055-2056-2057-2058-2059-2060-2061-2062-2063-2064-2065-2066-2067-2068-2069-2070-2071-2072-2073-2074-2075-2076-2077-2078-2079-2080-2081-2082-2083-2084-2085-2086-2087-2088-2089-2090-2091-2092-2093-2094-2095-2096-2097-2098-2099-2100-2101-2102-2103-2104-2105-2106-2107-2108-2109-2110-2111-2112-2113-2114-2115-2116-2117-2118-2119-2120-2121-2122-2123-2124-2125-2126-2127-2128-2129-2130-2131-2132-2133-2134-2135-2136-2137-2138-2139-2140-2141-2142-2143-2144-2145-2146-2147-2148-2149-2150-2151-2152-2153-2154-2155-2156-2157-2158-2159-2160-2161-2162-2163-2164-2165-2166-2167-2168-2169-2170-2171-2172-2173-2174-2175-2176-2177-2178-2179-2180-2181-2182-2183-2184-2185-2186-2187-2188-2189-2190-2191-2192-2193-2194-2195-2196-2197-2198-2199-2200-2201-2202-2203-2204-2205-2206-2207-2208-2209-2210-2211-2212-2213-2214-2215-2216-2217-2218-2219-2220-2221-2222-2223-2224-2225-2226-2227-2228-2229-2230-2231-2232-2233-2234-2235-2236-2237-2238-2239-2240-2241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about the government and Central bank etc. that I should not at all consider if the second thread had been kindly taken up' that person. I would have the president of the Arya Samaj to send further details, if any, in consideration of the changes brought by him against the Budget House and I would, to be the best authorities if they wish to send me that version of the journal which I shall gladly publish. M R C

## Young India

### Foreign Cloth Boycott—Some Questions

(By B. K. Ghosh.)

A friend intimately connected with mills and factories of having our mills contributing their full quota to the foreign cloth boycott movement asks:

1. "On what basis do you want price standardised? The revenues of all mills are not alike. Some are bad, some are good, some are even doing their utmost, some have more reserves than others. Having made mills less viable than a private one? These differences are illustrations of many others that might be raised?"

2. "The one general answer that may be given is 'where there's a will there's a way.' The mills will contribute their quota only when they get rid of certain 'inconveniences' and that too in terms of the industry, not merely the pockets of shareholders, directors or agents. But by way of making my process in this matter clearer I may say that of the mills who will give the boycott movement will have to put all the differences and write at a standard price which would at least mean a large share off from the present profits of all big cotton mills. If these professions are not met and progress the boycotting movement will mean the better ones, as viable enterprises will be awarded. In the scheme I have in view the mills need never lose in the boycott and they need not profit at the expense of the buyer."

3. "Only some mills will undertake not to manufacture khadi. But what about those that only spin raw cotton? What is your view of khadi?"

This is a matter of common knowledge and anyone may have his own representative and mills. At present I am sorry to have to say that most mills profit with one eye shut when it is all this talk of khadi' simply to write in vain an illiterate advertisement of the growing khadi atmosphere in the market. If a workable scheme could be given by I expect that there will be a loss of determination in the time being because the cloth to be manufactured by khadi weavers and mills. The manufacturers of cloth will be controlled as it often is in those of raw. What is a way based on interests we do by compromise, is this not based on our weakness we shall be by choice. The ability, pliancy, etc., mainly under pressure of public opinion, to arrange boycott etc., will be the greatest but indispensable test of our own strength if we have any in us.

4. "How will profits be regulated? You know as well as I do that prices of cotton fluctuate with striking irregularity."

This question can hardly be raised in the cotton market. Scarcely if the buyers, manufacturers, of the

cotton combine in the various ways, they will control the cotton market. America rules our cotton prices because we import, cheaply, and selfishly send out our cotton. But buyers assure that we shall control the movement of cotton as we shall control many other things, if we are in a position complete boycott, as we mean, if we have developed the new cotton spin and have confidence in ourselves and the nation.

5. "If you say much stress upon honesty, (i.e., no money, mutual trust etc., you are doomed."

As I have no objection at my association and would not have it even if I could command it, I want you to be the question which the khadi boys are of a demand. I do not share his fear—that is even I have sufficient strength to stand for the development of these qualities. If they are not available in sufficient measure today. For the nation will never come to her own unless we establish them as a nation. I hope too that we shall not reach longer in discipline especially for violence, but and the idea that we shall for truth and non-violence and all that they mean.

The friend then draws my attention to the following questions in my present article.

(a) The mills that give the scheme may not be foreign goods or foreign artificial silk or wool etc. etc.

(b) They may not associate with foreign companies.

(c) They may not import foreign cloth and sell it 'Swadeshi'.

I had noticed that (a) and (c) were a frequent combination. I should not care to insist on (b) if the business could finance the proposed work nation. Much as I should like the indigenous insurance enterprise, I am convinced that it is the foreign cloth that blocks the way in solving the issue. If we can get the Hindustani cloth out of the way, we shall easily cope with khadi.

### Difference Sated

Dear Mr. Ghosh,

My friend thanks you for allowing me to say with you in the *Andhra* a few weeks ago.

While there I read in *Young India* of January 1928 the account of the meetings of the International Fellowship, and had several discussions with members of the Indian on the subject. I wonder if you will kindly give the latest of news about the League as it happened to me.

I think there is some confusion of thought in going on from the information that "all religions contain truth" which I (and most of us frankly and gladly admit) to say that "all religions are true." The latter statement takes us a great deal too far, for it would mean that the present and ancient forms of political belief in magic, witchery, spirit-worship etc. are as good as the great higher religions of the world—Judaism, Islam, Hinduism, Christianity, Buddhism.

And surely that is not true? We can see in a plain that it is not. They were words of the way of religion if you do mean to admit as much. If we believed that, we should be quite content to leave our husband and wife together to go to their blindness. And common humanity were apart from any sense that we possess more light in any spiritual higher religion, will not allow us to leave them so.

I really do mean to say that it is not that each religion, higher or lower, does contain certain com-



light and truth, mixed up more or less with darkness and error. And it is the great duty of every one that wishes to search and see, by the power of the world emanating from God, to give him or her, who is the chosen light and truth chosen.

And further it is his moral responsibility as a free man, or co-operation with God's Spirit, to so search and examine and test and not to remain lulled by any such vapours from the more call to clear and true thinking. And if his thinking leads him to some better light, surely that more moral responsibility must lead him to try to help others to see the truth he has found and the ways from this or that element of falsity in their religion.

God is one. His light and truth are one. But this light has had six or seven degrees and varieties of man's understanding of them. We are all called upon to think more and think clearly, but we see something of what He reveals.

I am very much attracted by your description of the soul of a man. We will all admit that the real proof of the truth of a religion is the frequency of and spontaneity, love, joy, peace, that may emanate from those that hold in that religion. And without that our creeds and doctrines and teachings of it, give me nothing and prayer, will not lead anyone to see that we have "a word of the Lord" with us.

But does it follow from this that we cannot expect a claim of what we require to be others in any other way than as the result of a just inquiry and? The answer in this regard, I think, is in the preceding paragraph.

I The word Christianism suggests a system of acts of belief and practices, rather than a Living Way, as the first Christian thought of it. The word "proselytism" has gathered round it associations of selfish and ungenerous aim of an individual that, since the word "Conversion," though it is so used, meaning the turning of a man's heart to God as he has found Him, has not managed giving a strong religious conviction.

But, to put it more simply, if a man comes to see in Jesus Christed and Jesus God's Truth and Love and Power manifested in a way he does not find anywhere else, and if, on feeling and seeing, he falls in love with Jesus, and knows that He is his Saviour and King through His and through death and if he feels, how much others need Him, and ultimately can be in love with Jesus and know Him, and then, and then he goes to His side clearly and openly and freely, and help his fellows to share in his revealed Kingdom, and if it means suffering for His sake?

I The bond with the old time and barbarous which we often would find a man, or a woman's open confession of Christ as Lord, has been very different in both sides. For it should be remembered that in almost all cases it is the old time and barbarous land which has turned this way, and not the reverse. He has not sought this, but has been drawn by their opposition with this position of more separation and evangelization.

Christ does call men to take up the Cross and follow Him, wherever it cost to place themselves under His banner, but His fellowship of faithful servants, however you like to phrase it. And it is not to order that they may have yet another religious ceremony,

lighting for us, or a rights, especially in light of the men members, but simply to order that they may become a banner within the whole King, gradually transforming those around them to the influence of their faith and life, a transforming force for the whole nation, a fellowship of service of the whole.

I have for us of Christ's brotherhood have failed to be this, you and we, since, have. But nevertheless that is already, what He means us to be

Yours sincerely,  
M. T. BIRLAKA

I I gladly publish the foregoing. It was made clear at these meetings of International Fellowship, but I had more the personal opinions of the world and I had concluded that all were too busy or too, and that all were necessarily ignorant. When therefore there is agreement. But He indeed's inner leaves on the most the impression that there is a fundamental difference between love and unloving opposition, as written by what nature is called. Let me extend the analogy of language, hardly as all examples, are as their very nature. The more language its frequency and its many ways that only one. Those who have not the means of words will never it. The saint had the language through the tongue in the ear or the eye. He may you not receive specially except through the spiritual sense. Hence have all religions recognized the necessity of that sense being cultivated. It is a sacred truth. I was with others spiritually, very without speech or a gesture with the hands, or walking who have never seen him and where he has, will see. The most eloquent preacher of his has not continually in his will had to touch the hearts of his audience. Therefore I cannot to think that word of the effect of modern machines is not only useless but more often than not harmful. As the most of necessary effort to show the assumption, that man's own belief is true not only for himself but for the world whatever the truth is that God teaches, surely through witness, of hope and unshaken by us, by necessary effort therefore, there is lack of real humanity, that instinctively recognize human, humanism and the brother power of God. I have no feeling that there is a special advantage I am personally exposed to the so-called usage. And spiritual certainty is a dangerous thing to test. It is the many other things which we can prove ourselves unless a through our senses. If it is there, I cannot be deceived of it in any power or wealth, and it will have no effect on the man who tests. But if it is matter of evidence and other natural sciences, I feel my opportunity is in others, a thing of which I may be honestly conscious and if I have love for my fellow being, I would naturally share my knowledge with them. But friends of the spirit I love to God and then keep the hand between fellow, before and myself pure, correct and within limits. But I must not carry this argument any further.

My first being was not to publish Mr. Ireland's letter but to send a brief reply to him privately. But my regard for him has prompted me to comply with his wish without any side bearings and with that this is not a matter which affects of my exclusive argument especially from my side and in view of the question being discussed by us.

M. T. B.



more. But when you tell a man he can get out of your responsibility through those who would have been your agents. You may come to be a leader! over these masses of people. You become central and focused. In their confidence, as a leader before — for you must have to tell the best you know—you may in time become their leader. If you have then they will be those love you and trust you.

Desiderius was silent, listening. He had come to Fisher O'Hara as a prophet. He had expected to be led to do some great thing. And now he was asked to turn farmer, to plough fields, to talk to farmers men about taxes and tributes, to lead adventures and evening sessions in experimenting with peasants. Could this indeed be the service of Ireland, the thing worthy of the Quins, who was to be crowned?

"Is there no more than that?" he asked.

"What do you want more?" asked the priest.

"Do you not realize that Ireland's future is in the hands of those peasants who are leaving their fields? In their hands lie the future will be the responsibility for the conduct of public business. Their expression there will levy taxes, spend money. Already the management of part of the education of the country depends on them. It is for them to our schools like they are across the bay, to be introduced for themselves and their sons to better ways of learning, to travel overseas. Do you not see that for that while Ireland everything depends upon them? If they are led, led to the fields, while if they are content to give us at the business of the country to the care of others, to depend, if they come to regard themselves and others and the national, the public business of public life, if they then return to their fields, generally, then the best use of Ireland must be something for complete and more happiness than any of her inhabitants in the past. If they have leaders, — not rulers and Governors, but friends, — who themselves led high things and live in the life of great hopes, who have business, and will not let the ruler of it eat the heart out of the public life, then our people will rise to their opportunities. Then a man will have the knowledge of our entire nation, — the man who drive spades into the barren earth, the woman who can handle in the cottage, if these are while, all will be well with us. It is for you, who are not a priest, to go into the fields and work, into the fields and life, into the life of justice, natural and good, and to see that the work is well done, the light brought broadly, the life lived widely."

"Is there no more than that?" he asked. Why? he thought I offer you to be great as to be in Ireland. That may be you again, could the one before you return. There are no light several paths nor exactly good. To wish be failed is no better wish. What you mean for good will be taken for evil. The truth you speak will be distorted into lies. You will not see others may see others — but cannot of them, saying. Can you bear such things? Have you got to speaking the truth, when those who love let come you and the truth straight at you? Can you bear that? You will find that the people you love will not always love you that of them, when your name will be for a living and a support to them. Can you bear that? Can they at more than that. There are better things

well. Have you the courage to see again when you have fallen? We go back and that which when you have entered the path and gone across? Have you the extraordinary gifts of persistence, which will enable you to return to work again and again after the greatest effort, after considerable failure? That is the gift that we want. It takes no courage to long and steadily work, when the crowd is in the manner to cheer us. But it does take courage to work behind failure. When are we to find it?

## Fly for the Pigeon

(By C. P. Andrews.)

One of the most serious dangers in the way of attainment of peace in India is the failure of the two — moral and spiritual as well as political and geographical — wings. We are likely to be lacerated to "under the wings when in their "bravado" over the nation," whether African, Pines, or Italy. The most dangerous element of that kind was put in the latest African Paper from Whistled, which shows that the country was the nation as long as may be shown by the strongest commander. The Government official to the Legislature pointed to this point — "conscience, an 'unconquered' — with confidence, and revealed it as an assurance that India would with the whole hemisphere was not to be lacerated. But there are different kinds of equality, and we are in this respect, organization do not wish for a moment to be equal partners in cooperation over the entire African, for they are plain language, it is what the Government will 'conscience' really mean. Faithful Democratic Churches was quite right in pointing to the African Empire against the laceration of that point.

Does I give a somewhat similar name to this 'just' organization? I called it the 'painted' policy. The great British Empire would allow India to follow it in its search of living as you, and would allow India to give the leaders after the time that was over, I said that nothing in the world would be so over 'play' as the British Empire over the entire ocean.

I have left to write of the 1. the 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

In Kenya, one can already expect for some further legislation. It is clearly not for European writers that it would be very serious but indeed to ask for the necessary legislation, because that to the long run would mean both better and European being damaged by

the native race. There were still several questions, "Why not?" It is really beautiful and correct! But that is called a *Redhibition* by the Government and the next must be it in the end.

After this introduction, the following questions from the Rev. J. W. Brown, in an article headed "Fiji for the Fijians" will tell us the rest:

"The old country," he writes, "is peacefully observed as the past, is almost gone, and the white man is being taught by Fijian laborers—and what reason is? He cannot understand respect to a white man merely by what some of it is other ways. We were handling in a rapid flight from 'No Nigigiana to Nadi.' There is a small carriage that has gone over the mountain for Europeans, but we found ourselves in the top uncertainty revealed by nature. The years ago such conduct would have been impossible as nature would have shown to find natural substance into the quiet presence of the European. Perhaps some were suggesting was the fact that the highest Chief and Government leader of the district was also guided by the natural life—in ten years ago every village would have passed from the superstitions into which we had a child had stepped. The old legends and traditions of the village are passing, and there is a natural tendency to create the conditions of 'Hinge life and 'go to Koro' in the future. The common life, which has been both a blessing and a curse to the Fijian people, is suffering shock, and was certainly better whether it was not developed into substance will grow with sufficient food and strength to create it, and that was the aim from substance."

Mr. Brown then goes on to describe the growing friction between the white man and the Fijian, who which at any moment the future in Fiji may be there. He mentions the 'Agitation Movement' which I can remember quite well, but the trouble had already arisen when I went out to Fiji for the second time in 1917. Mr. Brown writes:

"An organizing movement called 'Fiji for the Fijians' was started some while ago, and for a time found through the islands. Its leader was a youth named Joseph. Roughly, the aim was to cut out the white planter and trader, and let the Fijian go free, they had market his own produce. The scheme had much that was worthy in it, and it is a fair-minded policy that Government had not even did not advise and guide the new and healthy leader Joseph, under the influence of a new found power, had his head and his arms and eyes fixed on things. He was deported for a time to the nearby island of Bevan, but he is just about due to return to Fiji, and great preparations are being made for his homecoming. What may happen then it is impossible to say, but he has many sympathizers, and many secret followers. The work is that the Fijian has concluded in the day his best had been when they like and he can European and laborer growing old on his ancestral possessions."

The last sentence that I shall give from this account,

which speaks of still more discontent. It shows that the country which will have to be ruled among labor

leaders in Fiji, will be to support or defend with resources, which may mean to give the labor a new form of equality, while endeavoring to satisfy the Fijian native himself. He explains:

"One of the great leaders of the race who had been in Europe on various in the past year wrote a letter of inquiry regarding the franchise to Mr. Meade the Government economist paper. It was either passed or acknowledged. Nothing hindered this enthusiastic youth, the leader of a kind of new thinking, in July, 1923, wrote to the Colonial Secretary asking for education. In September he received a letter and acknowledgment reply, which pointed out that Fijians were deficient from labor and really, better off because they were under the material rule of a healthy Government. But the young Fijian thinking has no confidence for the absence of material things to make it in his own. In the Governor's speech on the remainder to the Council of Chiefs in November, 1924, a resolution substance was made to that request for more democratic representation, and a further extension was given to the Fijian to be content to be ruled in which he had been placed. But the young Fijian is not content, and he cannot be satisfied that his language, which was in my mind more his representation to today."

"The writer had the pleasure of being invited to a special meeting of a Fijian 'Secret Society,' composed of young men from Government and school colleges, and many doubtless white people in Fiji would have rubbed their eyes in surprise had they heard the frank and candid statements in that room. The subject of elected representation was opened, and they said:

"'That is our own land,' they said in effect, 'have we no right to a share in its government? If white men and laborer vote, why are there, why should not we who are men of the soil have the same privilege?'"

From these questions, something of what it is more for us in the future may be gathered. Just as a stone will show what way the wind blows, so these things are indications of a great struggle that has about fully today in Fijianly represented under His Majesty, although not long ago they were crying out loudly against British representation. The one twenty years ago the dream of independence that nations believe disappointed centuries ago is contained in the words of the Epistle which I find translate as follows:

"Those who are God in all things and all things in God, they attain immortality."

[Though what His Majesty says in the work, and nothing has the work, I think that if the British Imperial rule over the Indian Empire in any part of the world, without hindrance, they will succeed, and imagine that they are 'equal persons' and imagine that they are not 'equal.' But the hope has a temptation cover offering enough information and the entire aim of the Indian Empire being through the side rail of Imperial power.]

M. K. G.]

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# Young India

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No. 13

## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER XLV

### Sharp Practice?

I had no doubt about the procedure of my appeal, but I doubted very much my chance for doing full justice to the case. I felt a would-be honest barrister undertaking to appear made a different case before the Supreme Court, and I appeared before the Bench in fact and semblance.

As soon as I referred to the case in the presence, one of the judges said:

"Is not this sharp practice, Mr. Gandhi?"

I looked willing to hear his charge. It was undesirable to be accused of sharp practice when there was not the slightest ground for it.

"With a judge presiding from the start like this, there is little chance of success in the difficult case," I said to myself. But I recovered my thoughts and answered:

"I am surprised that your Lordship should charge sharp practice without hearing me out!

"No question of a charge, said the judge. "It is a mere suggestion."

"The suggestion here seems to me to amount to a charge. I would ask your Lordship to hear me out and then charge me if there is any ground for it."

"I am sorry to have interrupted you," replied the judge. "You do go on with your explanation of the discrepancy."

I had enough material in support of my explanation. Thanks to the judge having stated his opinion, I was able to show the Court's attitude on my own case, hence the very case. I felt much embarrassed and had the opportunity of entering into a detailed explanation. The Court gave me a patient hearing and I was able to convince the judges that the discrepancy was due entirely to circumstances. They therefore did not feel disposed to award the whole amount which had created considerable labour.

The opposing Counsel seemed to feel secure in the belief that my main argument would be needed after the case had been adjourned. But the judges refused to interrupt him, so they were convinced that the case was a case which could be easily resolved.

The Counsel behaved bad as usual. He asked, but the judge who had originally stated it in the charge and had now come round definitely to my side.

"Supposing Mr. Gandhi had not started the case, what would you have done?" he asked.

"It was impossible for me to secure the services of a sharp lawyer and hence my own appearance than the one appeared by us."

"The Court must presume that you have, your own best. If you cannot point out anything beyond the tip which my expert accounted for failure to convict, the Court will be left to compel the parties to go to for fresh evidence and fresh expenses, because of a point outside. We was not under a least feeling when such an error can be easily corrected," replied the judge.

And so the Counsel's objection was overruled. The Court either confirmed the award, with the note recorded, or ordered the withdrawal in credit the case, I learnt much.

I was extremely delighted. My case and my own Counsel were equally delighted and I was convinced in my conviction that a man was responsible in justice for the same responsibility.

Let the reader however remember that even while before in the presence of the conference created two of the fundamental duties that nature is.

(Translated from *Autobiography* by M. K. G.)

### Autobiography

Volume I of *The Story of My Experiments with Truth* goes 484, Derry street, London W.1, and India and Foreigners, photographs of Gandhi 1918-20, 2-4-4 plus 100 for postage and packing. Rs. 2-0-0 by V. P. P. Price for foreign countries 12/- or 7/- post free.

Books are prominently represented in most news agencies and bookshops in public hand, particularly in English letters.

Copies may also be had by sending for the *Autobiography* at *Pravara Press*, under the *British Consulate*, *Amoy*, *Hong Kong*.

## A Creeper in Pendaripa

A couple of miles from Kandi, and a natural creek bed crossed the Pendaripa Range of Ghilghy, appeared to be perhaps the best in the world, and when we were so handy during the Colera year in November last, we made up our minds to devote some time to a run in the heavy open. It is not so good and it would take a long time to examine the multitudinous varieties of trees, plants and creepers that line the bank. The forest appears coated very much like a fungus or mildew fungus and perhaps there are more lichens in a day on the other side. For the same and the dead, the simplest and the wet, and the mushrooms and the vegetation among them seemed to live from its perfect decay, and it was certain you in its most' cooler death, the other would not be appropriate for beauty, its fragrance, or the wood from the center of its flowers. And if there were many desired to live a day or at least a season, there were some that had lived for ages, and could reveal its dark history through a woman's history in a record who could stand, their decay. There were large ragged palms that scattered one of tall roots and lichens, or there were massive banyans reaching one of greater levels, and, and there were some that had crept over for 'semi-barbarian' uses and were draped in luscious vegetation. For the first time in our lives we saw the tree that yields the barbarian cane and honey. The ground underneath was covered over with grass-draped stems some of them soft with wax and exposing a rich greenish yellow draping the dark on water. With the company of children we picked portions of them and moved on wondering how little we knew of things as barbarian.

We now came to an exposure level, and as we were looking on a carefully, we found ourselves double during these leaves and standing like a tree through from our who had managed their mobility. The children and for several reasons watched the little brown rice and drops, sometimes at the corner of a leaf, and wondered at their strange variability.

But we moved on, and saw a graceful human form clad in 'Tweed' or a striped Sij. Rajagopalakrishnan's wife was. We had watched the form and stepped over the woman, but we had not the power to communicate with them. Sri Rajagopalakrishnan turned towards the open beauty, confident that he would be able to find converse with her even if she was a human demon.

She did not think there was as she would have done had she met us in the land of her birth. But the look was to tell us that she was an 'unmistakable'. She hailed from a village very near Kandi and Sri Rajagopalakrishnan and his daughter took us there in visiting her mother. In a little while we found that she changed into a woman conversation about how she had happened in some three, what she was doing and whether she had anything like a home.

She left us though she had not a full brother and sister and there was a touch of yellow in her skin although her face was ever smiling. She had come in search of work, possibly with a dreamy receding labour for the plantation, but she had happened to find work on the Gardens and lived in a hut there by.

'Are you quite happy?' 'Yes,' she said, but there was a strange sadness in her tone.

She was smiling some three times a day and her husband's life was then that, and they, were apparently, happy. And what could be happier than to be among the garden grounds and to tend and water the little plants and live in those pleasant surroundings with her husband? She was so clean and holy in any way of us, her high-pitched gestures was as clean as other clothes and there was an healthy grace and content about her which any other class girl would never.

Sri Rajagopalakrishnan's child went back for a season in the plantation we had visited a few days before. Her husband and wife within her as he contemplated the conditions under which the thousands of Tamil laborers were working for these European employers. 'Kandi may not give them as much as night wages as they,' he had said to himself, 'but Kandi would certainly prevent their moral ruin.' It had none of the self-fulfilling ones had continued to live, 'If we had employment at home, giving us an more than Kandi can give, we would not venture out in these strange lands to earn a few more shillings and dissipation into the bargain.'

'The girl is certainly better off than they,' concluded Sri Rajagopalakrishnan, 'better off both materially and morally, and Kandi would not have made her happier.' He had argued, quite objectively, with the children on the hills that they were so better by having come to the distant land. They were out of their their home and surroundings. Some of them had left their wives and children at home, and were leading a wretched life. Some of them had come under the yoke of debt. They had to work hard and help to Kandi production rather than in the production of tea and such they were as well as other men? But he was an accident in regard to a woman who with the girl she was there with her husband and boys. When he to work among the plantation laborers employ men and clean and respectable wages, he could not prevent her from doing. She would be so happy if she was back home, she would again be an one and might fall to find employment, for all that Sri Rajagopalakrishnan might like to do for her.

But we passed on. The next day we were a three year old baby sitting on the lawn upon a large table. She got up and moved to walk a table. We did not know that we was the child of her when we had met a child while we, and the great mother came towards and ran to us, and held up the baby before us, as though wanting us to admire the 'Madame with her child.' He had a pleasant that night, Sri Rajagopalakrishnan's living more than lived than before that by an possible agreement would be keep her back to her old home. The baby completed of there was anything coming in that portion of domestic industry.

We talked meditatively away, about her new home, her baby, her husband. At the mention of the last word however a shadow crept over her face, among another matter, and the usual picture of fidelity we had drawn of her surroundings. Her husband at speech left her for a moment, and with deep sorrow, she came and her eyes. Whether it was because she

did not want to go into with a strong expression of love, or because she felt that she must not betray the truth from us, from within ourselves, I cannot say. But she was told her "hole of love" she had been married as the best of her health, and her good was was not for her fully worked husband, but one with whom she had been tempted to come away from a life of poverty and misery. That was the matter that seemed to be troubling her heart, and nature's light on all the happiness that she could and beauty of her surroundings could give her. Positive moments of self-satisfaction made her pass for the old days of hardship and poverty, but of goodness. The head of the Hindu wife writes her seemed to revolt against what she was the depth of her love here to be a wrong. She seemed to forget of the indignity and cruelty that were her daily lot in India and glad to get back home.

Dr. Rajagopalachari moved away from the same idea and questions, through the way opened of feelings that had checked her. He spoke when himself and his thoughts went back to the primary of the cycling wheel.

Would not the standards have prevented the wrong? Perhaps, but it seemed to be a necessary thing that a human being, with such a love sense of right and wrong, should be regarded as respectable and drive to a course from which there seemed to be no escape.

M D

### 'The Triumph of Race Hatred'

The International Federation of Trade Unions, commonly called the American International, is distinguished from the Russian International, has been put through a very searching test. In the course of the last few years and has come out with flying colors. The Executive was asked whether it would affiliate the I. C. U. of South Africa, which is a non-Trade Union organization, open to all races, but in practice a Union of the African Races. The I. C. U. revealed a separate Trade Union for the sole reason that the White Trade Union organization will not admit them, or affiliate with them. It is somewhat the same right, the White Trade Union organization of South Africa had failed to affiliate itself with the American International. Therefore, the I. C. U. had every right to ask for admission. Admission was granted on the true condition that the I. C. U. would affiliate with any other Trade Union in South Africa, if they do their best to do so.

The I. C. U. has now closed its ranks to any worker, whatever his race may be. In Europe, in accordance with the request of the American International, have now asked for affiliation with the White workers' union. This, it appears, has been refused. The American International has of the message published, under the heading 'The Triumph of Race Hatred,' the following paragraph is to follow.

"[I. C. U.] It will be remembered that the union of South Africa, colored workers (the Industrial and Commercial Workers' Union) which is affiliated with the I. F. T. U., has recently

undergone a thorough revision of its Rules, in order to bring the same upon a par with the complete language with "less with more power" give on the basis of the experience acquired by its members during his last years' (last in Europe). The I. C. U. has therefore, having in mind the conditions laid down by the I. F. T. U. when admitting it, — that it should affiliate with any union for whom and their workers' rights might be established in South Africa, — sent us a formal application for admission to the South African Trade Union Congress of white workers. Accepted in accordance therewith, this application has been refused and it is to be presumed that the purpose has been to do with the refusal. This is the more regrettable, because the South African Government has kindly offered to apply with great obligingness the recent Native Administration Act. The efforts of the local branches of the Union are being subjected to search and the officials prosecuted while in Natal those are even worse, for the forests are being cut and burned the best of white members. Moreover, the Government looks on poverty, and has even refused to sell to the I. C. U. land for the purpose of providing shelter for the colored members.

"All these circumstances are brought only having the contrary effect to that desired by the Government. The I. C. U. is growing in strength as membership continues to rise, and its leaders are as courageous as ever. It is to be hoped that they will find the strength for the thought that the white workers represented in the International Federation of Trade Unions are on their side. The "white test" of the ruling white man has been passed larger and more hardy upon black than upon white workers, and they have therefore a double claim upon the sympathy of those among the white race, who are not afraid of such a "revolution," i. e., the workers."

The signed letter I. F. T. U. represents the words "International Federation of Trade Unions, I. F. T. U. American International. It is important to note that the British Trade Union Congress forms a very important part of the I. F. T. U. While we may deeply regret the recent action taken by Mr. Mansel Blackford and the Labour Performance party in England in engineering the appointment of the former Government as a racial Union, we are convinced in the same time, that the British Trade Union Congress has not committed itself, and we can be thankful to God, from the International Labour Movement in Europe, such an unpropitious combination of incidents as the British article, entitled 'The Triumph of Race Hatred,' contains.

C. F. A.

[It was noted that the American International, if it was placed in the same position as the White Trade Union of Johannesburg, could not better otherwise than the latter one would it have asked otherwise than Mr. Mansel Blackford or Mr. Lawrence, if its members had found themselves in that position.

M. E. G.]

### The Design of Rightfulness

It shows in a general way to a number of the like-minded Committee, General Dyer admitted that Rightfulness was designed to mean Rightfulness in making the admission that General Dyer was an evil doctor. Indeed "the eldest Civil Service in the world" has had the foundation of the greatness of Rightfulness.

In possession of this well known policy, according to the information received at the time of going to meet it appears that necessary steps were taken to be taken against the leaders of Rightfulness in order to avoid consequences. For eight preliminary notices of Rightfulness have been served upon various Rightfulness of Rightfulness. The names of these seem to have been carefully chosen, for all of them happen to be names of men. The choice has been so made purposefully, because leaders who have the reputation of being weak and timid are expected to yield under various notices of Rightfulness. What can possibly succeed, otherwise would mean, that the leaders, including, the eldest man before said. Rightfulness need not be surprised at the first show of Rightfulness. They have been repeatedly told to expect Rightfulness and worse. Let them see show their strength if they have it to show.

N. K. C.

## Young India

### The National Week

(By N. K. Choudhary)

The national week comes upon us with unexampled regularity and has lasted so many or less varying years after 1917. The 24th April to 31st April, should be regarded as days of prayers, newspapers, music, national activities and self-purification. These practical seven days should be days of work, study and hard working. The morning of 24th April 1935 began on India awakened in a sense of her dignity. Hindu, Mussalman and others comprising the nation felt themselves united in the blood because as they are in reality, if they would but recognize themselves as one of the soil.

24th of April 1935 began on India awakened with a new sense of freedom which is being witnessed in India and which is also being witnessed in the latest issue of *YOUNG INDIA* press edition.

The spirit that pervaded continued to advance during 25th and 26th and we seemed to be under an air of victory breeze.

But that breeze did not come and there was a set back. Apparently seems that there has been only an old Hindu and Mussalman-like breeze at such other's death.

Instead of freedom, we have the cry for boycott of British goods pending settlement as if support of national goods including Japan's things taken out may be a substitute for freedom. It is, indeed, evidence of all foreign goods. After such promises, statements and resolutions, we seemed to 25th-26th to have come to the conclusion that the only practical which is well necessary towards the end, and pending any settlement, but

for all times or such time as we could deliver a letter and more paying ourselves for the starting settlement. I have seen an open statement in support of boycott of British goods only as distinguished from foreign goods but now suddenly has arisen to suggest the belief that boycott of British goods is a practical proposition and that the use of foreign cloth other than British is not almost equally detrimental to the best interests of India.

Would that those who are supporting the cry of boycott of British goods will seriously think over their propositions, and if necessary, serve their plan and join the British movement with the whole-hearted sacrifice that it and it alone can bring about complete boycott, not merely of British cloth but of all foreign cloth.

But whether they do or do not, I am sure they do not make of support of foreign cloth other than British cloth a matter of principle. And if it is only as a temporary expedient, let them support the idea of British during the national week. If they will but study the progress of the British movement during the past seven years that it has been going on, they will discover that the cloth has more potency than they have ever dreamt of. It is a potent enough, the evidence the whole-hearted and active support of practically wanted India, to bring about boycott of foreign cloth even without the assistance of our mills. With the active and organized support of the nation, boycott of foreign cloth becomes a much easier proposition. Indeed the mill-owners told the nation that only they would give it for the sake of the nation. This form of their demand is really made towards a movement, which if they drop it in the service of the nation, can simplify the campaign of boycott and save the nation with the power of its own cloth.

And why will not Hindu and Mussalman recall their previous seven days and stand all for, united front and weakness?

Let us not forget the so-called internationalism, the claims that we Hindus have been guilty of suppressing. And we will have the reason to see that in suppression of cloth (or whatever the number) of ourselves, we have decreased ourselves? We now take another step a bit without descending into a humil and working in the Empire. It is not the suppressed that we. It is the oppressor who has to stand for the cause against those which he oppresses.

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Manager, Young India



## Barbels

### Swarn Dwajani?

There who have followed the trend of events in Barbels will remember that in the year 1947-48 the Government, by Validilika, first drew attention to a serious irregularity there in relation to the Valika Government on their only attempt at mobilising and explained it away by saying that in both instances was irregularity in respect of their villages which were put up in higher arrears. Now that they have come to realize the strength of the people they have issued a notification bringing down 22 villages out of those in a lower group and have notified the Settlement Commissioner, Mirzapur, the 10th August 1951 (As the Government say) in the following terms as were recorded: "In a group of the Barbels there 22 villages whose advancement at 20 per cent had been recommended have been included under the regular category, those 22 whose rate of advancement had been increased to 25 per cent have the advancement rate reduced to 20 per cent and 20 per cent, but which had been recommended for 25 per cent increase had the advanced rate reduced to 20 per cent and further 22 villages have their advanced rate reduced to 25 from 20 per cent."

If this indicates a shuffling of cards, we refuse to be shy. But it does not, Government feel, it is necessary to make clear that this step affects only the arrears proposed, but does not affect the 'maximum rates of movement.' In a sense we are glad that this step has been emphasised as that since those who had formed the 'cooperatives' and 'agribusiness' at the slightest appearance of a concession on the part of Government, will be ready to desert. As far as the people are concerned, the authorities must realize that besides to fight the battle out with Barbels.

### What it means

For the moment only Barbels is included, though very serious, since it does not really the initial reason that under the whole case. For let us analyse what has been done and what should be done. The Settlement Commissioner had proposed these villages to a higher group proceeding on the ground of 'the only case laws of rural values' in case matters by drawing the Settlement Officer's recommendations by drawing the goods in these words: "It will be seen that in these matters there is one the slightest suggestion of a reference to the value of land. Let us therefore take in the proceedings in further instance by which 'a peasant group directly, would rural value as in which every peasant would be subject of the other land system with rural value' but that instance, by putting in a group but in practice, as 'a peasant group direct in group IV' because of its very high rural value. Now the Government is forcing the process of all these villages, have notified the legal rates of rates in explanation, and that they retained the rates of advancement. Now the year since then in the only one time' advised by the Settlement Commissioner, it has in the average, notified rates, since it is necessary to do, but that does not in respect of all the other villages whose group remains

the same as in the other villages, and that the Government are doing this in order to avoid a

### Were light on the inquiry

It is always in the line of a valid process, which is in the line of the process, and that is especially true in the case of the Barbels. The Government should be notified in order to avoid a

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most they have to submit to— they further educate their guardians who might refuse to let them then further, which spoils their aim. I can understand youth movements which work along such constructive work as building the Imperial Institute, spreading knowledge of medicine etc., during holidays! but to see these boys against their own parents and teachers and with almost no one to sympathise except and help the teaching of the school makes a very awkward way. I request you to advise the politicians not to draw the students from their legitimate work or make their demonstrations more effective? In fact, they are detaching from the value of their demonstrations by not doing, as it is likely to be easily put down as the work of unscrupulous boys led astray, by selfish and foolish agitators.

"I am not against their learning modern politics. It will be a good thing if the students would advise and help in their entire correspondence for and against any pending question of the day and teach the students to draw their own conclusions. I have had the students well advised. In fact, no subject is asked in the students, as Bernard Shaw and other advanced students should be taught was my question. What I am afraid against is the students being used as tools for purposes which were not themselves at those who use them."

The correspondents has written in the hope of my overlooking the participation by the student world in active political work. But I am sorry to hear in Jhappan's line. He should have known that in 1929-32 I had set an insuperable stone in drawing students out of their schools and colleges and advising them to undertake political duty during work in the role of improvement. I think it is their duty to take a leading part in the political movement of their country. They are doing so all the world over. In India where political consciousness has all recently been unfortunately confined to a large extent to the English educated class, their duty is, indeed, greater. In China and Egypt it was the students who have made the national movement possible. They cannot do less or better.

What the principal might have expected was the assembly of students observing the rules of non-violence and accepting counsel over the matter, instead of being controlled by them.

#### Massey's Dream

A friend sends me the following questions from Massey's "Life and Letters."

"On the 29th March 1911 Lord William Russell decided that 'the great object of the British Government ought to be the promotion of the Empire, Literature and Science among the Nations of India.' Two of the aristocrats named him the Committee of Public Relations, several are members, both English and Native, were appointed and Massey named upon the Committee of Public Relations with an avowed and avowedly a look to the rate was an admirable proof that his work was his aim."

"Our English Schools," said Lord Massey, "are flourishing wonderfully. We had a difficult, un-aided to some extent, experiment, — a purple movement for all who want it. At the time of

English teachers landed here are learning English. The effect of the education on the Hindus is striking. No Hindu who has received an English education ever remains permanently satisfied in his village. Some continue to prefer to go to some of policy but many prefer themselves from death, and some embrace Christianity. It is my firm belief, that if any plan of education are followed up, there will not be a single Hindu among the responsible classes of Bengal thirty years hence. And this will be effected without any effort in providing without the smallest compromise with religious liberty—namely by the mutual agreement of knowledge and reflection. I earnestly repeat in the prospect."

I do not know whether Massey's dream that English-educated India would abandon its religious belief has been realised. But we have seen that he had another dream, namely to supply through English educated India students and the like to the English rule. That dream has certainly been realised beyond all expectation.

#### Poem Amidst Storm

Before this I have shared with the reader some of the beautiful things that a friend sends me from some papers for my Monday column. I am tempted to share with you the following further passages which has been long with me as my locker for a long time. All but the last two are extracts from Rudin's writings. The last but one is from Gitanjali and the last of all is a Hindu proverb.

Like a beautiful flower full of colour, without scent, the few words of him who does not get anywhere, are useless.

A good sentence by life's recollections, captured by grief or passion, is the greatest of all literature.

There never was, there never will be, a man who is always present, or a man who is always absent.

As a cold man is not shaken by the wind, so who can take on another's misery or pain.

Let us live happily, then, not being those who take us.

Let us live but never being among you, who live. Let us live happily, then, free from affliction among the living.

Let us dwell free from affliction among you who are not at home.

Let us live happily, then, free from you among the living.

Let us dwell free from parting among you who are not at home.

Let us live happily, then, though we will nothing we find.

We shall become like the five lights that, who live as happiness.

The greatest prayer is perfect.

None on the world does better than by having

That once by love's fire is always in mine.

Reverence and love.

Contentment and gratitude.

The blessing of the Lord of the world.

This is the greatest blessing.

As a nation, more at the end of her own life, perhaps has one, but only one, so in a man, religion, good will without power, nothing at all being.





# Young India

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Edited by M. K. Gandhi

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No. 14

## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER XLVI

### Chains Turned Co-workers

The difference between the legal position in Natal and in the Transvaal was that in Natal those who were put in a hospital while we were admitted to the state of abstinence could also practice as an attorney. Whereas in the Transvaal, as in Bombay, the rights of attorneys and abstinence were distinct. A hospital had the right of detaining whether he would practice as an attorney or as an attorney. So, while in Natal I was admitted as an attorney, in the Transvaal I sought abstinence as an attorney. For as to abstinence I could not have come in direct contact with the Indians and for white attorney in South Africa would not have looked on.

My case in the Transvaal I was not in abstinence to appear before magistrates. On one occasion while I was conducting a case before a magistrate in Johannesburg I discovered that my client had deceived me. I was fully satisfied, based there in the witness box. So without any argument I asked the magistrate to discharge the case. The hearing ceased and adjourned and the magistrate was pleased. I advised my client for bringing a false case in court. He knew that I never revealed later case, and when I brought the thing before him, he admitted his mistake, and I have no impression that he was not easy with me for having asked the magistrate to discharge the case. He got into my court and his case did not affect my practice for the year, failed to make my work easier. I also saw that my clients to work without my reputation amongst the members of the profession and as a sign of the kind of colour I was able to come down in white when their affairs.

During my professional work it was also my habit never to discuss my opinions here my clients or my colleagues. Moreover I felt myself as one I would advise my client to commit some other counsel, as if he preferred to talk to me I would not like to be one with the conscience of some counsel. The Indians asked me the subsequent affairs and that of my clients. They were always willing to pay, but the law whenever consultation with clients ceased was necessary. This attitude had great served me as great credit in my public work.

I have admitted in the foregoing chapters that my object in practicing in South Africa was service of

the community. Even the day previous, among the members of the people was an inapproachable condition. The long-haired Indians regarded me as a professional work done for money, and when I advised them to make the knowledge of abstinence for the sake of their rights, many of them cheerfully accepted it, not so much because they had accepted me the members of the caste as because of their confidence in me and affection for me.

As I was that many a severe condemnation came to my mind. Hundreds of chains became I made and not so evident in public service and their association increased a life that was otherwise full of difficulties and dangers.

(Translated from Navjeev by M. D.)

### Remember the 'Unconquerable'

"A short but long of the path and it is a road of a National Work will be so on. The road is not to be in the process of self-perfection to be let them down. I am reminded of those days as I go through the following paragraph from an address received from the members of the Lanchester Ash from the 1924-25."

"When the National Congress declared its course of non-cooperation to be over, it was thought that all imperfections in the progress of our movement, comprising over 60 millions of Indians would be removed at one blow, but years have passed so many millions grew so even a ray of hope in the regard. Perhaps it has only resulted in the further international printing press. O D a distance upon all public work, work and activities in the service of our community. The old order has not changed even in a small extent, and even now work are delayed by the idea founded on that we are not allowed to identify ourselves with the side God, the faith of the disciples of our God and nation. The objective and subjective have their share with every its leaders in, and the responsibility in charge of them stand on a heavy welcome. The Government cannot ever going down by because if you sleep in or not we should the living powers of our community. If substantial institutions took the place of such sleep and if social workers indulged in instead of other movements, we have no doubt that our progress would be stopped in a very short

then Mr. Swales, recently agreed to you for help to organize industrial schools in an area not in our sphere to save our resources from this."

We need not mention during the National Week what the Government has done in an area, but we are bound to consider what we have done and what we can do. There is no doubt that public works require substantially less than strengthening day by day, public works will consume work. We have not as yet been able to induce the temples of public temples to throw their doors open to the suggested change but here we have been able to replace a single layer of work on industrial school or a reinforcement from those instead of the few found, they can receive health giving medicines and industrial refreshments in their surroundings.

M. K. G.

### Bahar State and Sacred Thread

With reference to my note in Flying Eagle of 21st March last about the treatment of Kulu in Bahar State, President of the Arya Samaj, New Delhi, writes—

"Agreed to your note which appeared in Flying Eagle of 21st March is regard to the province of Kulu in the Bahar State, you have very kindly given to me an opportunity to send further details in continuation of the charges brought by me against the Bahar State. I am equally glad to know that simultaneous agreement has been offered by the State authorities if they wish, to meet in their meeting of the session. I am not sure whether the Bahar State officials receive copies of your national weekly, but by their convenience I have sent to them under a registered cover the enclosed except from Flying Eagle dated the 21st March 1925 to notify them. If they wish, to maintain the charges brought against them.

"As far as I am concerned I enclose for your kind perusal a copy of the correspondence which has passed between me and the State authorities. The only reply which I have to be received from the State officials is that letter of the 12th January 1925. Notwithstanding my repeated remonstrance I have as yet received no further answer to my letter of the 19th January. I may however mention that attempts have also been made to secure an interview with the Chief of the State but to no purpose. I therefore leave it to you to judge for yourself whether any further visit is required in support of the charges which I have brought against the State. The charges in the petition which has accompanied this letter relate to you as the subject in that the Kulu in question was allowed on the special condition that if any day they were the sacred thread they would be granted with a fee of Rs. 500 each. This has greatly frightened them and like the hired thief who breaks the tin, at first retained them months but now my remaining for them.

"I further attach for your perusal a cutting from the Tribune dated the 12th January 1925 which is from the pen of a correspondent and contains much truth. This State, it will be observed therefore that the only fault of the Kulu concerned was, that in consequence of the provisions of the Arya Samaj for the uplift of the so-called depressed classes in the State Kulu, they had taken the sacred thread as an emblem of Highness and had cheerfully with the 'pariahs' given up thread as it looks and wore in religious work. All the efforts to improve their social condition by means which including religious prohibitions for 'untouchables' brought on their heads the wrath of the Kulu of the Bahar State, was through these people gave a very good account of them, when in the Kulu 'Sahib' Case is regard to their knowledge and observance of Hindu religious prohibitions. I am not sure to stronger language than the facts justify, but I respectfully submit that if the Kulu of some of the States are not apprehensive to initiate measures for the removal of the great curse of untouchability from Hindu Society, they should, in any case, refrain from placing various and widely propagable obstacles in the way of those who are carrying on the laudable work of upliftment of the so-called depressed classes. I hope that a further note from your pen may make the Hon. Sahib see the other side and his efforts to be more in this matter and may perhaps lead to take the matter up separately in another way."

The President is an officer from the Bahar State. I am not sure to stronger language than the facts justify, but I respectfully submit that if the Kulu of some of the States are not apprehensive to initiate measures for the removal of the great curse of untouchability from Hindu Society, they should, in any case, refrain from placing various and widely propagable obstacles in the way of those who are carrying on the laudable work of upliftment of the so-called depressed classes. I hope that a further note from your pen may make the Hon. Sahib see the other side and his efforts to be more in this matter and may perhaps lead to take the matter up separately in another way."

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"In reply to your letter dated the 12th January, 1925, I regret that the State is unable to supply you the copy of the judgment, as Arya Samaj is not a party to the suit."

I cannot help concluding that the reply is in essence but more. It is a kind copy of some English officials' laudable and unimpeachable copies which they entirely need to correspondents who ask unreasonable questions. For these unimpeachable prohibitions in a rule correct book and cannot and do not usually occur things in our State system. The Prime Minister of Bahar State has asked to inform Lala Ganga Kaur's status in the country (I mean apart from his title) and for the sake of including this has suggested what Lala Ganga Kaur has given out in his letter. For to avoid making a copy of the judgment in the case not intended to be party to the case against the volunteer's Kulu.

This is essentially a matter for the State, State Sahib to take up. I do not know whether the British authorities the granting of the sacred thread by the so-called untouchables. Whether it does or not, it cannot possibly appear of course being used against those who choose to wear it. Inevitably, the thread becomes a necessary, starting with it a prohibition for its breach, it will cease to be sacred. It was sacred because and when the wearer was man of learning and piety. It will soon become a mark of degradation, if the alleged examples of Bahar State prove inflexible.

M. K. G.

## Annual Report of the A. I. S. A.

The All India Spinners' Association has issued its annual annual report. It is a thoroughly interesting and instructive document. The pamphlet occupies 31 others pages. The appendices occupy 24 pages. If I may allow the reader, I would suggest he read the pamphlet first. They will give him a detailed analysis of the causes and the expectations of the Association duly stated and justified. He will discover at a glance how over 25 lakhs of rupees have been laid out for the promotion of the industry, because the most effective, national industry. If he will study the figures carefully, he will perceive the value of bringing a portion of his income to this industry, and the effort he would get for his investment would be far greater than of the past villages or where he has now invested himself. Among the questions he will find also the constitution of the All India Spinners' Association, details of general policy, problems on which loans are granted, conditions on which credit sales may be conducted by the Spinners and on which facilities are given to private Khadi dealers and commission to Khadi dealers. He will also find in Green the constitution of the All India Spinners' Association, the names and functions of different sections and other information of value.

He may glance through the appendices, but first go through the report if he has a half hour or an hour to spare and he will know the way Khadi has progressed. He will know the condition of the All India Spinning Machine Market. Where the total production during 1937-38 was Rs. 42,76,000, or 20,00,000 in value Rs. 2,68,200 and the value for the same period were Rs. 2,00,000 and Rs. 1,50,000 respectively. Dealers in Khadi may therefore derive useful that Khadi is not a living but a substantially progressive proposition. As against 26,000 weavers according to the previous report, there were 35,500 during 1937-38. Over the past year under report. In against 1,200 villages now there are 1,200 villages where hand-spinning is done through the agency of the Association. And just in the future about 1,000 and 1,000 were undertaken in the last report, or are they undertaken in the report under notice. There are 37 Khadi production centres of which 20 are established, 11 under and 7 to inaugurate. There are 700 centres of which 715 are departmentally administered by Government and the total number of weavers under the direct control of the Central Office and its allied organisations is 740. This does not include those working in the independent organisations. Of improvement in the quality of yarn the report states:

While efforts are being made to make effective improvements in the quantity and strength of the yarn spun, attention has also been given to the quality of the yarn produced in the past years. The progress in this respect from the reports received so far is very noticeable in Andhra and Punjab. During the earlier years, the yarn ranged from 6 to 20 counts, while it placed a large portion of the total quantity under 12. There is now a small quantity of yarn produced which goes up to 25 counts. In Andhra, the quality of the yarn at the beginning of the work was

roughly from 4 to 2 counts. Now it has risen to 10-11. Apart from the improvement of the average quality, large quantities of high count yarn are now being produced in many of the provinces. In Tamilnad, the value of Khadi of higher count produced this year represents Rs. 17,530. Andhra, of course, produces the finest Khadi available in the market.

It is satisfactory to note that while there is improvement in the quality, the prices have undergone steady reduction. The following information about the special kind of yarn forwarded by the Technical Department will be read with interest:

"The main lines of activity of the Technical Department have been mentioned in the reports of the previous years. The most important branch of its work is the conducting of the Technical School and the training of workers in all the provinces of Khadi manufacture. This work of has been going since 1935, but it was only this year that a definite scheme for a Khadi Service of specially trained men and women was passed by the Council of the Association. Under this scheme a two year training course is provided for an applicant for Khadi Service with a three months production before, and a one month apprenticeship at a centre of work after. The training—during all the period a monthly stipend of Rs. 12 is provided wherever necessary. If the candidate has done so near the service, he will be selected and a permanent salary of Rs. 20 per month will be granted. In the year will be guaranteed to him. A syllabus of studies has been framed and is being progressively followed at the school subject to local changes by the Head of Institute.

I need stop over the other interesting paragraphs of the report. I hope I have given sufficient information to what the reports of the reader for perusing the report itself which can be had at the office of the All India Spinners' Association, Marginal, Alambuda, for 4 annas worth of postage charges.

M. K. G.

### Shankar's Self-Report

14. Analysis of the Right Honourable Ministers' attitude in relation to South Africa beyond his time will glorify the names of the Indian workers as it has placed and caused the minds of those here who are interested in the South African question and who have been naturally following the course of events in that sub-continent. Fortunately in Sri Shankar's case instead of making the Congress authorities or Government men look to the Agent General on their local and provincial. By his persistence, especially combined with demands wherever necessary, Sri Shankar has secured them with trust as well as respect. The great of Indians have not been slow to show their appreciation of the work of this distinguished gentleman and they were eager to be giving his stamp if it was at all possible. Let them now demonstrate their affection and appreciation by becoming aware and by being present in the discussion of all their part of the agreement. I trust my congratulations to Sri Shankar on his self-report. For I have hope present, he will in return know at the end of his work.

M. K. G.

# Young India

## A Mill-owner on Boycott

(By M. R. Goshal)

An Ahmedabad mill-owner writes.

"I have been closely following your articles on foreign cloth boycott and am desirous of offering a few suggestions with some of my ideas in regarding the boycott. I believe that if the mills of India give consent to the boycott of foreign cloth, we shall have achieved a success not only in boycott but in getting a ready market for the goods already accumulated in the mill warehouses. The mills can give this consent with double gain of saving the cost and safeguarding the shareholders' interests. For the shareholders could be assured of a regular dividend, instead of a hot dividend one year and no dividend the next. Not only will the prices be regulated but as the goods will find a ready market, not such serious or embarrassing shortages will be feared. This will be a great saving in the cost of manufacture. The mills should order the necessary machinery cloth with such care only as may be necessary for working purposes, and then a considerable national waste will be cut off. Again only that sort of cloth should be manufactured, which may be decided upon by the controlling board and all such goods should be stamped with a stamp of the Boycott Committee so that no mill can pass off any cloth under standard or foreign.

"As regards artificial silk, I cannot understand how any alternative should be found, if we are to use the foreign dye and using machinery.

"The aim of the boycott ought to be to get the best of replaced foreign cloth so far as mills are concerned. But till the mills are in manufacturing kind and that too rightly, which in other words means that they should make such cloth only as would replace foreign cloth and as prices replaced by Indian Artificial silk, you can make from wood pulp and so a cheap luxury which in my opinion should not be boycotted because it helps to replace foreign manufactures. Of course those mills using foreign yarn should not be called boycotted. But, what would you call a mill using foreign cotton? Is the cloth made from it boycotted? Cotton flourishes, unless they are sold, do not make any difference in the price of cloth. The change has taken place in such cases since cotton has come from Rs 125 to Rs 175. Your demand must not be placed on this score. But, at the same time Indian mills are unable to control the cotton prices as long as America takes the world cotton price. No, if, as you say, the export of cotton is controlled, the fluctuations will not be so big. However, to raise that one subject seems to be possible before we have weaving and in 1948 if we have no foreign foreign cloth from 1947. Therefore, unless fluctuations are made to cloth and they will play their part in the present scheme of boycott.

"When coming over to the question of your view on the boycott of the mill-owner I must remark that you are too sanguine. Most I consider you of the lot at the Ahmedabad Mills Yashwanthji Road and the Ghanta hall and on many occasions regarding the fluctuations? Will it prove as that you will certainly be cleared, if you are great in your hands with an without the strict prohibition.

"If the boycott is to succeed, you will only take those mills whose agents are genuine and reliable. Can it you have any other good idea to give you good propaganda can be made and believe me that the others will come over their way.

"It seems to me that if anything important is to be done it should either be out of all our eyes from Bombay, if you are going there, or you should decide not to go to Europe and take up the question, because I believe and many like me is not bold that your presence is necessary to conduct the proposed anti movement."

The letter is refreshingly candid. I wish that the other mill-owners would take the view that the correspondent takes of the possibility of manufacturing of goods and necessary freedom of cloth. It is admirable too to find that fluctuations of cotton prices do not weigh their prices of cloth. And I would add in spite of the circumstances a note to the contrary that it is possible to control cotton prices if it is possible for us to boycott foreign cloth. The price of our cotton as determined by America only because we export large quantities of cotton and that too to the market for which America also exports. If we succeed it is to be possible as it has been to be possible to appeal successfully to the production of the buyer of cloth it is equally possible to make a successful appeal to that of the grower of cotton. Indeed the importance of foreign cloth boycott is derived from the knowledge that for it to succeed all the important parts of the cotton have voluntarily to give the movement. It cannot succeed unless there is willing and hearty cooperation from the vast mass of the village population. It is only in the movement period because I have the means to be used. Only the classes think the way because of their want of faith. If they will only stand their feet and feet included and lead the movement, the masses will follow. And this boycott is the only thing in which it is possible for the masses actively to take without having to make much sacrifice.

"It is not clear the cost of the circumstances that artificial silk may be made with freedom in the manufacture of cloth in our mills. If a comparison of foreign dye and foreign dye with artificial silk is made, it will be found that after we manufacture foreign only of foreign cloth and of dye and so on. All foreign yarns therefore, whether silk, wool or cotton, natural or artificial, must be taken, or if foreign artificial silk you may be used with impunity, why not foreign cotton or wool or natural silk yarn?

"The anti foreign comes to it a difficult thing. We need not exclude from our foreign cotton, for it is a raw product. What we must boycott for the sake of the starved masses (being as ordered) khaddar for at least four months in the year is foreign yarn and cloth which the masses can spin and weave in their cottages.



The villagers will die—how would he understand if I displaced these masses without finding for them an equivalent industry. The mills have a place in the economy of national life only to the extent that they supplement the national industry of handicrafts to millions of our villages. They will be a backbone if they compete with them and supply them. Their natural backbone as death is to exploit both the village spinner and the village weaver. It is only when the millowners, mill-agents and their chaplains become truly national and conduct their affairs not to exploit the masses, but for their benefit first and their own profits after, that they will be able to appreciate and not merely to side with the best of the peasant movement. That, if they take a long view of the matter, they have nothing to lose and much to gain has been made clear by the foregoing letter. Indeed it is a well-kept proposition. Instead of forcing death, if it is the best means of steady work for the masses, or vice or equal measures to the mills of steady profits to the big men.

But the history of the mill industry, at least during the past seven years of the mass movement does not fit me with such lines of the mill being to the weaver and making their day in the cities, instead of leading open Khadi mills for us and forcing it, our mills have turned into a table, exploitation and flagrant competition with Khadi. The following are the figures of Khadi manufacturing by our mills during the respective years:

	1928	1929	1930
Lbs.	1,79,65,000	17,00,000	3,06,70,000
Yards	4,20,48,400	1,50,00,000	1,44,00,000

They have with this enormous quantity of coarse cloth in Khadi and have no intention to come near us—absolutely to use the cheaply made cloth, with the deliberate purpose of exploiting the Khadi workers created by Congress organisations. It gives me pain to have to say that the mills that their manufactured coarse cloth and pulled it off as Khadi did a direct blow to the masses.

If their eyes are ever opened and if only in the distant future for the price is very dear to them in the cities, they will find or at least pay the highest amount in the future suggested by me or others equally efficient.

This painful discovery of the future has become a bright tale to it. It is a conviction even to an extent and Khadi never like one of the bold that Khadi has inspired over the people. It shows that a much larger number than we are aware of has a confidence in the masses will change their tune and preferred to buy and use coarse cloth instead of the fine cloth they used to wear before. They have undoubtedly often paid higher prices than they used to. They have bought well Khadi largely under the machine-made that it was genuine and that it had the guarantee of the Congress. An ardent lover of the masses has at these figures and my vigorous resolutions themselves made first for thought and steel come for hope. As for my friend and in Europe, I may mention the correspondent that I do not propose to read letters of an efficient scheme of boycott organisations in the very near future.

## Baroda

I have just returned from a visit to Baroda having visited a lot about a week ago, and the notes I have seen suggest description. The whole Table presents a picture of weakness and inability and strength that we had almost of a month ago, and to those who are taking the slightest interest in the great movement, I can only say, 'Go and see Baroda. Do not miss that journey.'

## Their Way

The way in which the rights are carried on by Government and by the people present, a striking study in contrast. On one side there is a steady, unflinching, unshakable, steady posture on the other there is a slight and steady speech and action, all in broad daylight. For look at their way—of course the Government's way, and Government, composed of its own people—the Table, the Minister of Madhya and the Deputy Collector,—most in some of a questionable character. These representatives of Government do not go to any meetings, have no open talks in connection with the people. Their sole objective is to bring every important person, sometimes by direct invitation, to take representation. The threats are conveyed mainly to the Baroda people. The other committees are not able to reach Government, take the shape of some individuals like the "board" to be put up. Who should you see me?"—to and so being the name of some figures, who are usually afraid of Government, but still every kind of his own expression, and therefore will come on the floor. There is a petty politician who gives a few minutes' attention. The Table gets the name out of his pocket and presents the people like the workers' protest meeting to make good the amount by giving a few dollars wanted by the State. Another way is to get hold of a house, who is owner of some of the Baroda people and make him pay on behalf of the State. The third trick they are trying is to influence by the Minister in the effect that in the popular representation in the Council has contained a few ideas on the Baroda side, there is nothing for it but for the people to pay the amount. But the people are too concerned to be taken in by these devices.

For the rest they stand the people, so to be more correct, they are misled by the people and left alone to their own ruin.

## Our Way

It presents a most striking contrast. The people's meetings are open air meetings for a gathering of tens, which are held daily at their doorsteps, at first in line in the representation of Government, so that they are, of their choice, conducted in secret as long as they think necessary. The Congress camps are paid by us. I should like to see on the lips of men, women and children and you the people often singing them or talking to us here and there to meet a local cause. Every village has its committees, and every batch of students has a flag and a drum, which is passed from old to new in the Table and the Point can be set to show their disposition. For now that the movement has been carried for three months, the masses have been carried on hundreds of villages, and to meet in the field and the Table



Others? Another voice: 'They go to the schools and then come here. We should love our people who do the work.' I am glad you understood the difference. Now that you have joined the movement you must be proper soldiers. These kopyah clothes all become soldiers. You have strong hands and feet like those Khatival girls. Why should you not have strength like the soldiers and start spinning? Within a few days you can have you enough for your clothes and you may not have any. Up to now you have remained idle, not working any more. But now that you have joined the movement you ought to have the necessary funds for fighting. You cannot live for others if you do not obtain from work.'

A dividing wire is coming near the section, as a result of the campaign, and as a programme, we might expect the two sections united together in the of party.

The other important is the growing consciousness among the Acheik and other communities here which the workers are doing. Parties are those who labour for Government officials, their consciousness consisting in small plots of land they are allowed to cultivate here. They hardly give them enough to keep body and soul together and they have necessarily to do so their livelihood by other means. There are feeling as free as birds and every where to go and help in the various processes. This condition in their part has proved otherwise and is hastening the Party too. It is hoped to have a widespread effect on the relations between the Puhler headholders and the Acheik who labour for them. Those who have up to now been no better than beasts of burden and labour of mind, and streams of water will be looked upon as friends and brothers who had their share in the light as less important class than of the headholders themselves.

The last, but not the least, is the growing Acheik atmosphere in the Taitan, Mawitahaban, (but is certainly concentrating on the Khatu programme. With her working among them as on the scene from morning until night goes from village to village, visiting women to spin and selling Khatu. She is doing little business and in the course of time she might expect all the life which trafficking again and large of 1938 in exchange as we used to have in 1937.

M. D.

**All-India Cow Protection Association**

**REPORT CARD**

21 Assamites India	Expenses	Yrs	6,511
12 Hyderabad India	Do	Do	26,000
Mar 1, 2, 3, 11, 20, 17 advanced their hands in			
6450, 5000, 3000, 10000, and 1000	(approximate)		
OTHER CONTRIBUTIONS			
Shree Sanyasana Laloo	Do	100	300
Banabadi Do	Do	Do	34,000
Bombayee General	Months Not specified		
Chandoo	"	"	"
Shreehar G. Do	Months	Yrs	6,465
Gopal Khandoo Do	"	"	3,000
Chandoo Naray Do	"	"	1,000
Shreehar Mohy Do	Months	Yrs	3,000
Shreehar Subhakar Do	"	"	1,500
Gopal Chandra Do	"	"	1,000

Chandoo Subhakar Do	Months	Yrs	17,000
Sanyasana Takhanda	Do	Do	1,000
Shreehar Subhakar Do	Months	Yrs	25,000
Lalabadi Subhakar Do	Months	Yrs	1,000
Shreehar Subhakar Do	Months	Yrs	1,000
Shreehar Subhakar Do	Months	Yrs	3,000
M. C. Chandoo Do	Months	Yrs	10,000

**Notes**

**Acheik and Indians**

Finally, the Acheik what to do has already done my attention to what the Acheik had written in the press in connection with a movement in the Transvaal and to be going on, on behalf of Indians in terms there when from the Acheik and wanted me to give my opinion on it. I do not think that the experience need be related to the alleged movement. For I feel that it has no business. Indians have too much to do with the Acheik to think of relating themselves from them. They cannot visit in South Africa for any length of time without the help, sympathy and friendship of the Acheik. I do not want of the general body of the Indians being any stopped on air of superiority towards their African brothers, and it would be a tragedy if any such movement were to gain ground among the Indian workers of South Africa. Nothing to say, I certainly cannot myself with the opinion to finally expressed by the Pan-Indians the movement. It is not been noted on behalf of the leaders of the movement, 'It is humiliating to the Indian workers, and to the Indian national history and constitution to think that our Agent General is trying to bring us down to such a low level.' It will do better to be realistic such a statement when it is expressed by the South African whites in respect of ourselves. And what is more, the South African whites are able to translate their contempt and prejudice against us into action whereas ours towards the South African can only end upon ourselves.

**Women and Jewels**

A lady writes to Tongk India sends a letter accompanying her job referred to it. As the letter, in my opinion, advances the value of the gift and is likely to serve as an example to others, I consent to present to Indians, sending the names of the donors, the Ring and the Stone.

Just a few lines to tell you that I sent you yesterday a parcel of diamond ring and a pair of earrings which were given to me about 12 years ago as mementoes of my visit to the place where the hole was taken in the Ring. It gives me much when I come to know that the Ring did not have even the courage to enable me to take place when you passed by and I was told that it was due to fear of the Government. You can imagine my feeling when that year that I looked at those jewels which belong used to travel with me. You, when I looked at them, however, came to my house and then it turned into they sympathy for the suffering millions whom you speak when you were here. I said to myself 'Are not these jewels made out of the people's money? And, what value have I to buy them to my use?' I then made up my mind to send them on to you. You could see they





# Young India

A Weekly Journal

Edited by M. K. Gandhi

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No. 15

## The Story of My Experiments with Truth

 (By M. K. Gandhi)  
 PART II—CHAPTER XLV

### How a Client was served

The reader by now will be quite familiar with Puro Bhatnagar's name. He was one who because of some private and domestic, or perhaps it would be true to say that he had business relations and those alone, I won his confidence to such an extent that he sought and followed my advice as to how to manage domestic matters. Even when he was ill, he would write me, and although there was much difference between our ways of living, he did not hesitate to accept my suggestions.

One brand name got into a very bad name. Through his legs and relations of some of his officers, he had rashly bought one thing. He was a large importer of goods from Bombay and Calcutta and it seemed very odd and unbusinesslike to be engaged in this or to use up the best terms with custom officials as one was inclined to suspect him. On changing this, they used to take his business as usual. Some may even have thought of it as an injustice.

But to see the selling side of the Gopaniya pen-Alpha, that the manufacturer was to be suppressed, and Puro Bhatnagar's proved so suspicious. The good brand was just born to me, the same selling done by checks as he told "That I have done of you. My guilt has been discovered. I have struggled and I am done. I want you to pull me to stand. You alone may be able to save me from this position. I have kept back nothing else from you, but I had thought I ought not to bother you with such details of the trade and so I had never told you about this struggle. Do you have much to suggest?"

I asked him and said "To save to me to save you or to the trade. As to you, you have my way. I can not try to save you by means of resistance."

"The good brand has already materialized."

"But is not my confidence before you enough?" he asked.

"You have wronged me and lost the custom. They will be satisfied made before we could reach I replied gently.

"Of course I will do just as you advise, but will you not counsel with my old counsel? He ...? He is a blind man," said Puro Bhatnagar.

Finally, he said that the struggling had been given as he is lost then, but the actual officer detected

as that a witness was. "I want to tell you that. He printed the papers, and read. Therefore, it will be hard to say, and a hard job will be the first to reach to India. But I will not say by hope."

"I did not take this counsel seriously. Puro Bhatnagar answered. "I think you had I should like to be guided by Mr. Gandhi's advice. He is a man of letters and authority. He never says a word of his own volitionary opinion."

The next day reached the second customer as well as Puro Bhatnagar's shop.

And now explaining to me I had to take "I don't think this case should be taken to court at all. It will cost the Customs Office to prosecute you, or to let you go, and he is sure will have to be guided by the Attorney General. I am prepared to give him a promise that you should allow to me, the justice they do, and the advice that they will be available. But if they take you, you must be prepared to go to jail. I am of opinion that the chance lies not so much as going to jail as it concerning the officer. The deed of yours has already been done. Improvement you should expect as a promise. The real process lies in whether you or a struggle again."

I asked him, but Puro Bhatnagar took all this quite well. He was a large man, but his courage had failed him for the moment. His name and name were so high and where would he be if the officer he had dealt with took care and before should go to court?

"Well, I have told you, in fact, that I am entirely at your hands. You may do just as you like."

I brought to him on this case all my papers of permission. I met the Customs Officer and finally explained him all the whole affair. I also promised to give all the books to the department and told him how much Puro Bhatnagar was paying.

The Customs Officer said "I like the old Puro. I am sorry to have made a fool of himself. You know, when my duty, Sir. I want be guided by the Attorney General and so I will advise you to give all your documents with him."

"I should be thankful," said he, "if you do not count on deterring the case court."

Nothing got him to promise this. I explained how disappointed with the Attorney General when I had said. I was glad to see him for reported my story

breakup and was convinced that I had kept back nothing.

I now forget whether it was in connection with that or with some other case, my possessions and business returned from into the remark: "I see you still were into a bit for an artist."

The next spring, Thore Haukeby was disappointed. He was to get a grant to travel to meet the committee he had advised to bring his suggestion. However, referred to writing the letter of the whole case, got the paper typed, and hung it up. It has since been used as a personal reminder to his heirs and other members.

These friends of Haukeby would see out, as he talks to by this countryman. Then I told Haukeby about this morning he said "What could be my, but if I deserved you?"

(Translated from Norwegian by H. D.)

### A Seizable Production

Readers of *Young India* will familiar with the work of Richard D. Gregg, an American lawyer who was arrested on India over two years ago by the government of Madras and who has been studying the movement in a most intimate manner ever since he arrived in India. After a year's sojourn, he has written a book on the movement which bears the title of *Seizable Production*. Every statement he has made is supported by facts and figures and statistics give the substance upon which Mr. Gregg has written. The book is published by S. Casson, 15 Piccadilly Road, Tottenham, Middlesex, and is priced at Rs. 1-8-0. From cover to cover it comprises 112 pages of which 101-112 contain some appendices. The book contains 12 chapters. In the reader who understood the Mr. Gregg, what he means of village, what of things he has observed here. On these points (perhaps of his contribution than the reader for way in which Mr. Gregg has written.

"In former days India was regarded as a very dry country, and prior to the Mahatma's campaign, at least, the world was widely described more for people. The issue of her position and riches had been known as France since the days of Alexander the Great. Hence for a share of this world was, indeed, the primary motive for the discovery of America and for the great activities in agriculture, exploration, trade, banking and war politics, which have all played to form a part in *Young India*."

"But now, although India is still considered a source of much wealth, the Indian people are ranked among the poorest of the world. It is difficult to measure their actual poverty in terms comparable with conditions in Western countries. In the West, wealth and poverty may be fairly measured in terms of capital assets, money income, bank deposits, prices and cost of living. But in India certain conditions tend to make these means of measurement inadequate. The labor of the poor lands, upon which depend enough to fully spread the burden of extreme destitution (but not that side does not increase the wealth.) The religious duty of charity is enough, but not until 1920. Cash and interests through multiple various facilities. There is no payment to land the

and sufficiently provided among certain communities and in certain districts, to make money income only a part, while profits. Cash instruments are not used anywhere near so widely as in the West. When so large a part of the people are Hindus, most of the income is directly or indirectly in water in the soil and in the hills, the trading classes almost exclusively the need of food for wealth and profits made simplicity of living arrangements.

"Nevertheless, owing to her abundance, the fact of under-employment, growing poverty, or underutilization of resources are the most apparent in the villages first in the cities, and therefore are not fully declared to the casual traveler. Yet it is in the villages and remote regions, mostly away from the railways, that 60 per cent of the population live. Just as in all countries, public health and child welfare are a fair barometer of poverty, despite correct attempts to deal with the latter in India on the matter of child welfare. The average expectancy of life among Indians in the lowest of any nation on the earth and seems to be decreasing and further unless something is done very early. The almost universal illiteracy in the villages is itself in part an evidence of poverty. The statistics, small size and extreme immobility of farm holdings in smaller villages as well as cases of poverty. The nature of present debts, the prevailing rates of interest, and the whole small money, trading system are typical of underemployment. All surveys of living conditions in typical peasant and city, semi-urban families reveal very similar facts. The old statistics about large holdings of wheat and gold holdings, landings, stores of harvest produce and bank deposits (which are not the usual and trustworthy for correct figures are decided by the figures of total population, and it is not the case always, and other measurements of credit are very difficult, and among Indians, in that such cases are it would be necessary to measure them in the West, and the certain differences must be made for year of cases, and that comparison should be made with per capita amounts of produce made by all cases in Western countries. Particularly of economists with experience in rural and economic surveys who have studied the actual conditions in both villages and cities are agreed that conditions are considerably poorer and widespread. As Professor Gilbert Stone of Madras University says, "The poverty of India is a great fact."

It was in order to measure the poverty that Mr. Gregg was chosen as an economist of the means of living prepared in the soil and he was found in the conditions that the spinning wheel was the only and relative. The author says,

"This book is a statement of how the poorest India in the world had seven years of practical work and study in industrial and labor problems in America, (most of it a cotton mill, together with two and a half years' study in India of the Mahatma movement). The latter period included observations both in the villages and in the

background of the movement. The investigation was undertaken primarily to clarify my own thinking. The ideas are not original, though perhaps they represent a little material in new or good. Let all that has gone into the book. I am satisfied in all the world.

"The book is for India, but I have tried to cover the same points, and have made references to sources where further information may be obtained. It proved impossible, with no facilities, to get all the statistics up to date, but I do not think that the conclusions are thereby weakened.

"One thing is certain, that when proper and adequate resources, representative and available to all, different from those of foreign countries and predominantly urban regions. How great the differences are, it is almost impossible to realise until one has actually experienced both for a considerable period of time."

The urgency of Mr. Gandhi's reconstruction of the national economy is laid emphasis to it from the beginning right up to the title of the first chapter, and he has no difficulty in showing that the material prosperity of a country is measured not merely by accumulation of power in machinery, but by the right use of it. This is how he opens his argument:

"Following Mr. Ford's idea that the right use of power is more important than any particular kind of machinery, let us bravely consider the fundamental of physical power and its utilization and then apply that as a test for the validity of the Gandhi proposal. We will first state the whole proposition expressed in brief, and then consider it in a more detailed fashion:

"All physical power is derived ultimately from the sun. Coal and petroleum are, in effect, reserves from the stores of solar energy of past ages accumulated and stored up by capillary. Waterpower comes from the action of sun-dried evaporating water from the oceans and transpiring it to the land and chain on the form of clouds and rain. Even the mechanical energy of horses and cattle and man himself comes from food obtained from plants nurtured by sunlight. All the power used in modern industry and in the movements and life of man is past ages come from the same solar part of the sun-creating stores of solar energy. The old Negroes knew this rightly of course, the best poet—'Swirls—Lord of every thing—' and 'God Swirls, the purveyor, hath come living along these mountain tops from other worlds.' (D. V. N. H. I, 15)

"Let us know which system will efficiently transform solar energy to a greater degree than we, being less hairy, is made from an evaporating standpoint, and also from an economic point of view.

"We do not usually think of the climatic as a machine, but it really is so. It uses the available mechanical energy of a sun, wind or tide for producing material goods. The happiness does however. That mechanical energy is derived from the land water by the process. Though it is a

different degree, manner and mode, the process is the same as that occurring in a steam engine or hydraulic power plant—namely, the transformation of solar energy into mechanical motion.

"There are today great numbers of unemployed Indians. This may, in effect, explain being caused by fuel itself, but not attached to any condition of lack of production goods. Mr. Gandhi proposes to look first to climatic and then turn to the working store of solar energy.

"If we want to increase the use of potential power in India, that is the question and changed one. The 'success' use of power is not in an efficient transformation of fuel into into mechanical motion as a direct output of the working and working machinery to be used steadily all ready at hand or sufficient quantity to supply all needs. Any material needs can be quickly and cheaply produced in India by others who need no further heating, or electrical fuel for the purpose, the speed and quantity of output possible with climatic and landless are more clearly adapted to the needs of the Indian market and Indian products than any other type of machinery or through capital is needed to purchase the machinery, and therefore there will be no expenditure beyond payment of attention needed from absolute control, the maintenance of such a factory is inexpensive and can be done entirely by available labour, without further heating, the amount of heating needed for operation is a minimum and of a sort more easily supplied than by any other type of machinery the 'fuel' or power of cost for the construction system will be nothing above the present local fuel of the nation the material to be used is available in practically every Indian province as a substance of accumulation and, and the market is everywhere.

I must point the comparison is made from the other chapters. But if the foregoing chapters have it all covered, leaving for the reader, let me state here that he will find that the chapters that follow are fully interesting and deeply instructive. Let me close this hasty review with giving the names of the remaining 11 chapters. It will be noticed that they are suggestive enough—

Chapter 2	Engineering details
"	III Comparison between coal and climatic
"	IV Factors leading to decrease consumption
"	V Increased production power
"	VI International production and distribution
"	VII Unemployment
"	VIII Basic value indicators
"	IX Does it work?
"	X Various climatics
"	XI Comparison of climatic production with other solar systems
"	XII Money price estimate

Conclusion

# Young India

## Place of Khadi

(By M. K. Gandhi.)

Letters of Khadi have been coming to me chiefly telling me how the cotton-growing and millowners in the vast West, as they call it, of securing their active cooperation as being essential in the interest of the preservation of the 'empire of' imports of foreign cloth. I appreciate how serious some of them are and find an experienced worker in the Khadi movement. But I do not give up hope of the millowners since the earlier cottons spun in the 'empire' were often still an unadmitted balance in the context of our relations. I may not get a slight opportunity to stop or reverse the millowners in the immediate future, but as I may not give by a single instance of my own lengthening to the latter part of India's good. After all if we are to use our freedom by unreserved means, we shall have to knock on the doors of those who put obstacles in my way and plead with them to remove them. And even as we plead, we shall have to be as we are supposed to plead in the way we would to put the best possible whether they are concerned or otherwise, as in a non-violent revolution we try whether resistance as forcible, required in law is justifiable, if they will not listen to reason and will obstinately stand in the way.

I therefore try to have an honest voice in the conditions on which millowners can cooperate with the masses. It would have been wrong not to have done so. And if they accept the terms, I have that Khadi is the answer here nothing to fear. For if the mills work out for capturing the masses as they now do, but for using them, they will implement the practice of the village, opening wheat and the handloom and not regarding them as they now do. There is no doubt, that if they fail, in accepting the terms stated by me, they will do so because the logical consequence might then even be the logical consequence of England's really becoming a victim of her nation's craftiness. I would therefore not Khadi in an act to be afraid of my so-called 'competitor'. If we are strong in our faith, I think has the inherent ability to stand by it, if it is the need of the masses, and if we proceed in our march with them, they will not fail to realize it. Khadi will not only show British how to use their hands as if their hands be used in a more skilful way, if there is no grinding poverty among the masses, if they have no leisure hours during the year, or if through the law of the land, the spinning wheel is not the most simple and practicable domestic occupation for every village.

It is because of the simplest task I have in Khadi as a matter of the connections and stand out of the strength here of that faith that I am 'competing' with the millowners. It is quite likely, it is perhaps unacceptably certain, that as relations grow with some out of these negotiations. But they will never be further action or guidance if we have not meanwhile already achieved freedom of foreign cloth.

It is therefore preferable to transfer even at the risk of appearing to be plain Khadi has its own scheme of

import. In my opinion, imports of foreign cloth is both necessary and desirable only because it allows and benefits the masses and not the millowners only if they cooperate. Export of foreign cloth would have had a temporary value if it could be obtained solely by the millowners' mills. And I hold it to be responsible in the case of imports to enforce the imports through the simple agency of mills. In my opinion, it is Khadi alone that has made such imports a practical proposition. Indeed it is so practical that if the politically-minded lords were to take by the rules of Khadi, it is possible to manufacture in a year all the Khadi that may be required by the masses even though there may be not a single yard of mill-made foreign or mill-made-cotton. I offer this on the basis of the assumption that the village will readily manufacture their own Khadi and the organized masses will manufacture for those who are not self-sufficient. Experience of past years gives evidence that if there is a sufficient amount of cloth in the country, and if the masses are organized they have sufficient cloth and the millowners, whether manufacturing their own Khadi, do not see an alternative change in the social outlook and material basis of politically-minded lords is necessary. I have no doubt that if the bulk of them do not respond now, they will have to do so when they realize that Khadi has become inevitable. And to make it inevitable Khadi workers have to work away with enthusiasm, honesty, scientific skill and procedure. I have 'equipped' with selflessness and showed the possibility of becoming buyers of foreign cloth is incompatible with them, in order to show that if they come if they are not themselves the privilege of securing the nation in the same time that they were themselves. Moreover let some doubt that Khadi is steady and unchangeable, realising that the national task will have about the import in its own good time, if it is not anticipated by some such conditions as I have ventured to suggest.

## Garhwal Sympathy

The campaign in Garhwal is spreading the atmosphere of all classes of public opinion in the country. There are of course the members of the Indian Congress, to Garhwal, not only in the British territory but also in the British territory, expressing their sympathy with the Garhwali people in British and calling upon people not to cooperate with the authorities, engaged in putting down that Garhwali, either by helping in the attack upon of property by engaging an informant or sending men to take or by helping in any forbidden property that may be put in motion by the authorities. There are instances of sympathy by public meetings at different places. There was a special meeting held in Poona to discuss the situation and to endorse the above campaign going on in Garhwal. In Bombay Khadi has already written to the press appealing to the public of England to give active expression to their sympathy for the Garhwali of Garhwal. Through an appeal has been made to the public for funds, money is coming in. Besides the contributions by different mass organisations, there was an anonymous donation of Rs. 1,000 from Bombay. There is nothing out of the ordinary in all this, and Government may agree





### "The Sisters of the Spinning Wheel"

I have, suddenly come upon a book with the delightful title and I wish to share some of its contents with the readers of *Young India*. The book is a collection of Punjabi poems, chiefly taken from the Gurmukh Sahib, by Panna Singh, one of the great drujis of India's children abroad, who started from his village home at Akhotaal, in the far North west of the Punjab in 1850 as a migrant in Japan and in 1860 the yellow robe, changing his hair and beard while passing, takes new expression in another.

The happy life of the Punjab village and the memory of his childhood could never be lost even. He had to return to their name and again, in this book of reminiscence which *Young India* and his wife have edited, he has poured out his whole heart and his happy life of the book. The first of the Spinning Wheel songs are full of memory to the Punjab of more than twenty years ago, when I had just set across the Punjab village: a long opening was not a lot set out where the Sisters of the Spinning Wheel could still be seen playing their beautiful art.

Here is a short stanza from the young song at the spinning wheel in the daughter of the Punjab, as Panna Singh, the Sikh poet, has translated it for English readers.

"In a meagre procession, the crowd of the Sisters of the Spinning Wheel passed on to the Hall of the township. Wheel the hand followed behind me."

"Let go! let go! before her eyes faded wheel, I a little knowing laboratory ever with me, and the real pride of youth."

"Let go, a pillow, where her spinning wheel and frame to it come simple, bright and of love."

In a note, Panna Singh tells that some of the Spinning Wheel is *Trilokh*. When the girls of the city sit together, each with her own wheel, to spin the cotton yarn. Once, this Hall used to be the very best and quiet of a quiet solitude, some out of the club made by the marriage of these girls, the parents used to make the marriage dowry for their daughters.

He adds the following old verse: "The stories of the daughter like of the old Punjab are more shapely now. Valued like of women in distance or capturing an old legend like. The name of *Maikh* and *Khanna* is replaced by *Shikhi*, in order to see great resistance."

From his own translation, I give to the story which he gives of his own childhood, how he was born at the foot of the great mountains, at Akhotaal, and how his family had been happy, not an ancient story, but in a world of feeling the story of childhood from the mountains of the land, especially on the mother's side.

The father used to go out harvesting crops and had many. His mother was old and ill in her.

I must give a full the beautiful picture of the mother. It stands out, like that of a woman painted by the brush of some great Indian Master of the Filibuster Centre:

"The Mother" he writes, "did everything for me like a mother for me, washed my clothes, took me to the ball games, and gave me a daily plunge in the pond, bath, and gave me milk as to the village folk simple every evening, and made us listen to the

lyrics of the Gurus, and generally in the afternoon we all sat listening to the recital of the Gurus of the great Teacher by the village poet."

"At night, all alone, we sat together round the fire, as my mother and father sat before their spinning wheels, preparing thread by getting some cloth woven by the village weaver for the loom."

In a parenthesis, he tells me that God has very rarely such a room, as a different measurement, in Japan, at the house of my dear friend, Mr. T. K. Phoolan and K. P. Chandra and I have seen. But the marriage dowry had to be made in handloom and handwoven cloth, and as Panna Singh has written about the N. W. Punjab, at the village culture of India.

"Most of the time, he gives me," my Mother was alone. She was by my side, but that alone was for her. She was equally satisfied of them and even to spin, her woman was extraordinary. The whole village respected her. As you know, God put, at the doorway a hill of *Palan*, and her husband my Mother by her little spin.

"My Mother used to come to me, at long intervals, as a sudden delight of mine, which my father expressed by waving absolutely alone, shouting 'Oh, father the crowd! father the crowd! We want and understand her then began shouting round the neck of a gentle but grey mare he had, and we got into a crazy war a royal marriage home."

"My Mother was known for her generosity and courage. She would spin her children by mother, and as occasion arose she took and wounded with her own hands, day and night, under-traded and weaving. If she thought a certain thing was good and must be done, she did it, in spite of the whole world's opposition."

Let me here look once more from these varied scenes of childhood to the songs of the Sisters of the Spinning Wheel. The last poem I shall quote begins the hand weaving with a world eyes the poet recalled love of the loom for her husband at the wedding festival, and then tells, wondering whether he ever knew the God who gave and moulded it into. He closes thus—

"The hand was all that village life from the loom to the, and now,

'Dust and O Gurus. For God is Love!'

Oh all His wonders, He makes these wonders of the loom like of Man in Man. How subtle the structure of the Earth to the *Indraghat* is here!

Would I could see, like her, in the House of my childhood, and walk in that House of Love? Would I could feel, like her, that about my *Parvati*?

Yes, my mother is this all what was said Death!

The last perfect words of the story, would me at twilight every from *Chhapal* equally perfect.

"O how full childhood of his. Death, my Death, come and welcome to me.

Day after day here I kept watch, for that— for that I have known the true and peace of life— . . .

Get that glass from those eyes and my life will be over this year.

The flowers have been watered and the garden is ready for the butterflies.

After the wedding the Thinks shall leave the house and seek the Land down in the white of night.

C. R. A.

### Notes

#### Errata of Pioneer?

When I saw in *Pioneer*, Gujrat, Portabel, last year, I was sure it was a temple which I was told was open to all Indians the so-called "autonomous." I was disappointed to learn "autonomous" temple. A few weeks after I received a letter that the temple had declared prohibition against the entry of "autonomous" Hindus. I was loath to believe the statement & therefore, inquired and here is the reply to my inquiry.

"With reference to your letter dated 21-3-55, I beg to state that the so-called 'autonomous' temple still remained from the English rule at Fortampton, and St. T. (Kannadiah) Nanda, Retired Viceroy, in Coimbatore, the trustee of the temple who married you, is putting some restrictions there before you closed the temple as far as the so-called 'autonomous' who approach to offer their gifts to English rule. The trustee of the temple was quite indifferent to this question even though appeal was made by the Fortampton, Maratha through the press and the platform. The so-called 'autonomous' too clearly being left on the movement of 'autonomous' started to by the Congress. A note here you may see another thing is their responsibility.

If the 'autonomous' is correct, it is a clear breach of promise by the trustee — a promise that was publicly made not merely to me but to the public of Fortampton through me. I wonder whether the trustee has any defence or explanation to offer. The 'autonomous' have definitely a clear case for offering Rs. 50,000 in this case. I do hope however that the public of Fortampton will release their anger by sending an telegram to the Gov. of the Gov. free as a matter of fact soon.

#### "Roman Spillover of Majora"

I was invited to S. C. Debye of Coimbatore for the following interesting piece of paper.

"In the shadow of the Cathedral by the sea of Palm in Malacca — so near the sea that it might have inspired Shakespeare's 'Empire' — he stood in mid day his hands joined, moving as he goes, drawing up his single closed eyelid here. He is so handsome that he gives a part of closed away woman, so that in a minute and a half he has killed like more than a hundred parts of closed.

"His walk comes simple, yet how beautiful of achievement to one who has not been invited down the garden of the apostle, as it was invited down to him, through those generations. At his own, closed hand and soul his body will be made like a walking statue, he carries a bundle of grass like the his hair. He strikes a blow of it in the corner of a rough wheel and walks slowly away from it. The wheel

turns slowly under the hand of his wheel man, who spins across the water sea, drawing of the edge so which he will never be able to reach for he has belong to the long generations of human spirits.

"In the quiet walk in the sea he figures play and by waves, like the delicate figure of a violinist on the strings, and then comes into him, miserably, a line of his ribs, stretching him to the roughing wheel, growing with each spin to be more and more that he seems to be performing the old company, the 1 of 'autonomous' immovable reflex from a line.

"He and his 'autonomous' have been playing long in the open air for five hundred years. From the shadow of the cathedral his ancestors saw more than 5000 the closed rule on the sky-line across from of the approach of British power. They saw, too, the pillars of the distant 'Nation' looking toward the coast, waiting in vain to receive the signal which had come from out of the sea of their power.

"I you ask how low he spins that closed so miserably with his fingers he strays the character, and his dark hair settles in you. He was surely will be surely 'Roman' himself. He comes back you his soul, say more than a temple — a temple a clearly, hands low to make a walk. It is a walk to which he was born.

"I know it," he tells you, "when I was so young that I could not do more than slowly walk, even before I had much skill in walking. It is simple then."

"The walk is still easier now, who comes with the second step of early childhood, and, rising a little of the other than from his father, walks a full minute but sometimes steps away from the turning wheel, knowing, when on his return, his hands, his fingers are lower in the web, more, and how it he produces a noise as his father had done, a complex, less exact noise, but one with which you may relate before his walk or long himself. And the other walks, high-eyed with pride for the other power."

M. R. C.

### Autobiography

Volume 1 of *The Story of My Movement* with Text, pp. 304, 1957, written, bound in cloth, with index and bookplate photograph of Gandhi. Price Rs. 2-4-0 plus 5-11-2 for packing and postage. Rs. 3-0-0 by V. P. P. Price for leather covers Rs. 4-11-0 post free.

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER I

### The First Experiment

Before I reached there, the party, which had started from Phoenix had already arrived. According to my original plan I was to have presided there, but my prescriptive as England with the 'Who had upon all our calculations, and when I saw that I had to be desired as English I voluntarily I was faced with the question of finding a place for accommodating the Phoenix party. I wanted them all to stay together as India, if possible, and in the late they had had at Phoenix I did not know of any Indians whom I could recommend them to go, and therefore I called in them to meet Mr. Andrews and do as he advised.

So they were first put in the Goodall, Barga, where the late Street (Shankarji) lived, then in the new building. After this they were put in the Shankarji's house where the Port and the people observed the same here upon them. The experimentally gathered at both these places carried them out in a good way.

The Port (Shankarji) and Principal David John, as I used to say to Andrews, composed the house. When in South Africa he was once that of speaking of them, and of the many great resources of South Africa. Mr. Andrews' India, day or night, out of this great thing are through the various and were used. Mr. Andrews therefore put the Phoenix party in touch with a Mr. David John. Principal John had no Andrews, but he had a house which he placed completely at the disposal of the Phoenix party. Within a day of their arrival, the people made them feel so thoroughly, as to leave that they did not want to come Phoenix at all.

It was only when I looked to Bombay that I knew that the Phoenix party was at 'Mauritius' I was therefore required to read them as soon as I could after my arrival with Gandhi.

The reception at Bombay gave me an occasion for offering what might be called a first experiment.

At the party given in my house at Mr. John's. First's place I did not dare to accept, in England to these public arrangements of dining speeches I was had first my first the same intended measures, but upon a complete view. With my husband's help, rather well done, I passed somewhat more

as first than I do now, but the same and opinion of Mr. John's reception with me had already, and of my element. However I repeated as all probably well, in the same letter with the 'Mauritius' presiding there.

Then there was the Gujarat festival. The Gujarat would not let me so unless a measure, which was proposed by the late Oranville Street. That proposed myself with the programme beforehand. My first was given, India a Gujarat, I later advised as presiding at the Gujarat festival. He made a short and sweet little speech in English. As far as I remember most of the other speeches were also in English. When my turn came, I presented my doubts in Gujarat, explaining my preference for Gujarat and Hindustan, and reading my humble paper against the use of English in a Gujarat festival. This I did, as when some gentlemen, for I was almost but it should be considered afterwards for an improvement was, returned home after a long walk, to see the great quiet established practice. But as was wanted to understand my reasons on why in Gujarat. In fact I was glad to see that every one seemed interested in my paper.

The meeting here established me to think that I should not be in difficulty in giving my own English without failure or confusion.

After a brief stay in London full of these preliminary experiments, I came to Paris where Gandhi had remained too.

(Translated from *My Experiments in Truth* by M. D.)

### Bibliography

Volume I of *The Story of My Experiments with Truth*, by M. K. Gandhi, second edition, with notes and illustrations (photograph of Gandhi) Price Rs. 2-0-0 plus 3-12-6 for packing and postage. Rs. 4-0-0 by V. P. P. Press for foreign countries 5/- or 15 paise per.

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with physical power and transform it into one of the primary necessities of the people. The goods produced will be distributed more widely and directly than under any other plan. It will not give high wages, but it will give more and higher wages than at present exist in India, on the average." In a brilliant little chapter Mr. George examines the manifold advantages of credit-advance, decentralised production and distribution, and concludes, "It does seem only to carry Indian cotton to Japan, Italy or England and then carry a bulk of cloth and sell it in the villages who perhaps grow it. The apparently greater efficiency of the machine as represented by raising cooperative weaving groups of Khaddis and mill cloth would, we believe, be proved illusory if full control were given to the smallest units of unemployment, disruption of normal village life, impoverishment of the farmer caused by loss of his own machinery and agriculture in both India and the highly industrialised nations."

The chapter on 'Unemployment' reveals startlingly correct views of India's unemployment and the very good ways in which the credits can work to eliminate it. The chapter also shows what an adept Mr. George is at handling figures. We have seen that he writes of a market estimate of 187 million people who are absolutely unemployed at least 3 months in the year (as measured with this the worst unemployment in Great Britain was in June 1931 which showed 3 per cent of the population unemployed). During the last year the figure was 3 per cent. Now at the rate of 3 a year, assuming that to be the average daily wage for agricultural workers, 187 million people at 90 days could earn Rs. 1,664,400,000. "This," says Mr. George, "may be considered the annual cost of unemployment among only the agricultural population of India, excluding of course, it should be noted during the total population, a million a day or more of less of about Rs. 3-4-0 per capita," and he goes on to stress that the annual cost of unemployment is greater than even the largest items of our national expenditure. But supposing these unemployed were put to work, they would earn at least as much as this, i.e., Rs. 16,147,50,000 in three months. Now imagine, says Mr. George, if only the same could not be put to work, even so that leads the three monthly unemployment cost would be Rs. 100,361,000. His key then shows us an idea of the staggering burden of unemployment. Mr. George with his characteristic caustic remarks, "Although the historical records show that over hundred and fifty years ago commerce was conducted on almost every household in India, and that it was systematically and systematically destroyed by British policy, we cannot of course say that the present unemployment is wholly due to that cause. Nor can we claim any particular measure of it in any particular sense. Yet we can say that the introduction of Indian cloth has deprived the farmers of their former supplementary occupation, and that if, for instance, only one-quarter of the farmers were able to sell their own produce, it would not only reduce that part of unemployment. And we may also say that the essential purchasing of foreign cloth by India prevents that unemployment, in the sense that it cannot fully take place until the purchase of foreign cloth were greatly decreased. Hence, in that special sense, we may say, for purposes of argument, that the

introduction of foreign-made goods is one-quarter of the present agricultural unemployment. In 1932 over one-third of the total Indian population of cloth was imported." He then concludes, this unemployment is affecting the Khaddis, and among with the loss that a India over 30 per cent of the total cotton cloth production of the United Kingdom went to India and over 40 per cent of the total Indian consumption of mill cloth came from the United Kingdom, he states that "we may say, with entire justification, but without exaggeration, that about one-third of the British textile workers were thus supported at the expense of the farmers of 10 per cent of the Indian unemployed. That would mean that 10,000 British workers were kept employed by keeping 10 million Indian workers idle. As a matter of course engineering would make a pretension to be unmade?" . . . The total annual earnings of these 10,000 British operatives, at 1931 wage rates, according to the Centre for International Unemployment Conference, League of Nations, Geneva, would be £ 21,796,200 or Rs. 128,950,000. For the 10 million Indian cloth, if put to work for the period of their absence, would at 3 a year per day earn Rs. 24,000,000. . . . If somehow a change could possibly be made in the work and position of the smaller groups, or their position put to work which would not create unemployment elsewhere might not be made because the prosperity of the Khaddis is a whole? . . . Indeed, when the purchasing power concept is applied all over the world, it seems to be fairly clear that for our nation to try to keep its own people employed at the expense of people in any other country is a suicidal policy. It is merely adding fuel to its fire, and presently Peter cannot buy Paul's goods and Paul, in turn, has to go the other way."

Again the same beautiful love of measurement is the very able chapter on "National Unemployment." Mr. George wisely remarks that "social movements will be useful for all nations and well-meaning at the same time now suffering because of prosperity of others. The Indian, Latin-American and Japanese mill interests at their height and all look upon the Khaddis programme with hostility or jealousy. It is only a part, but an inevitable part, of a general change in the cotton trade and manufacturing industry all over the world. . . . To the extent the developments in India appear to be only a part of the growth of a whole new world order. To continue Mr. George's phraseology for his great part, we can say it means a bulk of appreciation that history is not more easily understood built up to the past, but a present working process which, through groups and individuals. Whatever troubles have been made by Western industrialism will have to be paid for by the collection of its profits, regardless of Mr. Gandhi and Khaddis. . . . The Khaddis live on a gift plan in the West and may be killed by an unemployed people in their own countries. Words of wisdom which have the love that of people."

There are other chapters in which we would like refer, but we forbear partly for want of space and partly because they cover ground already covered by these pages. The book is a unique production of its kind. The Khaddis may be read especially for Indian readers, readers anywhere of the history of India's economic and industrial side. Mr. George's book shows

class of Indian history, or rather Indian political movement, and by the "Gandhi and Congress of India, against the attitude of every student, politician and economist, not only of this country but of Britain and America as well, or perhaps in particular.

The book is probably not carefully documented and has valuable appendices. We wish it had an index also.

M. D.

## Young India

### Off the Trail

(By R. K. Goold.)

Remarkable are the attempts made by and on behalf of the Government to bring people's minds, and take them away from the main point by issuing statements and disclosures as pertaining to decisions there by evidence produced in support of the main point. It does not seem the Government to admit that its history is a history of the race of Indian civilization and India's welfare. One of such recent attempts is to flourish the old told story in the press and on the platform about the coming off by the members of their own family in order to escape the East India Company's tyrannies who sought to escape them on what will, if the worst has to be done, be named, by the work exposed of him. And the way the history has been distorted is by digging out the skeletons of William Hall on the strength of whose evidence the late Kenneth Chamberlain, Esq. has made the statement bearing the coming off of himself. The writer of the relations is not able to say that William Hall may have evidence, but he says that William Hall had no chance to keep and that Chamberlain his evidence is not worthy of evidence. And he further says, that he will a detailed account of the Company under its constitution which described him as "a very severely and unrepentable servant of the Company. His conduct has been distinguished by a notorious adherence to those practices compatible with the rights of actual trade, in which he appears to have been so completely oppressive. Who does not know the tricks of purporting lawyers to deposit witnesses by paying them bad money as if a man with a bad character was ever incapable of making a fine character? I make bold to say that whatever the character of William Hall, his testimony about the coming off of himself would be decidedly valueless if not his testimony distorted, and there has been nothing brought forward to show that that testimony is worthy to be believed. On the contrary, what is more likely than that witness is able to escape law-making and confidence apparatus would mean that all member Government physically will to do the work imposed upon them under unbearable punishment? After all the evidence of William Hall as only part of the story of the race of India's industries told by Kenneth Chamberlain Esq. with such deadly effect and supported by the evidence of a variety of witnesses, the conclusive effect of whose evidence becomes questionable. The main point is whether the industry was or was not treated with the greatest deliberation. It is not, a matter little difference if the evidence of

will witness is accepted and it will be fit in the mouth of the witness to say, that out of a hundred witnesses one has told an actual. But as I have said in this section, there is nothing relevant brought forward to show that William Hall's testimony is not to be believed. Let me however get before the reader what witness states that there that witness on the Economic History of India. He says:

"It will appear from the facts stated in the last two chapters that large portions of the Indian population were engaged in various industries from the first decade of the nineteenth century. Weaving was still the national industry of the people, millions of whom died out the family looms by their savings being spent on gold and silver, hoarding, and working in shops and gave employment to millions. It was not, however, the policy of the East India Company, to foster Indian industries. It has been stated in a previous chapter, that as early as 1803, the Directors, visited the manufacturers of raw silk to be encouraged by Bengal, and that of silk fabric discouraged, and they also directed that silk-reelers should be made to work to the Company's business, and prohibited from working outside 'water areas' provided by the authority of the Government. This measure had its desired effect. The manufacturers of silk and cotton goods declined in India, and the people who had exported their goods to the markets of Europe and Asia in previous centuries began to import their raw materials."

It would be the representation of silk and cotton goods from England absorbed by these methods that witness in 1804 it was £1,00,000, in 1812 it was £1,00,000. In 1815 the Company's share was removed and important evidence was taken at the company port to reveal. "In regard of Indian manufacturers," says the writer, "they—the Directors—ought to discuss how they could be replaced by British manufacturers, and how British industries could be protected at the expense of Indian industries."

The commercial policy of Chamberlain is thus described by Henry St. George Tucker:

"What is the commercial policy which we have adopted in this country with relation to India? The silk manufactures and its subsequent sale of silk and cotton introduced here long since have excluded altogether from our markets and of late, partly in consequence of the operation of a duty of 40 per cent, but chiefly from the effect of superior machinery, the cotton fabrics, which Britain exported to the people of India, have not only been displaced in that country, but we actually export our cotton manufactures to supply a part of the requirements of our Asiatic possessions. India is thus reduced from the state of a manufacturing to that of an agricultural country."

Here is another testimony of the same director by R. H. Wilson.

It is also a noteworthy instance of the wrong done to India by the country in which she has become dependent. It was stated in evidence (in 1812) that the value and silk goods of India up to the period could be sold for a profit in the British market at a price from 20 to 50 per cent lower than those obtained in England. It consequently



business necessary to protect the latter by duties of 20 and 30 per cent, on their value, or by positive prohibitions. Had this not been the case, had not such prohibitory duties and duties existed, the mills of Bombay and Manchester would have been stopped in their course, and credit scarcely have been again set on motion, again by the power of steam. They were saved by the sacrifice of the Indian manufacturer. Had India been independent, she would have established, would have imposed such better duties upon British goods, and would thus have preserved her own productive industry from stagnation. The act of self-sacrifice was not permitted her, she was at the mercy of the conqueror. British goods were taxed upon her without giving any duty, and the English manufacturer employed the arts of political science to keep down and ultimately smother a competitor with whom he could not have succeeded in equal terms."

According to Thomas Mun "the Company's servants assembled the principal merchants and placed a guard over them (till they obtained full permission to supply the Company only."

The author then proceeds:

"While you a mercer accepted anathema to violence and out of his liability. A year was placed out how to punish the delinquents if he delayed, and he was liable to be punished in the course of justice. The sending of a year cost a fine of one man (about 11/4) a day on the water, and the gain was shared with a captain, which was not another word to good purpose. Five was sometimes imposed on the vessels, and that latter article was used for its recovery. The whole wrong population of villages was then held in subjection to the Company's factors. . . . The annual water which the vessel population was held was not nearly a value of tenants, but was levied by Bhaylakore. It was provided that a vessel who had not val advanced from the Company 'shall not so account him to any other person whatever, European or Native, either the labour or the produce required in the Company,' that as to failing to deliver the stipulated debts, 'the Commercial Resident shall be at liberty to seize goods upon him or refer to quarters his delinquency' but on his selling his debts to others, the owner 'shall be liable to be prosecuted in the District Judge,' that 'merchants, proprietors of more than one boat, and extending out of their workmen, shall be subject to a penalty of 20 per cent, on the regulated price of every piece of cloth that they may fail to deliver according to the written agreement' that husband and tenants 'are subject not to supply the Commercial Residents in their affairs but, even to women,' and that they 'are strictly prohibited from behaving with disrespect to the Commercial Residents' of the Company."

Is it to be wondered at if women before water such incidents increased their love for it by cutting off their own throats? Do we see an industry that was then deliberately destroyed and which represented the salvation of millions of people is the sacred duty of every Indian who lives his country and should be considered a privilege by every

Englishman who would begin in the great wrong done to a great country by his ancestors. Had national indignation, we see, a painful prohibition in the policy adopted 120 years ago and an equally painful effort made by every means possible to hold up the wrong.

## Barbidi

### Going wrong

There is not much news from Barbidi that week, except that the people are going wrong in mind and existing Government affairs with regard to the Barbidi case, the point of order having occurred on the 12th April. My demonstrations have become a great success, and meetings so many that one can not afford to take detailed notes of them. The bulk of the population of the Telugu country of Barbidi, and as mentioned in a previous article women are made as evidence in these meetings of late. But they were mostly Hindu women. It was not quite usual for women of other communities to attend the meetings. The example of the Hindu women has, however, been followed, and at Barbidi where the people are for the most part, Aurah, Javahir women, that of their dresses, looked on the meeting and presented by Vallabhdhar with his 40-4-0 being their own collection.

The Javahir are very much disturbed and seem to be considering measures to curb their own view of the case. Of course they and the Telugu are the main ones in the issue and if they choose to reveal the idea of strength and weakness in which they have been participating they will have changed their attitude and probably helped to curtail the greater movement.

Four members of the Legation Council visited Barbidi some days ago, attended some of the more demonstrations and were considerably impressed with the strength and solidarity of the people. They seemed to be anxious to let some more content of going records and other expressions of their sympathy with the movement but the result of their deliberations has not yet been definitely known.

### The Right Move

In the meanwhile the British question of power, impotence and non-organisationalism, is a report of which there could be no advancement of movement, and which had been for sometime making the minds of Sh. Vallabhdhar and his associates, has been settled. There was already an answer to withhold the answer in respect of these boats, but possibly Sh. Vallabhdhar and the associates were about but their divergence in respect of these boats should be counterpoised, or even counterpoised, and but in other cases there should be demonstration. There being in such line, the people are being thoroughly educated in the principles and ideals of the fight, they have now exact instructions to the holders of such boats to pay up the amounts, provided they are given complete for the case and the usual sacred duty in respect of the boats in question and in other boats.

It can be understood in passing that announced on account of these boats does not exceed Rs. 2,700-0-0 out of a total revenue demand of over 6 lakhs.

It is likely that Sh. Vallabhdhar may have had some difficulty with some of the boat-holders who avoid the signature of any payment and the fight is being lost in so much they will understand the spirit of the fight and how an issue in carrying out the instructions from headquarters.

### Mobilisation

Massive Government are also up and doing. Interchange and exchange centres have been started, especially without result. The Deputy Collector the Khairatabad and the Khairatabad who have been leading the front and gear will have a right of mind that the superior service has now been mobilised to strengthen their hands. The Commissioner of the District and the Collector are now coming at the direct headquarters and messages are being received for doing the best means for making the service process efficient. We are informed that the District and the Police will be armed with more necessary powers of law-enforcement and maintenance, and that Government are moving forward and work to find purchasers of the lands which would be forfeited to Government. Progress is said to be brought to bear as opportunities in the neighbouring States territory and some measures also are said to have been approached with sweeping offers of land to the rebellious Tribals.

Well, what is happening the people here get to see it through.

### A Speech

People here say, Vallabhbhai and his methods of work really will be new, but some of his associates, as well as well known as they might be, because there are supposed to be in the left hand of the Party, Dr. Bhabha, Yashwantrao Chavan, and Dr. Chaudhary. All the three were in the forefront of the Hindu movement in 1944, and all the three had the good fortune to lead the Congress contingent of Hyderabad, this went to support for Civil Disobedience and were imprisoned in 1932. They were genuine witnesses of the activities concerned in their exemplary behaviour in jail, especially Dr. Bhabha who never thought of the jail and printing and that was imposed on him. Dr. Chaudhary's name is a household word in Hindu, especially in the State, and though he has no political party and does not even a vote in his hand, he has a name and a reputation and a respect which are said to be worth a lot of money. The story is that he has refused to accept a minister in the Government, but his ability and persistence are regarded only by his country, and his persistence is so great as to be worth a lot of money. At a meeting in some capacity held for discussing especially with the District Magistrate, Dr. Bhabha and

"Today is the jubilee day— I am wondering how the happy people here have reacted from their hearts they are happy and have infinite content of the remarkable achievement that the Government have been supporting in the Indian. They had before us food and many things on their table, but what was the achievement of that was that Gandhi was there for support."

"What does it national achievement. I am an uneducated village and you need not be afraid of my reflection or description on national achievement on you. It is certain that that achievement is something very different from what we are having now. In the meantime I remember an incident of 1921. I had been to see Gandhi in your house. The Vajpayee was being detained and the indifference of Congress was there. The question being discussed at the moment, I went on about the principle, I did not quite follow the direction, but my thing has

remained a memory. When every one had had his say, Dr. Vallabhbhai said, "If we can be available, I should be willing to serve as principal. I did not feel much the best in village what they have done," and there was a good of laughter. Most of them of course took it as a joke, but Gandhi laughed at the fact that the one had said it so.

"We have seen since a number of schools coming into being and also disappearing. Some of them, that was because they were different from the Government schools in nature. The teachers in these schools and not villagers what they had learnt from Government, so that they have Government, they did not have national education."

"Well, in whose opinion was implied on that day that against a school in the State where he is educating 44,000 people. They are learning in schools or in houses the Government that has supported them. He found the teacher at the end of one who had advised his articles, learning, and he is now the principal of the great school in the State, 4 or 5 or 6 teachers there. The first lesson is learned, the second lesson is learning and self-education has just been commenced. Their last lesson is the end of the school, days and days are the years in it, and the study begins on the lesson."

M. D.

### Service of the Suppressed

(By H. K. Chaudhary)

The interest of the suppressed varies both formal and the service, as the oppressor ultimately approaches himself, and the interest is always least with his own point.

We were on the point of being people of the world, but we found the bulk of our teachers in uneducated. We are however likely to escape that catastrophe, as the Hindu society is trying to reverse the tide in various ways and in many directions. By the Hindus and most successful of these efforts is perhaps the one conducted by Anandabhai in Uneducated.

I mentioned two meetings last month, one under the auspices of the Congress Mahatma and the other a gathering of the children of the Lahore Union schools. Most of these children belonged to the suppressed classes. I take the following from the report that was read at the meeting:

"The bulk of the children are poor, ignorant, illiterate, badly housed, and in the grip of pernicious customs and vices. Infant mortality is a real serious average about 20 per cent. of the infants die within a year of their birth. They are also heavily indebted and have to pay an amount of 75 per cent. interest. And yet they are not an uneducable portion of the city population, looking to their parents and the other things. The prosperity of the great mill industry of the city depends largely on them, and hence welfare work amongst them is most essential. The Lahore Union is trying to work them in various directions, but education would seem to be the very heart of the whole effort. Here is a brief account of the educational work that is being done."

### Day Schools

"There are at present 18 day schools with 300 students, 75 of whom are girls. 145 of these are Muslims, 20 Christians, 126 belong to the various

unavoidable commotion. They are taught up to the English level standard, and special attention is paid to teaching principles of sanitation, hygiene and temperance. As a result many of them who were never used to bathing and washing regularly do it now. Moral training is compulsory and shows all the students proper table-manners. Clothing is also taught at the higher classes and at the schools here for the first time this year after. There is a steady improvement in road, children in the higher classes speaking 100 words an hour. A successful effort has been made in introducing the cinema in raising Khadi, these day schools having all their children Khadi-making. The other schools are also trying to follow suit. The schools have introduced a check for sanitation and there is a steady improvement in the matter, on the table as well as in attendance. In fact the demand for schools is too great to cope with.

#### A Montessori School

"In order that the children may begin their training at their own level, the Montessori school has been very helpful in having a Montessori school for all the children, 25 of whom are girls. These spend all their time between 7 a. m. to 2 p. m. in the school. The school has had a most salutary effect on their habits. We wish we could do all the well meant work of such schools.

#### An Ashram

"For some long days of protest and clamour we have been having an Ashram since 1931, the activities being limited to 21, and attention is concentrated on bringing them into very close contact with teachers of culture and character who live all the 24 hours in their midst. All the processes of daily routine have ceased to worry me tonight, and I am rejoiced that the Ashram will have not good returns for social reform in this area consequently.

#### Night Schools

"The desire for education has been existing, so much so that the workers in the village have asked for schools for themselves. We have 14 night schools with 412 students, 26 Pathans, 100 Hindustanis, and 226 belonging to the various caste communities. The school hours are from 7-10 p. m. to 9-10 p. m. The school has had a wholesome influence in raising the standards of life. There is a library and a reading room at each of the two mill areas.

#### Expenses

"The expenditure on education was Rs. 14,400 last year, out of which Rs. 4250 were contributed by the Millowners' Association, and Rs. 5,000-0-0 were contributions from various donors. For this we are grateful to all the donors.

#### Teachers

"There are in all 43 teachers in the day schools and 26 teachers in the night schools. They take a lively interest in their work and are effectively the lives of the workers in the latter.

I do not know of workers's children elsewhere receiving education under such simple and careful supervision and in such numbers.

The mill-owners ought to welcome the enterprise. On the contrary, they are reported to threaten to stop

the necessary help they set at running going. I do hope not only that it is a false alarm, but that they will gladly add to their contributions. In doing so I should heartily thank they will be doing nothing beyond what they owe to their workers.

I interestingly feature of the enterprise is the free contribution of the workers themselves towards the expenses, the students are being to conduct these schools wholly at their own expense. This of course brings upon their economic betterment, a vindication is there of the done by workers and for the education of their children. In the meanwhile the mill-owners and their plantations should keep the enterprise going.

The workers' meeting was remarkable for the things it brought to light. I heard from day after day with freedom of expression. They were tremendously satisfied, but so was the Millowner in that respect, and they felt they belonged to the oppressed classes. The day was informal, unorganized, and informal in detail. Most of them had had the advantage from their place given to them by Hindu of higher castes. This condition makes the conditions favourable that in the world high caste Hindus are responsible for their failure, and only the narrow strength of Hindutva is responsible for their great pains. Hindutva has helped them to make more of their culture in spite of the opposition they have informed make. They would never have been released to their present state if we had regarded them as our own Mill and too.

Although my duty as writer work among them, but who will look to their learning? I have seen the things they do in it. It is the duty of the mill-owners and the Municipality to provide them with books, houses, and even if the former fail to do they the latter may not do so, the latter having it essential to much for the health of the city as for that of the workers.

#### Uncontrollable among Uncontrollable

I obtained a third meeting which was full of painful experiences. There is a supposed class night school under the Grand Vidyapeeth conducted by the students of the Vidyapeeth. They take considerable pains over the school, which was a short time ago and a very large attendance of poor children. The teachers brought of the workers' children and selected the strongest to send their children to the school but to come at their own cost of the study children from children from the school! The workers themselves tried to me to find a way out of the situation. So I went there. Very few poor people attended the meeting. One of them whom I tried to reach and finally taking his stand on the industrial relations. "How are you poor people?" "We are the most of the workers' children, why should we attend the higher class with the school?" I asked. "The poor are not to do so," he quickly replied, and bowed me.

This is how we are being with our own people. If responsibility had been allowed to go on uncontrolled, each one of us should have considered the other uncontrollable and we should have been done, the Hindu God, in spite of the workers' efforts and human and best interest, the value of uncontrolled is becoming to be.

The workers of course ought to refuse to take part. They should not be sorry with the school, but rather should they be given a single worker boy

for the sake of the *Asiatic* [sic] that these visitors all their lives and attention on the computer kept, and from their day, week, their determination and faith will visit the hearts of the *Asiatic* who, as soon as they had the computer, children growing in cleanliness and character, will not help visiting their own children too. The un-acceptability, making her to learn of the tremendous work of the leader. They say, 'I know some "reluctant" who are apt to think "These reforms and more are very better before you reform and save the child." The way of thinking being, importance and ignorance, importance because we light up, of education, and important because we begin that all other reform of education is nothing worth until the main reform, i.e., the removal of the "reluctancy" is achieved. This first process the whole system, even to a drop of success would please a handful of milk. Hence a fit and you open the door for other reforms, when the red you consider other reforms impossible. The theme of a comprehensive reform the curriculum is related because just the same whether you reform or do not reform a few elements of the body.' (Quoted from *Newsweek* by M. D.)

### National Week at Satyagrahshram

The matter of Young India for the week, finishing with the week in which the National Week, is celebrated at the Satyagrahshram, Solapur. This year too like the previous years, was one of fitting, joyful and successful week. Last year marked a new departure in that the women and girls took their first lesson in swimming during the Week. This year the success of the campaign here have perhaps done very well, and so what was desired last year was absolutely met this year. The incident of the Andean did the main activities explained over and above that several weeks, only the school being closed to allow the children to do their work, making and allowing for the extra opening.

The weekly opening shows an increase over last year, so far as the child number was concerned. The youngsters and children would seem to have somewhat declined, though individual efforts in all cases show an increase over the previous year, which is in fact was better than the year before last.

Under previous years the practice of having two schools meeting day and night during the whole week was practically discontinued, it being thought the process ultimately became a kind of physical education rather than one of spiritual training. A number of schools were therefore run this year for 16 hours by several groups of students, most being worked for a day or two for 24 hours by single individuals.

These programmes, however, were respectively real, after three schools for 24 hours on the last day, it only to keep the party, facilities, giving. The results were creditable, but some of them could approach Kirta Gandhi's record of last year, either in point of quantity or quality. They are the results:

Name	Days	Hours	Days	Hours	Days
Narai	12,000	25	50	37	24
Harri	12,000	25	48	39	18
Gadhi	11,000	22	58	37	21

Kirta Gandhi's last year's record was 12,500 yards in 24 hours, his year being stronger than that of this year's competitors. One of the youngsters took

a hole for hand in card games for all the 24 hours one day, and performed the feat quite successfully to the satisfaction of many. Another candidate made physical exercises less regular, but even a preliminary order that's difficult to be at the best by next 25 hours. The competitor was at his best 200 yards, having worked and covered 250 yards of course!

I now tabulate the results of the Week's activities placing them side by side with the two previous years:

	1937		1938		1939	
	Tot.	Average per day	Tot.	Average per day	Tot.	Average per day
Adult work	5,00,000	240	2,40,000	200	2,40,000	240
Children	2,00,000	700	1,00,000	400	2,00,000	240
Youngsters	1,00,000	1,200	4,00,000	1,600	2,10,000	1,200
Children	10,000	400	20,000	800	40,000	400

18,00,000 800 5,80,000 400 8,15,000 800

The number of squares this year was 175 out of 245, as against 145 last year and 191 in 1936, thus being the year a large number of non-competitors were in equal work time at the Andean. This circumstance probably accounts for the superiority of the results of 1939 over the years. The individual winners broke all previous records as will be seen from the tables on side.

### Highest Weekly Scores in Yards

1936	1937	1938
22,000	25,000	25,000
15,400	15,000	15,000
40,000	27,000	21,000
30,000	18,000	8,500

Expressed in terms of yards of cloth, taking the year to be an average of 16 weeks, it may be said the competitor who did over 2,000 yards every day was enough to make two shirts of 1 x 2 1/2" and the whole year produced during the week was sufficient for 500 yards of cloth of 36 inches width. This gives an average of 2 square yards per inch.

I hope the reader will pardon me to conclude with a personal note. Ordinarily I do not exceed 125 yards a hour. The week's intensive work found me spending more time at the rate of 120 yards an hour and actually at the rate of over 400 yards an hour. I admit the wind was a factor too, but I should conclude the very realer jump in the speed in competitive work, and consequently. As it is during the first three hours I run at the rate of 100 yards then 200 yards, but the speed gradually increased and from the second day it never fell below 400 yards. I am also inclined to think that the fact that most of us managed to run from two to three hours a day besides attending to our normal work, is an ample demonstration of the fact that as we should find it difficult to fast or fast one hour a day, for spiritual training. Apart from the spiritual value of the training, I can safely say that it is possible for a man to extend to produce at the end of the year 20 yards of cloth of 36" width, if he or she made a point of religiously observing for an hour a day. I take the speed to be 120 yards or 18,000 yards per week, and 30,000 yards of 16 to 20 yards of yards is enough for a shirt or two of 5 x 30".

M. D.

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**Young India**

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**My Best Concrete Case**

He whom I had thought and so far in my life to be more, Magdald K. Gandhi, a grandson of an uncle of mine, had been with me in my own home since 1914. Magdald's father has given all his lands to the cause. The deceased very early this month in England with Bhau (nephew) and others, conducted a high fever while he was on duty in Bihar and had made the following case of Venkatesh Prasad in Panna after an illness of four days and after retaining all the devoted services that have and still could give.

Magdald Gandhi was sent to South Africa in 1912 on the hope of making a lot of a better. She hardly had to have relinquishing her own year when he succeeded to my father's call to self-imposed poverty, joined the Phoenix settlement and never was allowed to be killed after my passing on. If he had not followed himself with country houses, his intellectual abilities and noble-minded industry would have made him a suitable person. He is a passing year to study and quickly mastered the secrets of the art of printing. Though he had never before handled a tool as a craftsman, he found himself at home in the paper press, the machine press and in the composition of text. He subsequently, at various times the Deputy Editor of the Indian Opinion. Since the Phoenix scheme included financial services, he became a good farmer. He was I think, the best gardener in the settlement. It was, he is believed to see that the very first issue of Young India published in Ahmedabad bears the marks of his labours when they were most needed.

He had a ready imagination which he was busy in advancing the cause in which he had dedicated himself. He clearly studied and reflected my life and career and thus I proceeded in my retirement (involvement) as a rule of life even for married men in search of Truth. He was the first to perceive the beauty and the necessity of the practice and through a real life in my knowledge a benefit to my people. Inspired through its success, taking his walk along with the by patient attention instead of enjoying his time as he had.

When Satyagraha was known for me in the last years, He gave me the experience which I was striving to find to give a full meaning to what the South African struggle stood for, and which the work of a letter from I advised to be supported by, the very beautiful and now concluding term 'passive resistance' which I had the very beautiful letter to show with it the wrong but returns for supporting the

work upon which I changed to active. He argued out the whole philosophy of the struggle step by step and brought the matter gradually to his chosen cause. The letter I received was accordingly short and to the point as all his communications always were.

During the struggle he was ever ready of work, cheerful and full of life, his example, he selected every one around him with courage and hope. When every one was to go, when at Panna, counting expenditures was that a price to be paid at my expense, he stayed back in order to discharge a much heavier task. He was his wife to join the women's party.

He was never in India, it was his wife who made it possible to lead the Yehim in the western world to which it was founded. When he was called to a place and more difficult task. His principal agent in U. Unavailability was a very serious trial for him. But he was not himself but had learned to give. For it was only for a second. He saw that there had no friends and that it was necessary to live during the days of 'unavailability' if only because the recalled higher ranks were responsible for them.

The mechanical department of the Yehim was not a consequence of the Phoenix activity. Here we had to have someone, technical, practical and general. When I reached in Madras. Through the introduction was made by me for the hands to make it in existence. He began working and all the other processes that were laid to go through before it became kind. He was a hard worker.

When staying was introduced in the Yehim by means himself with me in the work, worked daily. He had learned from me and became friends with every one in the settlement.

But when money was added, he was motivated and had prepared to learn the principles of teaching as well as to get a better knowledge of it. Apart from his voluntary service in the High School at Rajahmundry, he gave the many things he knew to do in the school at hand in existence. His activities were before them village carpenters, village workers, farmers, teachers and such ordinary folk.

He was the Director of the Technical Department of the Students Association and during the recent floods in Gujarat, Maharashtra got him in charge of helping the war orphans of Vithalpur.

He was an exemplary father. He looked to children—his boy and two girls, all concerned with—so as to make them to be dedicated to the cause. He was kind in showing very great ability in

material engineering all of which he has picked up like the fat kidlet from among military assignments and visits at work. His eldest daughter Ruffia eighteen years old recently considered a difficult and delicate matter to E-tar in the interest of country's freedom. Indeed he had a good grasp of what national education should be and often suggested the matter to several and critical discussions over it.

Let not the reader imagine that he knew nothing of politics. He did, but he chose the path of quiet, talkative constructive service.

His was my hand, my feet and my eyes. The world trembles in fits of fever, needs my needed guidance depends upon the goodness will and despatch, of silent, devoted, skilled pure workers, men as well as women. And among them all Magsaid was to me the greatest, the best and the greatest.

As I am journeying home here, I long for the calm of the valley breathing the fresh air of her dear husband. Looks from the window that I am, more welcomed than she. Had but for a brief faith in God, I should become a working man for the best of me who can do for me that my true man, who never may deprive me or kill me, who was a personification of industry, who was the working of the labourer in all its aspects—material, moral and spiritual. His life is his reputation for me, a standing demonstration of the efficacy and the expediency of the moral law. In his own life he proved viability for me and for a few days, and for a few months, but his twenty-two long years, some also of his short, varied service of the country, service of humanity and self-realisation or knowledge of God are irrefragable facts.

Magsaid is dead, but he lives in his work which inspires us who now may read on every particle of dust in the Ashram. **M. K. G.**

### Beardall News

Mr Anderson wants up the revised version of his *Coastal Speech* with this permission:

"I will tell the gentlemen who are leading and championing the movement of resistance to the payment of cesses in British India that it will all be futile. They know perfectly well that the real value of that land is just as high as in British days and high even higher if it be. I have, in the course of my career in the Government also known that it is right, that it is wrong to fight. There is no likelihood that Government will yield and follow in this matter. Their strength is in the strength of 'tax' because that comes in just. I would suggest to these gentlemen opponents and to several political circles to kill (as of this country) cesses rather than to fight. I am sure that they will not do so. I have been told that British has become stronger throughout the world for the splendid progress of self-determination a few years ago. Mr President, I admit that it did become stronger, but it is not a better man, if it would come by one or other, the name of having been especially fitted and cultivated. I say for those who are now denouncing the cesses know quite well that in time the first course for selling these lands there will be

plenty of people to come forward to buy them. Mr. Magsaid's vision on the absence of violence can prevent people coming forward to take up the good property when it is going. I thought these gentlemen should think twice and be wondering what they are planning to do with their Theosophical dog. Do not be mistaken that Government is Pharaoh."

Government's determination "not to yield or fight" is evident in their appointing those typical miscreant officers to strengthen the hands of the local forces. In making a fresh class of institutions, officers, or having attached property not belonging to them against whom they started in protest, and in a makeshift programme by the Collector. The Collector made the real 'distress' in the acquisition of 'the absence of violence' which Mr Anderson seems to mean. He alleges that the water they are not to take possession from the town to the station, when he really gets their letters cancelled because they refuse to use of their cars for the extensive business of attachment of the property of Nizams.

Let Mr Anderson know that it is not by violence or mobbing that Government can prove the justice of this cause. They can only do so by submitting to an impartial inquiry, just as the Nizams have ever and over again declared that they are prepared to do.

It is the 'mere act process of bluffing.' My intention is only bringing the ignorance of my intention to face. British has never yielded much in its glory, it had in the contrary suggested the fact that resistance would have deprived it of its reputation to get hence in history.

As regards the substantial evidence in Poona, we wonder if even the Government themselves will appreciate that Mr Anderson is already warning us against the British Government with that dependence Ahmad Shah Abdali Durrani. We may assure him that the people have not forgotten the names of Pharaoh, and they, especially the British people, have the memory of the emperor Gunga in South India, and the seven families of Chattrpada, Khand, Napper and Durrani to inspire them.

**M. D.**

### Anastasiography

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**Pragya, Young India,**

## A Moral Struggle

(By B. K. Ghosh.)

"I am a husband aged 29. My wife is about the same age. We have two children, of which two are illegitimately born. I have the responsibility for the care of our children. But I find it difficult, if not impossible, to discharge this responsibility. You have advised self-reliance. Well, I have practised it for the last three years, but that is very much against my partner's wish. She insists on what your moralists might call it a son. But my partner does not see it in that light. He is the ideal of having more children to me. She has not the sense of responsibility that I have acquired with the help of you. My partner asks more work of my wife than with me and there are daily quarrels. The ideal of attachment to my wife has made her so jealous and so trifling that she turns up on the slightest pretext. My problem now is how to take a firm decision. The children I have are too costly for me. I see too great a support there. The wife is completely irresponsible. If she does not have the satisfaction she demands, she may even go away to go and to commit suicide. I tell you, sometimes I feel that if the bar of the law prevented it, I would shoot down all unwanted children as you would sting dogs. For the last three months I have gone without the usual meal, without sleep. I have husbandly obligations which prevent me from being her dog. I get an impression from the wife because she sometimes I am a husband. I have the business as independent. It is amazingly written. And I have had your book so well received, I find myself between the devil and the deep blue sea."

The foregoing is a faithful paraphrase of a heart-rending letter from a young man who has given me his full name and address and whom I have known for some years. Being afraid to give his name, he tells me he wrote from behind an anonymous letter that I would deal with his communications in the pages of *Young India*. I receive so many anonymous letters of this type that I hesitate to deal with them, even as I have considerable hesitation in dealing with this letter, although I know it is in perfectly good and true it to be a letter from a suffering soul. The subject matter is so difficult. But I see that I may not shirk an otherwise duty, claiming as I do claim a few moments of experience of such cases, and some especially because my partner has given advice in several distinct cases.

The condition is false, so far as English-educated Indians are concerned, is hardly difficult. The girl between husband and wife from the point of view of social standards is almost too wide to be bridgeable. Some young men seem to think that they have got it off satisfactorily by simply throwing their wives away behind, although they know that in their case there is no divorce possible and therefore no co-existence as the part of their wives possible. Yet others, and this is the far more numerous class, want their wives merely as vehicles of enjoyment without attaching their intellectual life with them. A very good example,—but

daily growing,—has a spiritual conscience and are faced with the moral difficulty such as my correspondent is faced with.

In my opinion, sexual union to be legitimate is permissible only when both the partners share it. I do not recognise the right of either partner to compel satisfaction. And if my position is correct in the case of your case, there is no moral obligation on the part of the husband to yield in the wife's requirements. In this regard it may drive a much greater and more realistic responsibility on the husband's shoulders. He will not look down upon his wife from his husbandly height but will humbly recognise that what to him is not a necessary wife for a fundamental necessity. He will therefore treat her with the utmost politeness and love and will have confidence in his own purity in connection with partner's presence into every of the highest type. He will therefore have to become her real friend, guide and physician. He will have to go for his talent confidence and with husbandly parents explain to her the moral laws of his nature, the true nature of the relationship that should exist between husband and wife and the true meaning of marriage. He will find in the process that many things that were not clear to him before will be clear and he will draw his partner closer to him if his own conduct is truthful.

In the case of your I cannot help saying that the desire not to have more children is not enough reason for refusing satisfaction. It appears almost certainly to your wife's wife's advice, merely for fear of having to support children. A child need be educated because in the family is a great ground for both the father, family and individually raising a mortal upon moral values, but it is not sufficient reason for one to refuse the procreancy of a woman led to the child.

And why, then, the importance of children? Surely there is enough scope for honest, hard-working and intelligent men to earn enough for a reasonable number of children. I think that for me (for my correspondent who is honestly trying to do what he believes best in the service of the country) it is difficult to support a large and growing family and at the same time to serve a country, unless of whose children are uncounted. I have often expressed the opinion in these pages that it is wrong to bring forth progeny so fast as long as this is the country. But that is a very good reason for young men and young women to discuss their marriage, not a conclusive reason for one partner refusing sexual co-operation to the other. This co-operation may be freely refused if it is a duty to refuse, when the call for husband-wife is the highest ground of pure selfishness is imperative. And when such a call has already given, it will have to humbly receive upon the partner. Assuming, however, that it does not produce such pressure in him, it will still be a duty to refuse to co-exist even in the risk of losing the life or the unity of one's partner. The cause of husband-wife depends whether or not he/she think that the cause of Truth, or of one's country. In case of child I have not shown, it is highly necessary to stop the natural growth of life in an immoral process having no place in the conception of life that underlies my argument.

# Young India

## To European Friends

(By R. K. Ghosh.)

It is not without deep reason that I am ever able to announce that the month ended "of" that of mine to Europe is not in course of this year at any rate. Do those in Austria, Holland, England, Holland, Denmark, Sweden, Germany and Russia who had sent me their invitations I can only say that their disappointment will be no greater than mine.

Sometimes or often I read a note to Europe and America. Now that I distrust the people of these great continents any more than I distrust my own, but I distrust myself. I have no desire to go to the West by search of health or for enlightening. I have no desire to deliver public speeches. I distrust being lectured. I wonder if I shall or again have the health to read the world state of public speaking and public defence courses. If God ever sent me to the West, I should go there to penetrate the hearts of the masses, to have quiet talks with the youth of the West and have the privilege of meeting isolated spirits—beams of souls at any rate save that of Truth.

But I feel that I have no yet no message to deliver personally to the West. I believe my message to be universal but as yet I feel that I can best deliver it through my work in my own country. If I can draw visible success in India, the delivery of the message becomes easier. If I stand in the confidence that India had in me for my country, I should not care to go elsewhere in search of success even though I still retained faith in it. If therefore, I returned out of India, I should do so because I have faith, though I cannot demonstrate it to the satisfaction of all. But the concept of being merely received by India be it ever so slowly.

Then, while I was tentatively conversing on the correspondence with friends who had invited me, I got that there was need for me to sit in Europe, if only to see St. Helena, Holland, Germany to my distress of myself over a general visit. I wanted to make my visit up that was made of the West the primary cause of my journey to Europe. I therefore offered my difficulty to free and asked him to the friends whom possible whether it would be so. Under my desire to meet him the primary cause of my visit to Europe. In reply I have a note later from him through Mirza (Munir Khan) wherein, he says, that at the state of truth itself, he will not think of leaving me to go to Europe if I wish to live as he by the primary cause. We will not let me interrupt my labours here for the sake of my country. I read in his letter on this matter. I read in it a most genuine expression of truth. He knew when he wrote his reply that he should go to Europe to meet him was not for a mere courtesy. He would like to be the friend of the cause as that is true as to me. But it should be not too hard to have the burden of calling me there, so that in furtherance of the common cause we might by mutual help understand each

other better. And I wanted him to decide that very matter, if he felt that work required in so vast such other time to him. His reply therefore I have taken to a close success to my project. Apart from the visit, I had written me on impulsive call.

I have taken the public into my confidence, to support my work, the fact that a visit to Europe during this season was under serious consideration was published in the papers. I expect my decision but it seems to be the correct one. For while there is no time written to go to Europe, there is no financial call written for so much to do here. And now the death of my best constant cause to keep me rooted in the future.

But I may say to the many friends in Europe, that next year, if all is well and if they still will have me, I shall try to undertake the proposed tour, under the most favourable conditions by the end that I shall do whether I am ready to deliver my message or not. To see my numerous friends face to face will be an great privilege. But let me conclude this personal explanation by saying that if ever I am persuaded to visit the West, I shall go there without changing my dress or habits, save in so far as the climate may require a change and without introducing my own people. My returned form is I hope an expression of the worst.

## The Bardoli Struggle

"Government cannot be defeated by the masses if they study they do, disorganize themselves and are only to apply violence to the Government. Officers of the village and on the side. While they may adopt of substance analysis, they are liable to be hampered by personal or national prejudices. The true function of Government is to lay down sound and generous principles for the guidance of its subjects with increasing regard to the conditions of the present and the circumstances of the locality and to provide maintenance and sympathy in collection. Above all it is its duty to create circumstances in the shape of the agents whom it employs for this most critical and responsible of tasks." (From the Bardoli Struggle by the Governor General of Bombay on the 10th January 1902.)

Mr. Anderson's own version of his Council speech, the Times of India report of which he indignantly disowned, is now made available to us in the little book regarding the Bardoli Struggle. The speech is very laudable in its nature of all the Bardoli Struggle, for which Mr. Anderson has a collection of evidence, and full of a lot of criticism about which the King reports had copied the reader. The speech against the proposed Government to send to have helped to construct "directly and throughly" for the benefit of every landlord in that district, and it also reminds the parliamentary statement that what the report has, cannot be altogether true. And, he says, he is not in a state to know. You have disposed of both these points in our last article on the speech, and hence we propose to take up the others which Mr. Anderson has chosen to elaborate in his amended version.

You shall take up the first point upon which Mr. Anderson has insisted at length (truth and land) to show that even the eye of his lawyer, Mr. Rogers,



the 'the assessment which is being levied from the present year onwards, as compared with the amount levied in 1858, at the rate of 10/ to 100. That is to say that there is an increase of only 17 per cent. over the 1858 which was in force about a century ago! Let us see the merchandise nature of this assessment. The area under cultivation and occupation in 1858 was, according to Mr. Anderson, 35,000 acres, and it is in the neighbourhood of 4,50,000 acres. Have you this area in occupation or been brought about? The area brought under cultivation since 1858 represents in part waste land and largely land cultivated under pasture and forests as described in 'wastals' in the old settlement reports. Now it used to be the practice in days before 1858 to allow the agricultural the free use of grazing land equal to a certain fraction of the land he cultivated. From 1858 to 1926 assessments of Rs. 1 per 100 begins to be levied, and since 1926 the land has been treated as private land and subject to the increased payable for all private land. Let us see now what Mr. Anderson has accomplished, according to 'only 17 per cent. increase over the rate which was in force about a century ago' only waste in further division of the District Tables as agricultural land to get 5000 acres of land free of assessment for grazing for every 1000 acres of land that he cultivated. That is to say, if we take Rs. 5 as the assessment per 100 acres of land, each 1000, to pay

$$(\$500 \text{ Rs. } 5) + (\$1000 \text{ Rs. } 10)$$

for 1000 acres of land. But now he has to pay 17 per cent. more not only on the 1000 acres, but at the same rate of assessment on the 5000 acres for which he had to pay nothing. That works out as under

$$(\$500 \text{ Rs. } 5) + (\$1000 \text{ Rs. } 10) = \$1500$$

That is to say, the agriculturist who had to pay Rs. 100 for 1000 acres of land has now to pay Rs. 1500, i.e., at 150 per cent. and not 17 per cent. more than he had to pay a century ago as Mr. Anderson would have us believe. But the agriculturalist has to more than that. Under the old system of free pasture the agriculturalist could afford to keep a number of cattle and the cattle also grazed, giving him a lot of rich manure. Today he is deprived of the free use of pasture and the cattle are so as had a way as the agriculturalist himself, if get worse.

Why then does not the agriculturalist struggle his lands, Mr. Anderson asks. There has been not only no case of resignation, says Mr. Anderson, but during the period of the last 20 years, 'some of these countries' presents have been treated in some cases been heavy. And yet we are told that the assessment is too heavy! Mr. Anderson, during his speech, was surprised at the statement that the assessment was too heavy, because in our thinking of the countries presents, having not been found necessary during the period. But he has ceased to have forgotten what he himself had said in the course of his report reviewing Mr. Jordan's report: "The general conclusion from all the material statistics is that the tables in 1858 was either over-assessed or assessed right up to the full limit of half the normal value"—the estimate the accuracy of which, he it is said, has been challenged by District Magistrates. As to why the agriculturalist does not struggle his land, Mr. Anderson may as surely ask

why if the British rule is so oppressive the Indians do not immediately throw off the yoke, or why if there are irresponsible officials like Mr. Anderson or Mr. Jordan, the agriculturists do not dispute with their assessors. But if this answer does not satisfy Mr. Anderson, he will find one in the constitution of the reply given to the Land Assessment Committee by Mr. Singh, then Collector of Kaira:

"The normal value of lands is an insufficient basis for fixing agricultural assessments. There are not determined by purely economic factors in the part of lands at least. Where the population is high there is competition to take up land, consequently the tenants at times offer more than the land is worth. If it is asked how or in what circumstances they can make a thing like this, it is that their means are supplemented in the off seasons by such as fisheries, by ploughing their lands, by bar, and by selling milk, grain, etc. There are also deductions to be made by the tenants of the soil, e.g., whether it has been improved by regular manuring and by such facilities, as wells. There are also to be placed agricultural tenants who keep the cultivators attached to the soil and consequently make the means of their subsistence difficult of realisation in purely economic grounds. It is, therefore, suggested that some other basis than value would be better." (India, 1926)

We now come to the area, point over which Mr. Anderson has raised quite a storm in his official career at any rate, it will while we are here in the Council it is his favourite theme of rural distress on the basis of assessment. This is what he says:

"One of the arguments is that the rural values upon which we base our taxes are outside which we are what might be called economic, they do not represent market value. It is said that they represent the amount of labour or loans given by owners and cultivated under various conditions by the agriculturists from varying sources. I have had before me a case of an owner village in that village in which the whole of the lands are sold to be held by persons of the same caste, and it is said that the results in that village are so high that they ought not to be taken as a standard for the land revenue. I do hope the House is following this point. If it is said, when assessors are in possession of the land and take a high total, we should not be guided by those totals, but we should take a much lower scale of assessment. In short, Mr. President, it is said that when the land has passed into the possession of over-assessed, and receiving landlords, those landlords who pay the assessments should be let off, while the tenants who pay about normal rates should not be called upon to have any more added to the rates they pay to those landlords. Of course, to lighten the burden, the market rate high. But nevertheless, it is the owners who have to pay the assessments and not the tenants."

And with that he goes on to tell a truly sorry of his constituents in District Tables. He then to illustrate the injustice about assessment, says, under the case of a village in District, there are not trouble to prove that the

whether about economic cost was in the case it was not wrong, and presents in full of Cleveland which is probably irrelevant. The article on High in regard to the results, he shows, but he says, it is the manner that pays and not the amount, conversely forgetting that the burden of increased investment would be the natural course of things to be defined as to the extent.

We wonder whether having tried to include the historical balance commercial and economic cost, Mr. Anderson would care to have the suggestion that in a long number of cases the statistics collected by Mr. Jayne were collected without accuracy and included a very large number of erroneous transactions. For the benefit of any one who wants to study the case impartially we may repeat evidence for the hundreds of cases that no enquiry in various villages by Vallabhbhai has actually found glaring instances of erroneous transactions having been omitted. Let the Government, if they are honest, come before us impartial evidence that Vallabhbhai's objection is wrong.

But there is another feature of the case which is pointed out in these columns, confirmed the Government was beyond reproach, we mean the statistical statement of Mr. Anderson, the Statistical Commissioner who boasts that "during the five years I was myself Collector of Ward District, I think there is scarcely any village in the Ward District the head of which I have not walked through on foot." It is amazing that an official who has had such experience of the District should so far forget the evidence of his eyes, if not his statistics, and readily affirm that "at least half the total area is held by headless title and not cultivated," having assumed that Mr. Jayne had collected statistics for 1931 area of leased area. Well, Government show themselves proceeding in correct and adequate manner here in the slightest confidence of a written statement on the part of the public workers. They have in the present case dealt with the evidence. The fact is that it is not the over-cultivating headless holding "at least half the total area" that will have to bear the brunt of Mr. Anderson's charges and blunders, it will be the cultivating agricultural holding something like 60 per cent of the area who will come under his gun head, along with the over-cultivating area who, we believe, hold at the most only 10 per cent of the area.

Let Government read and ponder over the remarkable work of the revolution of 1931 laying down the correct policy of Government, quoted at the head of these articles and themselves if they have been true to the spirit of their various reports in Bombay, and within their limits by removing the lease and doing justice to the tenants in Punjab.

M. D.

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Manager, Young India

## The Khadi Theorem

Mr. Ganga's book on *Khadi Economics* is a sort of long sermon, or rather still, a generalised discourse, every one to it supported by authority, and in the end the reader exhorts J. D. S. about khadi as the only cottage industry to take. I propose here to study together the various steps in the language of the various authors quoted.

### Unlike any Energy

"It has been known for nearly a century, but the implications of the knowledge are often forgotten, that with few and occasionally uncoordinated exceptions, the whole of the energy that makes the world a young universe comes from the sun." —Gandhi (*Wardha, National Wealth and Debt*)

"The way to liberty, the way to equality of opportunity, the way from every place to freedom lies through power—the machine is only an instrument." —Ford

"A man's work is usually done according to his brain horsepower." —Honey and Morrison (*Food and Feeding*)

Actual workers engaged in pasture and agriculture in India are 10,000,000

1. Power available for work in agricultural areas is 10,00,000 H.P.

"As a working mechanism, a cow may be highly efficient from the point of view of the part of the energy value of her food that appears as work. This efficiency exceeds 80 per cent, and the very best steam engines rarely approach this efficiency." —Gandhi

"As a more machine, the animal compares favourably with the best modern engines." —Honey and Morrison

"Although, in every way except an engine as a physical energy source, to be quite a poorer than in the production of wealth, if we compare ourselves with what is used up in the process of creating wealth, it is the largest and most important item."

"The Indian unemployed have used to charities and have seen more production, and much less waste and unemployment than if they were employed in mills."

### What of Mill Competition?

"Increasing fast is the absolute rate of all living organisms." —Tyeon and Moore (*Recent Researches in Future Population*)

"The cost of power and transportation is controlling." —Ford

"A decrease tends to accelerate the substitution of machinery for hand labour; an increase has the opposite effect."

"India's capacity to absorb exports is very small—generally it is less than four dollars per person—and that it needs but little extension of the power of machines as agricultural machines to reduce even the food scarcity."

"Of the total exports of cotton piece-goods from the United Kingdom the Far East took 10,000,000 in 1913 and only 4,000,000 in 1931." —Cotton Manufacturers presented to International Economic Conference Geneva

"Competitive pressure against Khadi is a gradually increasing."

"How to employ India's purchasing power?"

"An unemployed man is an eternally customer who cannot buy—The man of business depends on it

bring purchasing power, and the means of purchasing power is wages." —Ford

"Under the regime of land production, the problem was to supply commodities with commodities. The problem is now how to supply commodities with consumers."

∴ The chief's plan is the best plan to raise unemployment and increase the purchasing power of the masses.

#### Discrimination & Supplementary Occupations

"The machine that produces the raw cotton tends to produce also the finished product. Gains should be shared in three ways: a) at source. The cotton mills ought to be near the cotton fields." —Ford

"Our commodities ought to be more complete in themselves. Out of what they produce they should supply their own needs and stop the exports." —Id

"The chief's scheme suggested today by the farmer is that using the greatest producer he is permitted to use himself as the greatest manufacturer, because he is compelled to sell in those who pay his produce into marketable form. If he could change the goods into food, not only would he receive the full profit of his produce, but he would create his own commodities more independent of railway, railways." —Id

"The real problem of farming is to find something in addition to farming for the farmer to do: a Bony at that is the plain truth." —Id

"Industry and agriculture have been considered as separate and distinct branches of activity. Actually they fit into each other very nicely. . . . The farm has its clock motion and its own industry, the one can be made to fit in together, and the result will be one and the same profit and find for every one." —Id

"To carry a product 100 miles to the consumer, if that product can be found within 100 miles, is a crime." —Id

#### Unemployment

"A land which abounds in its natural resources, but whose population is sluggish and backward, will be just congested with a land whose natural resources are latent, but whose inhabitants are full of vitality. No necessity can afford to show its members through an land of their own to live their power of producing wealth." —Lorenz (Inventor Professor)

"Unemployment is a scourge. If its multiplication of one factor to industrial civilization may lead in any way to a diminution of the *vital*, the considerable duty of all concerned would seem to be to strengthen this factor while possible, and decrease the number which has to use." —DeWolfe (Employment)

"Unemployment is the most important single source of waste." —Karl L. Cooke in the *American Professionalist*

"Waste is essentially the product of waste or available energy." —Boltz

"It is all very well to advocate greater production through the introduction of machinery, . . . but until we can guarantee to the individual a higher measure of progress in making his or her contribution to the increasing effectiveness of our national production, our industrial waste inevitably be accepted with the thought that with each step forward the spectre of unemployment is actually moved." —Cooke

"No increased production by means of more mills, but by means of doing work for every one of

the unemployed in the solution, and the machine which means at least an extra day for each one of the 20,000,000 unemployed in the only solution. —M. D.

#### Four Months' Work

The Young Volunteers League which started the constructive programme in eight centres last year has sent the following report of work during four months ending October:

"We started with cutting and spinning. During the first months under report we added graining and weaving. We have to import cotton from Central Provinces and Cochin. We have recently purchased 74 lbs. of equipment cotton from Washita, and the whole of it will be converted into Khadi by the boys themselves. The Ghadi movement is under St. John one of the leaders. He received his training at Deopur, Madras during the last session. We have changed the name of a centre on St. 21. The boys have formed a committee of eight to look after the whole work.

"Half an hour's spinning on the wheel is compulsory for boys of the 30s to the 100s class. Forty girls are at work. Spinning and other accessories are done in gut from *Abroad* and *India* 10 lbs. of yarn was spun during the period under report. The lowest count was 4 and the highest was 28. The slow speed is 150 yards and the highest speed is 100 yards.

"Boys of the lower classes spin on the table. They spin averages from 21 to 200 yards.

"The spinners clean their own spindles on the wheel in their own graining and spinning. All the clean varieties of fibres are used. The highest rate is 14 spins or less—27 lbs. was washed during the period under report.

"Weaving has been started only recently. We had 26 looms during the first and just ready for working. There are 3 fly shuttle looms working, one for girls, one for boys and one for children, cloth. Some boys have learnt weaving. During the four months under report 100 yards or 25 yards width of Khadi was woven, and the whole has been sold.

"All the members of the school are members of the A. I. R. A., and 15 boys are members of the *Young's Growth* 2 Centre.

"The number of industrial khadi weavers amongst students is 75 per cent. of the total number and is daily increasing.

"The knapped income of four months' weaving was in great, if paid, is not necessary, as what cannot afford can do. When the wheel is stopped it has to be, it was not the wheel that failed, but the wheel owners that failed because they had no skills. School boys of the world over will respond to honest industries in the hope of the *Swadeshi* industry here. Just from the figures that are published here you can see in these columns, any one who cares can work out an industrial revolution showing how many children working up at least can have 90 days of the wheel in the field was quite enough years to double the whole nation. Oh for an imagination that will visualize the simple beauty of the wheel as a new solvent of the economic distress of the country!" —M. D.





# Young India

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## Magazari Gandhi

The three days of their trial Gandhi and the Ashrams have been subjected of numerous telegrams and letters of sympathy. Needless to say that they have made the States more lawless, and on behalf of the Ashram I publicly express my gratitude to all those friends, as it is impossible to reply to all of them individually.

Numerous have been the spontaneous tributes paid in the necessity of their Magazarihood. It is never comfort to find that though he was not at all in the line of his work was appreciated by all sides who agree that his death is a national loss which is irreparable. I wish I could publish all these tributes. I am afraid I can find space for only a few.

M. G.

### His Ashram Tapes

I was shocked by the telegrams about the sudden and sad death of Magazari. I could hardly be managed by Ashram leaders who were always good in it in some form.

The Ashram, the work of Gandhi, my the same reason, will be the person for the law.

He was the very soul of the Ashram movement. His law is indeed irreparable.

How I wish had seen him. When he came to Calcutta for some 1000 miles of me. I was glad to give it for I wanted him here fully. But when he returned not to stay a day longer than necessary I am sure you I expect will believe that he is gone. He captured me from the moment I visited the Ashram, and I did live a blood-brother brotherhood. But if there was only person whom I loved more and in truth, as much

'MY BEST COMRADE'—Gandhi



THE AUTHOR

MAGAZARI IN 1932

(AGE 74 YRS)

He built up the Ashram. He took to you brother and sister steadily walks it well during the two years you were in jail the entire responsibility fell on his shoulders. It was easy for you to keep all the elements together. You very generously, spiritual education and discipline, but for any one else it was a veritable ocean of trouble. But Magazari was it naturally, by dint of his self-effacement and unselfishness.

To be sure, I could only mean and that he is and that is better for him by a word of cheer or sympathy. He has made national.

His name always recalled me, and he was the only person who made an impression upon me. He was not only a great philosopher. You saved the soul of India, but it was he who gave the people the national and moral

when I went to the Ashram, it was he I never loved less than. He had no one to blame for the law but at these times, I had hopes to bring make of ourselves and much more work.

and looked it with a child's eye.

His was the only man who was capable of connection with public work in Gujarat. The part he played in that work was simply wonderful. It is a pity he did

not lay to them the beating of Whittaker which he had planned.

"Then often occurred to me that today your principles are not making sufficient headway in the country because your co-workers are so imperfect and I almost come to it is God's will that you should be here again with all your co-workers to complete your mission. May it not be that He has called away Magpal to prepare the way? He will be done."

VILLAMMERIA PATIL.

#### No one like him

Kalshinde and I got out at Baranagar from the North Bengal Express to go to Durgam meeting (arrived) straight on to Calcutta. At Baranagar we picked up a Durgam paper and saw what we expected least in our wildest fancies—the passing away of Magpalbhai. I would not believe it until I spotted out the Durgam character with my own eyes.

In the midst of the news we in fact indeed, What a blow to Durgam!

There was no one like Magpalbhai in the whole circle of Ghosh even. I had got to the home beyond measure, straight on to Calcutta. At Baranagar we picked up a Durgam paper and saw what we expected least in our wildest fancies—the passing away of Magpalbhai. I would not believe it until I spotted out the Durgam character with my own eyes. In the midst of the news we in fact indeed, What a blow to Durgam!

#### One true working leader

Yesterday in the paper I read of the passing away of Magpalbhai and could hardly believe my eyes. He has gone out of the struggle one true working leader, better than whom there are few stronger our people. I see that strong, clean, steady face and figure going about silently with looking eyes and that bright smile lighting up the face when someone comes, and all the time one felt that the life of your whole land brightened because he ever shined it. I know what place he occupied in your heart and through I feel the bringing a drop of water into the ocean, I feel that you will not forget my feelings except to tell you that I am aware of the shadow that will pass over those and world-breaking eyes of yours, though your soul is quite sure that you are one with him across the barrier.

NARAYAN CAPTAIN

#### Seven Leas

"Your telegram telling of Magpal's death came this afternoon. From Chitraghat I had heard of his illness, but I thought his rugged constitution would carry him through safely."

I am exceedingly sorry. He was the first Indian leader I had ever coming to this country and a fine friend an one could ask for. I did love his work. Such character, tact, kindness, cheerfulness, honesty, straightforwardness, resolution, indomitable determination, unflinching tenacity and cool and cautious, unshakable, breadth of mind and of sympathy, faith! He was a fine strong man. We will all miss him greatly and the loss to the Ghosh movement is no small one.

OSWIND (Retired Genl.)

#### Clerks - Workmen

(By M. K. Ghosh.)

Most Ghoshbhai's friends has not yet finished the scheme of industrial insurance for clerks.

"Workmen's condition, their wages, their needs are a constant subject of enquiry in these days as this as well as in foreign countries, but we are unable to take any interest in the welfare of the clerks employed in being in the middle class. These clerks are considerably worse off than workmen. In a family of four in an ordinary home a only one wage-earner who earns Rs 100 to 120 rupees a month and deals with 60 Rs of his maintenance as due to the social status of which he is the victim. On the death of the single breadwinner his wife and children are reduced to a plight very more desperate. To my sorrow of his ever becoming rich, the clerk's life is too long drawn out affair of misery as to how to keep body and soul together. A. taking leave more of Rs 1 or Rs 2 means his to change position now and then, and he has hardly a chance of being able to settle in one firm."

"The following measures are suggested for the betterment of the clerk's lot:

1. Service to be as permanent as possible.
2. Cheap goods and cloth shops to be provided.
3. Free medical aid.
4. House at cheap rent.
5. Provision of education for their children.
6. Loans at moderate rates of interest.
7. Insurance schemes making provision for dependents after the death of the employees.

"The first six would seem to be entirely easy to introduce, but the seventh should be also as easy and beneficial. The Standard New Cotton Mills Company is seriously considering the scheme and a similar step is likely to be taken immediately."

"The industrial insurance scheme would seem to be very effective. Under it every clerk of the mill would have for life insured for Rs 1,000, the life insurance of the monthly salary being charged as premium, according to order."

"No provision for clerks drawing under Rs 20 p. m."

- For those drawing Rs. 20 to 25 Rs. 12 p. m.
- For those drawing Rs. 26 to 50 Rs. 1-6 p. m.
- For those drawing Rs. 51 to 100 Rs. 2-4 p. m.
- For those drawing Rs. 101 to 200 Rs. 3-0 p. m.
- For those drawing over Rs. 200 Rs. 4-0 p. m.

"In addition to this the mill will pay a bonus of Rs 1,000 annually which will be distributed to the members of the family of the clerk deceased during the year. It has been ascertained that the average annual mortality is 1 among 10, so that each deceased a family is likely to get an extra Rs 1,000. How this sum is to be utilized and distributed to the members of the deceased a family will be decided by the Insurance Board, but in no case will any part of it be permitted to be applied in great mortuary claims or other questionable expenses."

"I hope all the mills in the country would follow suit."

I understand both of business, but I take it that in this age of business any scheme of industrial insurance devised for the benefit of the island workers would be in their good. Only an insurance expert can offer helpful criticism of the scheme, and I take it that Mr. Macfarland has framed the scheme in consultation with some experienced expert.

There cannot be two opinions as to the fact that mill-owners, no less than other business and commercial firms, ought to take a personal interest in the welfare of their employees. The relations between the employer and the employee have been up to now mainly those of the master and servant, they should be of father and children. I therefore welcome the scheme.

Medical relief should not, in my opinion, be free. It should be granted, prompt and cheap. Free aid is likely to undermine the independent spirit, Smeetham free aid is rendered gratuitously and sometimes it is shown, from lack of which with the deficit should be met.

The main grievance of the clerk and the workman is low pay and conditions in his welfare. The measures suggested in the scheme will be a direct and simple reform of the grievance, and I welcome them.

The condition of clerks is in various respects, individually much more pitiable. I have a vivid picture of my condition before my mind. It was given to me in 1915 in Calcutta by the Marwari Clerk Association. It was a large tale of their helplessness. The number of clerks is small, their power of resistance and their capacity for work is feeble. Whereas the clerk is the only earning member of his family, practically all the members of the workman's family are wage-earners. The clerks must learn themselves to improve their own condition. They must work, and must educate their dependents, especially their wives, to engage in some useful occupation. They have lost all self-confidence and are helpless. Those who are honest, prominent in their work, conscientious and hard working need not despair of facing a suitable situation.

True social treatment will teach us that the workman, the clerk and the employer are part of the same indivisible organism. None is greater or greater than the other. True reform should be one reflecting but abstract and unorganised.

[Translated from Norwegian by M. O.]

#### All-India Civil Properties Association (Incorporated and Licensed)

##### Formerly acknowledged

##### In 1938-39

##### Through Members

S. K. Kothari	Delhi	1-0-0
Baldevraj Singh	Madras	1-0-0
Yash Singh	Bombay	11-0-0
Shri Chhabra		1-0-0
Chandrasekar		1-0-0
Madhavaiah	Andhra	1-0-0
Kannappa	Bombay	1-0-0
Chittambhai	Delhi	10-0-0
J. S. Sarda	Punjab	11-0-0
Chandrabhai	Alwar	1-0-0
Prasad	Bombay	11-0-0
Chandrabhai	Am	1-0-0
Sarda	Delhi	1-0-0
Chandrabhai	Bombay	11-0-0
Shri Chhabra		11-0-0

Total Rs. 7,211-11-0

## Necessity of Discipline

(By H. K. Ghosh)

Some workers in the Khadi service write

"By Head Office circular dated the 29th March, we the workers of the Head Office were notified to come punctually at 8.30 and leave the office at 12 in the morning and to attend at 1 and leave at 5.30 in the evening. None of us who made two miles off from the Ashram felt it very difficult to get out again at the last one, especially in these days of the year. As it expired our health due to irregularity of work, we requested the Secretary to change the time which he fully refused to do. Anyway, though we tried to be punctual, sometimes we were a few minutes late and were marked absent. Now, when we were marked absent we again wrote to him explaining our difficulties and requested him to change the time so as to suit us and we requested him that to cancel the previous circular marked wrong to last evening. We received no reply to our letter. So we returned from going to the office. Though he himself writes, just a fortnight from the Ashram, even having a departmental cycle, he could not be punctual in this regard, but we were expected to go uncomplaining because he is punctual. We say, 'Khadi is sacred service to Swadeshipan'. If it applies to such conditions, why should this irregularity and punctuality prevail among workers in the same field?"

Here there is an extreme condition of discipline. Unchecked freedom of irregularity and irregularity have given rise to indiscipline in almost all the national organisations. Many people think that to abolish discipline of work means progress to security and peace. Whereas the meaning of abolition of discipline should be perfect discipline,—perfect because of voluntary obedience to the laws of the organisation to which we may belong, i. e., the laws of our being. For man is himself a wonderful organisation and what applies to him applies to the social or political organisation of which he may be a member. And even so though the different members of the body are not really the same, they are voluntarily subject to the control of the mind, which the body is a healthy state, so have the members of an organisation, which aims to improve or advance in any field, to be voluntarily subject to the control of the organisation which is the head. An organisation which has no steering wheel or which has no members co-operating with the mind refuse from progress and is in a dying condition.

The correspondents who have signed the letter I have reproduced do not realise that if they do not accept the necessary discipline involved in going regular attendance, the Khadi office of which they are members cannot work profitably to its purpose, i. e., service of Swadeshipan. Let them realize that the voluntary discipline of a Khadi office should be much greater than the compulsory discipline of a Government office. If the chief of the Khadi office concerned does not attend always in time, it is highly likely that he is engaged in Khadi work even when he is not at the office. For what the staff has fully regular hours

the civil but no sense of sacrifice. If he is honest and realises the responsibilities of his high office, he has to work day and night in order to make itself what it should be. It is not being to come into a great income, totally unable to enter a really forward civilization, regarded to be the largest of its kind in the world. Such an organization requires the highest, intelligence and honest work out of one member out of thousands. These workers have to come into being by belonging to the existing organization and working on the entire the business discipline of which they may be capable.

## Young India

### Lawlessness Calcutta

There is now a class of fourth-lawlessness. The man in charge of the operations has a license of immunity in the whole. Being, for instance, an official of the grade of Deputy Collector trying to bring pressure to bear on taxpayers with the help of some officers and lawless liquor shops and declaring big cases of liquor arrested. The story does not end there. The cases could not be removed, as they were sealed and the shop closed and locked. The Home Ford addressed a strong letter to the Deputy Collector stopping in the procedure and holding him liable for the loss due to the closing of the shop and charging cost of Rs. 1 per day for having the arrested cases in the shop. He also stated in the letter that the allegations made by the Collector that public influence was being brought to bear on those who would not pay was entirely false, and that as the contrary is not clear from statements had themselves been victims of public pressure from Government. It seems the Inspector received the cost of the high officials who happened at this bringing and ordered the shop to be immediately opened. The Deputy Collector's own two assistants to the shop and opened it at a late hour in the night, and took the Ford's shopkeeper to jail for having addressed that letter. They were angry that he should have dared to contradict the "insubordinate" and told him that his name would undoubtedly be put on the black list.

It may be noted that liquor, being the profit of view of Government, is as good as an industry now, and they had no right to touch Rs. 2000 worth of a 1000 cases arrested in Rs. 200. The cases are still in the shop and though the lock and the cases have been removed, the shopkeeper refuses to have anything to do with the shop.

The Home Secretaries are in an unfortunate position, so far as the Sanyasins movement is concerned. They have daily masses, clashes with Government, and Government do not appear to realize it is the revenue against the money they allow for their "pardon." In quite a number of cases money and in a supply of liquor was credited as land revenue. In one case, an item of Rs. 700 was applied to be appropriated to revenue when the man who went to make the payment said that he was not a landholder at all. Thus when the official thought to appropriate the amount to revenue due from some of his relatives, he made no payment and left the place.

There are other instances of lawlessness. A party with the Municipalities of their land passed in a village of districts and declares a kind of business started, without stopping to inquire to whom they belong and whether or not they belong to agricultural interests. What is the best district railway in theory?

The Funds are now busy passing fresh-kept into every village. As to who will identify them and their owners and how, it is difficult to say.

### Rebelling

We noted in the last issue that three assistant officers had been appointed to strengthen the hands of the local officials. The Municipalities have now been transferred to district. These assistant officers have not been found to be doing his job in the proper manner, and a Municipalities appointed in his place, so as to bring pressure on Municipalities and if possible, to create a split between them and the District. The Taluk too, it is reported, will be transferred to large numbers in other Talukas, and those from other Talukas will be expected into District.

The Collector, who visited a few places and who was not by friends who did not advise matters, has left the Talukas in the safe keeping of the subordinate officials (although a limited law).

### With What Goods?

And yet the result has in no way been commensurate with their cost. The bundles and bags of grain are attached only to be left wherever they are for want of power. Cases are attached and have to be driven by power. As to the local disposal of what little remains the Talukas headquarters, they all seem to be in the dark. For instance notices, numbers of which have now been served, the houses have ceased to be charged out or seized. For they have been firm as a rock and the case has been the result of one of a prominent Municipalities, Madhu Patel of Baroda. Thousands of copies were of his kind will be declared forfeited, but he is absolutely unswayed and is a great model here in the Talukas. The District's tax has been given, and they have failed the notice with pride.

Large meetings are held everywhere, women dressed in black attending in large numbers, having huge of your houses by Vallabhbhai, so in 1917, and finally stopping the Sanyasins camp.

### Imprisonment

The first man committed to jail for trial before the magistrate, we are delighted to note, Sp. Revindranath Das, current High of a public meeting. He will be what, it seems, be treated compassion and for shortening Government services on the performance of such duties. This is how to state to be guilty of the alleged offence. It would appear that those cases were recommended for removing the fit and luggage belonging to the Deputy Collector. The man to whom the case belonged came to realize his mistake and went to the station in company with Sh. Barabinder to call back his man. One of the customs, as well as to see his master, and they were not at all willing to go but they were helped. Sp. Revindranath pleaded with the Municipalities that if the man were not taking they should not be forced. He was ordered to leave the station, which he did, the customs having the cart followed him. The other customs also ultimately left leaving the duty to be done by the police.



One would like to know how this action can be taken immediately. Obstruction has of course been there, not that the majority of the movement. Affiliated to the part of the officials to violate the Satyagraha, all judges to obstruct property and to destroy of attached property, use of force to be suggested as obstruction by police officers, and every one of the hundreds of workers in District has to struggle under the present condition. But Mr. Barichandkar has been charged out by the first letter and will deal to destroy it. For with the exception of Mr. Vallabhbhai, we in District have no more powerful and successful slogan of the peaceful type.

### The Emphasis on Peace

This brings me to the very great emphasis being placed on peace and non-violence in all the speeches by Mr. Vallabhbhai. In a sense we are glad that Government have now said their C. I. B. requires to report every one of his speeches, but if they have not decided yet, they will do so now that Mr. Vallabhbhai has preserved peace and order much better than any of their officials who talk day in and day out of non-violence. At Khatol a group of people of several villages visited in September, on this subject they are in India. Banned in the movement, without sufficient preliminary passage and permission. But Mr. Vallabhbhai showed patience and tolerance, and said that should and greater respect was sufficient surely for their good will and good intention to learn. Replying to the Collector's that that there was threat of fire and violence and social boycott, he said in one of his speeches that he had violence was not in the consideration of the people of District and that an imposition of society based on this social boycott was such better and gave them the clear impression of the District Civil Service was relying on legal force. In one of his speeches he said "Never for a moment think that violence would be of any use in this movement. No power or wealth can beat the Indian Government in armed force, and that one, if they choose, humbled the whole India. Do not raise your little finger even in face of the greatest provocations. In spite of the spirit of self-defence which I hold sacred, I will even if you are beleaguered, do not hit back. For the slightest shadow of a protest is sure to be allowed by Government, and all the good that we have achieved would be rendered empty."

In another speech he said:

"The Collector says that there are people who would pay but who could not do so as there were threats of fire and violence. If there are any people who want to pay, and are afraid to do so for fear of fire and violence, I himself then, come to me. I will take them to the Mandals official for the payment of their dues, and will defend them all the processes they may need. But I am sure there is not a single person who wants to pay and cannot pay because of the threats. No movement of this kind of based on coercion and harassment can endure for such a long time against a Government with unlimited means of coercion at its disposal. I am sure you will help me to realize effectively all the points on the Taluka unless by your peaceful behaviour and love there without any war."

In another speech full of love and fervour he said:

"I say to all humbly say, that I regard myself as a voluntary responsible for the peace of the Taluka. I hold myself responsible to the man who is way

violating the movement from his personal interests in Salwaat, I guarantee that anything else has more had the work which I cannot allow to be spoiled by a single mistake or error." In yet another speech he indicated the people to believe towards the Government officials with courtesy and hospitality and to believe that they have no quarrel with them personally. M. G.

### Step Forward

The latest news under the picture of lawlessness still darker. At least of cattle were killed by a mobbing party and driven to the Taluk station. The matter related to the three empty cases. 20 heads of cattle belonging to Bhamu District of Bihar and others have been attached for arrears of revenue? For want of news from the Taluka Patna has been reported for being one of the cattle represented. This is how they are taken care of? One of the bullheads suspended in District has died and another is on the point of death. Shortage in first added to lawlessness.

The thing of the whole kind of cattle in Bihar shows that the District administration are based on a sort of unbridled liability company, jointly and severally responsible for the arrears of revenue. In a similar way all the talukas in Bihar have been served with notices of lawlessness, and all the talukas in Taluk have been made obsolete. One of the Taluk houses who has been lost for valuable property contained the news by Justice Ghosh and officers of Satyagraha to a party. That shows the unbelievable spirit of the people.

In course of time and emergency have been arranged to appear before the first class magistrate of District, for refusing to give their vote on fire for use of Government revenue.

Two more cases of misappropriation—In it is nothing less than a scandal. An action under a District official of the Taluk. In 1937 the Taluk. In 1937-38 was granted in arrears of revenue and the balance returned. The same thing has happened in the case of a Supervisor of Taluk, Rs. 42 being misappropriated for revenue out of Rs. 115 realized by him for taluk.

These facts moreover show that the Satyagraha in District will succeed every more facilities, including the refusal by these workers to purchase or sell the necessary drugs, medicines of taluk and taluk of sugar, wealth of land, and even a wholesale market from the hand of money and silver. This will cause the 'unbridled liability' of the Taluka in the highest pitch, and mean in the end enable them to do an unbridled liability on the whole Bihar Government for all the methods there against are preparing. M. G.

### Thanks

Thanks from Mr. and Mrs. have gratified me with their kind messages in what has been to me the greatest trial of my life. It was brother of me but it is remembered into that I had never contemplated Mahatma Gandhi's death before this. The calm, tolerance and patience I have received from Mr. Ghosh, associates and Congress Committee have been a great solace to me. The workers will inspire me for my unshaken personal self-sacrificements. I assure them, all that I shall try to become worthy of the affection they have bestowed upon me and of the strict devotion with which Mahatma Gandhi served the whole by hand in connection with me. M. G. G.

## The Story of My Experiments with Truth

(By M. K. Gandhi.)

PART V—CHAPTER III

### Was It a Threat?

From Bombay I went to Rajkot and Porbandar where I had to meet my brother's widow and other relatives.

During the Satyagraha in South Africa I had altered my style of dress so as to make it more in keeping with that of the indigenous laborers, and in Rajkot also I had adhered to the same style for colour and for heading. In Bombay I had a Kathmandu suit of clothes consisting of a shirt, a dhoti, a shawl and a white turban, all made of Indian mill cloth. But as I was to travel back from Rajkot, I repaired the shawl and the dhoti to be too much of an inconvenience, so I shod them and borrowed an, or eight or ten, saarsa Kankrej cap. One shawl of that fabric was once in your wardrobe as a poor man.

On account of the plague prevailing at that time third class passengers were being compulsorily inspected at Yanganag or Wadhwan—I forget which. I had a slight fever. The inspector on finding that I had a few pustules asked me to report myself to the Medical Officer at Rajkot and noted down my name.

Some one had perhaps read the information that I was passing through Wadhwan, for later Mahida, a noted public writer of the place, met me at the station. He told me about the Yanganag incident and the horrible suffering passengers had to suffer on account of it. I had little reluctance to talk because of my fever, and so tried to finish with a brief reply which took the form of a question:

"Are you prepared to go to jail?"

I had taken Mahida by the ear of three impatient youths who do not think before speaking. But not so Mahida. He replied with firm deliberation:

"We will certainly go to jail, provided you lead us. In Kathiawar, we have the first right on you. Of course we do not mean to detain you now, but you must promise to halt here on your return. You will be delighted to see the work and the spirit of our youths, and you may trust us to respond as soon as you summon us."

Mahida captured me. His words were compelling but still:

"Our friend is but a child. But he is such a master of his profession that he could name his 11 a week—which is just what he needs—working as long a day, and give the rest of his time to public work. He leads us all, getting our education to share."

Later I came to close contact with Mahida and I saw that there was no exaggeration in the eulogy. He made a point of spending some days in the newly started Ashram every month to teach the children and also to do some of the milking of the Ashram cows! He would talk to me every day of Yanganag and the hardships of the passengers which had become absolutely unbearable for him. He was cut off in the prime of youth by a sudden illness and public life at Wadhwan ceased without him.

On reaching Rajkot, I reported myself to the Medical Officer the next morning. I was not unduly nervous. The doctor felt satisfied and was happy with the diagnosis. That was necessary, for the inspectors had only done his duty. We did not know the real area of the ailment and could not have done otherwise. The Medical Officer would not let me go to town again and insisted on sending me hospital to the airport.

Inspectors of third class passengers for sanitary reasons are essential in such seasons. If by some chance it should be found that they were voluntarily subject themselves to all the troubles that the poor are subject to, and the officials ought to be inspired. My experience is that the officials instead of looking upon third class passengers as inferiors regard them as so many sheep. They talk to them cordially, kindly, and listen to their suggestions. The third class passenger has to obey the official as though he were his master, and the latter may with impunity belittle and humiliate him, and both have his pocket only after putting him in the greatest possible inconvenience, including often ruining the state. All that I have seen with my own eyes. No reform is possible unless some of the educated and the rich voluntarily accept the status of the poor, consent first, before to enjoy the amenities denied in the poor, and control of taking unwholesome food, insecticides, vapours and so on matter of course, left for their removal.

Whenever I went to Kathmandu I heard complaints about the Yanganag incident. I therefore decided immediately to make use of Lord Willington's offer. I collected and read all the literature available on the subject, convinced myself that the complaints were well-founded, and opened correspondence with the Bombay Government. I called on the Private Secretary to Lord Willington and called on His Excellency also. The latter expressed his sympathy but stated the Home in India. "If it had been by our hands we should have treated the matter long ago. You should approach the Government of India," said the Secretary.

I communicated with the Government of India, but got no reply beyond an acknowledgment. It was only when I had an occasion to meet Lord Chelmsford here that relief could be had. When I placed the facts before him, he expressed his satisfaction. He had known nothing of the matter. He gave me a patient hearing, explained that my concern for passengers about Yanganag, and promised to review the matter if the authorities had an explanation or desire to offer. Within a few days of this interview I read in the papers that the Yanganag incident indeed had been reviewed.

I repeated this story to the members of Satyagraha in India. For during my interview with the Bombay Government the Secretary had expressed his disapproval of a reference to Satyagraha in a speech which I delivered in Durgam. (Mr. Kishorelal) and of which he had a report.

"Is not this a threat?" he said aloud. "And do you think a powerful Government will yield to threats?"

"This was no threat," I said again. "It was educating the people. It is my duty to place before the people all the lightness that can be given. A nation that wants to come into its own ought to have all the ways and means of freedom. Surely they include violence as the last remedy. Satyagraha is the other kind of an absolutely non-violent weapon. I acted of my duty to explain its practice and its limitations. I have no doubt that the British Government is a powerful Government, but I have no doubt also that Satyagraha is a powerful weapon."

The chief Secretary coolly smiled his head and said "We shall see."

(Translated from Marathi by M. D.)

### Fort Hare and Indian Education

It is time to make clear to India that the South African Indian Congress stands not as the true representative body which speaks for the Indian community in South Africa, and that Indian Opinion is the authentic organ of the body.

It is necessary to show this emphatically, because continued attempts have been made by Indians, that have very little support in South Africa, to make their own appearance in the Congress publicly before in India, and to declare that the Indo-South African Agreement, which Mahatma Gandhi and Sarojini Naidu have generally supported, is a betrayal and a fraud.

Two reasons have been put forward again and again, quite correctly, for adhering to the Agreement. In this article, I shall deal with the former of these, leaving the second reason by another time.

In the Agreement, no offer was made to increase the Indian facilities for higher Indian education at Fort Hare. The objection has been raised that it is a wrong idea to Indian nationality to send Indian students west side by side with African students. Let me explain the exact substance, and show how wrong its principle this objection is.

In South Africa, the University of Capetown is open to Indian students, but the great majority of Indians by the white students has been so complete, that no Indian student has yet been able to face it for a long time. I met, for instance, one Indian student, who was on the point of giving up the struggle, and asked him to continue to suffer in order to meet the other two others. But with an atmosphere of University reaction to study had for quiet studies and only formal study should be called upon to face it.

At Fort Hare College, there has been no racial barrier of any kind. There are already European and African professors working side by side and an Indian professor would be very welcome. There have been Europeans, Malays, Indians and Dutch students in numbers. It is quite true that the University College is meant primarily for the Dutch higher students, but there have always been cordial relations. The hospitality they have bestowed has been so uncalculated, that every Indian who had applied as a student has been full of praise, and also of affection, for the unique friendliness in which the South Africa. To

me, it was a lesson of not out of the norms of usual people. There was only one difficulty for Indians, that was the question of food. But Indian hotel arrangements could easily overcome this, and the South African Government really offered to facilitate this.

One Indian friend at Fort Hare is in the university and department. It is possible in South Africa (where everything is expensive) to live at Fort Hare no less than forty rupees a month, including board, lodging and tuition. While there are a few wealthy Indians or South Africans, who could easily afford to send their children to England for education, the majority of Indians are poor. Apart from the usual procedure to be overcome, the expenses of Capetown University are often nearly prohibitive, while a course in England or America is entirely out of the question.

It may be said, why not send the brightest students to India? This question brings to light a broadening fact. For while the degrees of other nations are recognized in South Africa, those of India would find no practical recognition. For instance, a medical degree in Bombay University would not sufficiently see to practice medicine in South Africa.

Fort Hare is at present a University College within a larger University. Its degrees are as valid as those given to any other South African University students. It contemplates a full medical course, as well as a course in law. It will soon be a complete constituent University, being in two Chambers, Vice-Chancellor and Curatorship. Meanwhile, it is broadly attached to Kimberley. It should be a matter of honor to Indians to take part in such a development. It would be wrong stability to refuse to take advantage of an welcome. It is a gross wrong to despise it and avoid it.

Let me, in conclusion, tell a story about a gathering of all Fort Hare students at Capetown. Brother Cyril and several others. They listened to all examinations and subjects. The two daughters of Mrs. Gant of Capetown were there, who had tried to go through the Capetown University course, but had found the study beyond her hand. There was one European student, who had recently become made any kind of colour prejudice. There were also Dutch students, whose children's courtesy and good manners immediately attracted my attention. There were Malays, Indians, and "coloured" students.

The old Bishop, who sat in the chair throughout the evening, was as simple as a child in his delight at the pleasure his converts had given. He kept the big and laughter going the while time and made a perfect host. Every student was like his own son or daughter, and he called each of them by some Christian name. With his long flowing beard, smiling white, and his beautiful crooked face, he looked like a child in a saint and all his pupils loved him as such. Indeed, they loved him so much, that they studied him and played jokes with him, all through the evening, to the very satisfaction of their direction. Nothing could have shown more perfectly the complete absence of all artificial racial barriers. In the good old Bishop, this merry laughing of his children was almost like a glimpse of paradise. Though he was tall and

were long before the evening was over (100 he is now nearly eight years old) but his eyes were dimming with delight when he looked at good bye, and in the train, on the way home, the two daughters of Mrs. Cook, sitting on either side of me, kept on saying "Oh, Mr. Andrews, isn't he a nice!"

And I agreed wholeheartedly.

C. F. A.

## The Meaning of Voluntary Poverty

(By M. K. Griffith)

Mr. Chitapanal Jais is the Secretary to the Housing Committee of the Rajagopetaholm, Hyderabad. He had a University scholarship for postgraduate study in economics and ever since he gave up that scholarship to take part in the Home-Improvement movement he has been in the Ashram. About a fortnight ago he had a conversation with a first class passenger to appear as witness in a criminal case. The policeman who came to serve the summons believed more cordially. He came standing for Chitapanal Jais. Then I heard and directed him to Mr. Chitapanal Jais. He gave him the summons. Mr. Chitapanal asked him to wait until he had read it, but "take it if you can" he said and went away.

Mr. Chitapanal read out the summons to me. He seemed to be knowing nothing about the case, and he did not know what to do. He had no time of his own, nor had he any money for railway fare. For all his time and money belonged to the Ashram, no every member is supposed to have grain for all in the Ashram. The money as possession of the Ashram is all public money controlled by the donors for the purpose for which it came, and could certainly not be utilized for railway fare to respond to a summons. And so Mr. Chitapanal Jais was in the predicament of the paper of Orissa, the only difference being that while the latter would involve and use for himself whatever others gave him, the former could not use a donation except for the purpose of the Ashram. Hence law for liberty as well as the cessation of voluntary poverty.

What then would be Orissa, given do it be was served with a summons in this case? The policeman had not come to explain to him the meaning of the summons, nor to pay him the railway fare to enable him to go to the court. In the present case the magistrate's court was some miles away from Jamshedpur near a station on the Howrah line. The Orissa paper would be absolutely helpless, and would not know what to do.

So Mr. Chitapanal decided to do still and make the arrangements. Otherwise his voluntary poverty would have to be ending, but could he serve the paper if he did not believe like this—

The inevitable liability to respond to the summons was contemplated by the magistrate as condition of award and he issued a warrant of arrest against Mr. Jais. The man serving the warrant said "We will not arrest you, if you promise to attend on the due date."

"I might voluntarily promise," said Mr. Jais, "provided I get the railway fare and allowance."

The man had no authority to make the payment and so he produced Mr. Jais before a first class magistrate in Ahmedabad. The latter had no time to go into the case. Mr. Jais explained how he failed to obey the summons, but the magistrate blamed on the weakness of the Home-improvement.

"I am afraid I can do nothing. I am prepared to release you on bail, and you may if you like appear later on."

If he was prepared to give bail, without getting the fare and the allowance, why should he not have stayed the original summons?

The man was Madras confined when Mr. Jais was released to proceed to the police station. He refused any longer to work and the policemen in charge were compelled to buy a carriage. Ultimately Mr. Jais was taken to Talad under a full police escort and produced before the magistrate. The moment the magistrate saw Mr. Jais he released his witness, and gave the fare and allowance and released him on parole.

It is reported that this simple act of courage had a very good effect on the people of Talad who were greatly delighted.

Those who have accepted voluntary poverty can be serving in the manner of Chitapanal Jais only better the rest of the population and quality that comes likely to be the lot of the poor.

The Bangalore Government of the magistrate in the case was preferable. He issued the summons without the least enquiry and having done so did nothing to provide the man concerned with the alternative to obey the summons. I am told that it is not the practice to pay the witnesses railway fare and allowance in advance if that is the case, it means terrible hardship for the poor. The issue of warrant in the case followed by immediately granted bailance. He had no reliance of the process served of the summons.

He did not care to enquire whether Mr. Jais had in all concerned the summons. One can only wonder what terrible injustice has taken in this Government's department of "justice."

It is difficult to say what would have happened in Talad, had Mr. Chitapanal been the district judge of Orissa. What a shower of abuse he might have received and how hardly the magistrate might have looked him! The man who had been so much abused again, might have been branded as a thief.

Though the Government is responsible for the mistakes and mistakes behaviour towards the poor, one cannot help observing that the Indian officials who believe in this fashion have absolutely no sense to do so. It is possible that the high-browedness was there was to pre-define that. But a wrong done can become right if it can be proved to be justifiable. And it was better officials do not stand their man, those who have accepted voluntary poverty might be content then through telegraphs.

(Translated from Marathi by M. D. I.)

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# Young India

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Edited by M. K. Gandhi

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## Capital and Labour

As the report of Shree Karamdas the agent of the 'Rajput Manufacturing Company' Confidant for himself the opening ceremony of a centre for the benefit of the labour of the millhands working in the company's mills. In his introductory speech in which he explained to the effect of the millhands towards the millhands, Shree Karamdas said that it was his wish to discuss Laxmi's Post Graduate in England that had stimulated his interest in studying some method work among the millhands. The building was erected at a cost of Rs. 25,000—Dedicated to developing the education of the mill.

"Perhaps it is quite appropriate that this centre is being opened by one who calls himself a labourer, though he was unable to see that it was not without some limitations that I occupied the platform when I was brought to see by Shree Karamdas, not because I did not like the object, but because I was so pre-occupied, and nothing would have pleased me better than that you should have got the honour conferred by some one more deserving than myself probably a millhand. But my regard for Shree Karamdas prevented me and I had to yield.

"When I considered my labour in Ahmedabad the realisation which weighed with me was not merely that it was the capital of Gujarat, but that it was a busy commercial centre but that it was a great centre of textile industry and I felt that I should seriously consider the help of the millhands and be able to render some service to the mill. Today, I am glad to be able to say, that some expressions of some love has been thought and felt. Through I have a realisation of some better expression I have also a number of some realisation of my relation with the millhands. I have not yet given up hope of Ahmedabad. I will expect you things of it. It has much to be thought of, and some other things, speaking of a labour report, and so one who has tried to enter into the innermost feelings of the working class. I see that Ahmedabad has much to do yet towards the amelioration of the condition of the following class.

"My connection with the labour of this place is not of yesterday. It is as old as my first coming to this city, and so I think best to tell you that you have not yet done your part towards your labouring population. In some cases the labourers have not been provided with even the primary necessities of life,

There are exceptions, however some millhands have made some effort in the direction, and the present one is an attempt at a point.

"The announcement about the welfare of the millhands that Shree Karamdas has just now stated before you reflect credit on him and the city of Ahmedabad. Shree Karamdas was delighted with Puri Swajit, and rightly—Shree Puri Swajit came to our home. Shree Laxmi then expressed to my mind the millhands wanted that no employee would do his job for employees. To do this would be a disaster. But we must attend to our matter with them. We must think of them at our own residences, and of the public presented to us as the millhands and the manager of the social conditions prevailing in the centre there to correct, and that would mean to get their better than Puri Swajit. I have read a lot of literature about Puri Swajit, and I am an ardent admirer of that millhand work, but I maintain that this is a higher ideal. In the West there is a constant friction between the employer and the employee. I have it it happened to talk of our class, while the issue of responsibility still talks through the land that I should be content to report and be falling in my duty to you, if I did not place before you what I regard as the highest ideal. The relation between millhands and millhands ought to be one of loving and children as to believe themselves. I have also heard the millhands of Ahmedabad play to themselves as 'workers' and their employers as their owners. Such love talk should be one of justice to a place like Ahmedabad which grows and is on the love of citizens and love of labour. For you should have a regard of citizens, workers to one that demands that all our power, all the wealth and all our leader should be devoted solely to the welfare of those who through their own gathering and our idea without of things are offered labourers as 'servants'. What I expect of you leaders is that you should hold all your power as a trust to be used solely in the interests of those who work for you and in whose industry and labour you get all your position and prosperity. I want you to make your labourers partners of your wealth. I do not mean to suggest that when you legally had yourselves to do it that, there should be a labour cooperative. The job, however that I see best of in the connection is of mutual love and regard as between father and son, not of law. If only you make it a rule to respect these mutual obligations of love, there would

be no end to all labour disputes, the workers would no longer lead the way, but regarding themselves as slaves. Under the ideal contemplated by me, there would be nothing left, for our Anasayabhai and Shikarabhai or for their successors would be given the best contract money, and there is a much smaller sum than that which would be paid to the mill in which he works as his own, with complete freedom and autonomy, and who therefore wishes to be better off than he himself towards his employees.

"And where is the difficulty?"

"You have told me and it is repeated everywhere that the millowners stand ready to give by doing all this. Messrs. Laxmi Bhai, had nothing by doing all that they did. They like to encourage that they were tried to create another Fiat Company in India. As you experience probably, besides we are beginning to see more and more clearly that the more is given to the workers the more they want to gain. From the moment you may come to realize that the mills are theirs, we for these papers, they will begin to feel towards you as shareholders, there would be no question of their being against the workers against and for need for having a heavy, superfluous establishment over them.

"You have given me credit for keeping the way of Anasayabhai from a labour upheaval such as happened in the previous passing through. Well, I can not quite describe that crisis, for how can you name you for a moment doubt that there would have been adequate handling for the work that Anasayabhai and Mr. Shikarabhai have been doing? Is it true perhaps that you the mill-owners of Anasayabhai are more timid than the Gandhi mill-owners. In case of an upheaval you do not employ techniques to work your way of some employees of the West do, and I fancy that you have deliberately allowed that system of suppressing the aspirations of labour. My critics tell me that this is all nonsense, and that you would not hesitate to resist to such extent, if you could. But I believe that they are mistaken and I want you to prove by your conduct that they are mistaken. I hope you will help to help me see the time when the rest of you, that Mr. Dabkar and Shikarabhai Anasayabhai are doing would be realized workers, and putting the circumstances give them all the help, all the encouragement that they need in their work.

"Now perhaps you understand why I have done to appropriate a little credit for the peace that prevails here today. It belongs not to me but to Shikarabhai Anasayabhai and Mr. Shikarabhai Dabkar. They live, untried lives that bring among the few laborers, which I am unable to do. If you and the others of these friends you will find there will be no much need for my writing another line that one of the greatest medical what I do you wish to distance from the most of these efforts of yours, but I will you whether any, well-to-do man would care to read the children in a cradle like this. Our confidence should be to bring about a state of things under which there would be no occasion for a mill-hand's baby to be born into the world, and when a healthy child's child would mean the same opportunities for education that our own children have."

M. D.

## Margadal Gandhi

Letters and telegrams—now from friends in South Africa—are still coming in. Some there who had slightly lower than ready to his infinite work and long-remembered one. Margdal Gandhi who early years had apparently given a foreign country a very important which was written about him in the case of his death as of any kind of life. "I did not know him very intimately," he says "but he made a deep impression on me the last time I saw him some years ago. He came one night with two or three ladies' high some Eastern dress, stayed with me for a day or so and then left. He had the complexion of a man of the first rank, but we could hardly, preferred to sleep in the same bed and on the common bed. He struck me as the very person of earnestness." It is to "the very picture of earnestness" that he lives and will live in the memory of us all. Those who had the privilege of a close contact with him, however brief, were struck with his simple body which worked without any and without loss, as also with his character which was "realized and unimpaired." "My beloved brother Himmatsingh used to say," writes Mr. Himmatsingh who covers Margdal's life as much as to be named the brother of those years ago. "Margdal was a remarkable dynamo in the affairs, looking to future or rather for work, always expecting other necessity from his co-workers."

For us, members of the Ashram, it was possible, at the present moment, to take the group of the last. Every day that passed helps him to be a deeper realization of it. It is not so much the loss of the social work he was doing—we shall continue another through, as he never—but the loss of the labor movement that he used to be for an life like was to improve, that is a certain sense, no other life can give us. His presence was our necessity. It was his infinite representation of Gandhi and the Ashram. Both were able to being judged through him.

The charitable concern was in keeping with the solemnity of the death of Margdal Gandhi.

On the afternoon day before, who was advised to perform the obsequies ceremony in the orthodox style, the day of the day which he had, continued that in Gandhi's "Gandhi is a life of faith. I should desire in its anything but my faith in which I have no faith. For he it is from me to seek to perpetuate the departed spirit with contact or by any way. I should like to do so by doing the work in which he lived and moved and had his being." Gandhi's joy was so intense. It was agreed that for the three days of the obsequies the children should carry morning until the whole of the Diamond Day, the book that inspired and guided the departed, and all in the Ashram who felt his passing should do so, and to write that all might be produced in this part in two hours after the deceased was placed in his, for those three days, so many wheels turning for each's heart of the day, as it was possible.

It is gratifying to see that Margdal's good parents who have thought and lived all their lives in the orthodox way beyond the profitable way's doctrine and characteristically passed in all bitterness. It was a

pleasure and a privilege and a precious honour to see the seventy-five year old father sitting on the verandah for the first and a half during which the children visited the Gita. And the children, who, as I have heard up to the author's narrative that he had not even yet seen, accepted the honour gladly and joined in the act of veneration. During the afternoon, instead of work and sometimes details of good and agency that are based on the so-called articles. Hariji Jagadishji spent the first few days at morning, Jagadishji's house was filled with the children's questions from Yashaji Narayan in which his mother and his mother, his mother and his husband's work and Narayan had part. The situation was then, we can hardly be too sorry, worthy of the great departed soul.

The great attitude has yet to come. It can come only if God wills it to make an enquiry of our intentions. They if please Him, so to return to our beautiful people.

H D

### A Living Exhibition

The Milk Marketing Conference was held in Pune, a little village in Maharashtra (in British territory). Pune is a little hamlet with a beautiful scenic view, but, as it is there to hold the Conference held there, was based on the convenience of its residents who some time ago made a grant of two acres of land and some material to build a big hall and there all as to their attention. The hall was beside a Black Ashram.

It is remarkable that at once of all the methods being taught in Maharashtra, which is now an old way, the people managed to hold the Conference started and made it a complete success. It is an index of the great work of the past few or five years.

It was with the greatest difficulty that Mr. Yashaji, who had to hold the day out of his pocket, that he had to hold the people, but he could not do otherwise. There is an admirable bond of attachment between them and life.

Five thousand Khandeshi Khandeshi men and the hundred women attended the Conference. All these were the committee, but there was of the hall where the delegates (except the three thousand their attention) had also remained along. In these but their could not be a better situation than the Conference.

When Mr. Yashaji, proceeded to address the Conference he had received a message to say that Mr. Jagadishji was arrested. This gave him the cue, and he gave an unexpected speech in the first day could play in the campaign. I shall not say you have to do this. "That you who have the courage to risk your lives in clearing the path, you, clearing straight up in the sky without a break or a stop to offer a foothold,—that a daring people like you should be afraid of people who fight sky of the adversary is incomprehensible. Even your children do not believe in fear the friends of the enemies, and at the same time you have of them the friends of the enemies, from death and that of self-sacrifice."

There were the usual resolutions about Khandeshi and going up of work and of heavy taxes and other

resolutions, and a resolution on the part of the people of the Taluka not to help Government in any way in their work of reducing the spirit of the people and putting them to sleep.

But the best thing about the Conference has yet to be told. It was the little black Exhibition which was to receive the spirit of a simple character.

The first was the coffee section. There were two kinds of coffee, one of the usual coffee people keep for drinking,—some plant coffee, and about with the leaves as called by each. The other was a kind of very carefully picked coffee which had been fully opened before. There were two tables, demonstrating by their hand-picked the difference between the two.

The second was the margarine section. There were different samples from different firms, and the different processes, showing the results of cooking with a little oil, a little fat and a mixture got also exhibited, and by the use of these a sample of coffee, cleaned and cooked and cooked with the hand, with all its fibres absolutely separated, showing a transparent mixture about.

The third section was the spinning section. That did not contain different wheels, as one might expect, but there were spinning, good, bad and indifferent, spinning with cotton, good, bad and indifferent, and showing how good cooking or of the success of good spinning. What the different samples of yarn was also shown the Khandeshi went out of them, again a speaking testimony to the absolute necessity of good spinning. Thus there were spinning looms at their wheels with elaborate looms, which give interesting details too. "This is a big handloom who finds time to spin and make all the members of the family spin and has thus made his house well furnished from the point of view of cloth." "This is a little girl who can, as handloom and spin her own hand-spun cloth. It she can do it, why not you?" And again "What is your reason for not doing it?" "Why not you?" "If they can spin, why not you?"

The fourth section contained baskets of yarn spun by Mr. Yashaji's during the spare moments of the Maharashtra campaign.

The fifth section showed the cloth woven at different qualities of yarn, and exhibited the various spinning accessories.

The sixth was the weaving section. Here were two youngsters busy at their looms, with their looms in front. One of them was a girl of well-to-do Khandeshi parents, educated for three years at the Yashaji Ashram. He had during a particular period spun the 500 yards of cotton, cotton and there he had made it. The other youngster was wearing a fine piece of cloth. The visitor showed that he was a good hand a year ago, making the cloth of a Khandeshi handloom. The loom was situated in Khandeshi, and with him his children and his mother, including the good hand. The success of the loom was extremely rapid and simple and both the children's eyes were very much for a moment the satisfaction of the happy loom.

The last section contained three important questions:  
 1. Demand cotton? or? rayon  
 2. Demand cotton? or? silk cloth  
 3. Demand cotton? or? handspun and handwoven  
 shawl? or? The. of wool system  
 and last voted by majority.

This long resolution was arranged so little time with words of handspun shawling, and was perhaps the experience that the Congressmen, and demonstrated more adequately than a hundred speeches on Khadi what a revolution Khadi has brought about in the life and outlook of these simple, ignorant, godless people.

M. D.

## Young India

### Mill Cloth, Khadi

(By M. K. Gandhi.)

A. Local wool is better.

"Several Congressmen in a new-dress, all wearing the use of indigenous mill cloth, came to see me with Khadi. There is a movement to give mill cloth a place in Congress Khadi shops. Will you not give your clear opinion on this point? I have seen it in that all Congress workers do so. They would like to have your guidance especially in view of your recent attitude on the part of indigenous mills may play in the future movement."

The Congress on clothes, on Khadi an announcement for those members who wish to respect their duty in an earnest spirit, but to avoid the use of cloth manufactured in any mills. But in those days of growing scarcity, it is like to cause Congress resolution either to support it or to oppose particular material on the part of Congressmen.

Let us therefore re-examine the question of Congressmen optionally using indigenous mill cloth in the place of foreign cloth, or buying such mill cloth. We know the experience of Bengal. The handloom movement of Bengal during the previous days suffered a check because of the greed and dishonesty of mill owners. They refused prices and even sold foreign cloth in the name of Swadeshi. There is no warrant for the belief that they would behave better on this occasion. Indeed the facts about swadeshi Khadi that I have brought to light show that the mills will not be slow to exploit the Swadeshi spirit in Khadi was bound to be approved in the large blocks of the movement.

But even if the mills were to play the game, Congressmen will not want to use mill cloth as to substitute it. The mills playing the game means that advertising and selling Khadi, their contribution to the Khadi spirit, their recognition of the pre-eminence of Khadi over mill cloth.

It need be definitely realised that mills alone cannot give us the desired result in our present step towards foreign cloth. Therefore there must be in the country an agency, that would devote its attention, not to the beyond of foreign cloth is contained, and thereby to

Khadi propaganda. This agency has been the Congress since 1917. Khadi production and Khadi propaganda are at once as a check upon the greed of mills and also, strange as it may appear, as an indirect but very effective encouragement to mills in their struggle against foreign competition. Executive decisions in Khadi on the part of Congressmen whether Khadi is used in household and enables them effectively to carry on their operations where the Congress has its job, or otherwise work for same. Hence it is that the mills have never wanted the Khadi propaganda. On the contrary many of them agents have advised me that they have benefited by the Khadi propaganda inasmuch as it has checked up and brought down the strength of mills; that they will then temporarily increase their cloth; they welcome Khadi propaganda, they will sell cloth and you will Khadi and so the long run you will give mill cloth, for it cannot by itself stand foreign competition. In a competition between indigenous and foreign mills the one dominating factor of healthy mass movement will be widely wanting, if there was no Khadi spirit.

Last but not least, the reasonable rate of Khadi exports is an aspect for systematic mass education, mass spirit and substantial extent of growing movement. Whereas mill cloth affects us with and as demanded help to the masses, every yard of Khadi woven or made well, and money by the masses who are being daily ruined for want of work and wages. Therefore for every period, least of the country there is no escape from judicious use of mill propaganda of Khadi.

### How of MILL-OWNERS' Greed

The figures I give are other day, of swadeshi Khadi manufactured by our mills was in the month only. I have never checked them for two months. Here are the facts:

Figure of the production of Khadi, Swadeshi or Khadi for two months, April to January

	1929-30	1930-31	1931-32
Lbs. 2,01,22,447	2,11,00,160	2,20,00,000	
Yards 1,10,00,000	1,11,00,000	1,10,00,000	

This shows that they manufactured one crore yards per month amounting to least 25 lakhs of rupees worth of Khadi per month. This means a year's output of greater Khadi. This is making money chiefly out of the pockets of the poor people through a movement that was designed for helping the starving millions. Business could go on further. The millowners could have used all the country if they had made common cause with Khadi and helped a directly instead of trying to kill it by selling and bringing competition. Their scheme is on a par with that of millowners who sell to a political party, national party, claiming it as greater product. Like the Government, they have tried on the conscience of the people and like all these governments or least they will find, if they do not retreat that they, that they played the trick upon the other. It is possible to lead some people for all times but it is not possible to lead all the people all the times. It should not be necessary for myself to be debased for its growth.

M. K. G.



## Oh the Shame of It!

Every day that passes brings from Dardul a fresh tale of petty misdeeds and high-handedness on the part of Government. The recent visitations of the Collector and the District Superintendent of Police promise not less stupor or consternation to the inhabitants of this mountainous Territory than the Government cannot get rid of, cannot get rid of, cannot get rid of, but at their wildest, and are mostly about as much done over, having, given out of their hands. Therefore the indignation by an outrage on all persons. The outrage on Dardul was not understood, but there is not a single instance of fear or submission.

And what a chance to have to rise by other means the feeling of those and interests by children and young men? So the friends and associates have provided against just and justice.

But they are required without their best. Neither Vallabhai nor his children are to be moved down by such considerations. They will not be deterred from doing all that Dardul may require or permit. The persons will go on, most go on. It is indeed a surprise by her peaceful persons.

Mr. Barthelemy has been sentenced to 3 months and 10 days' rigorous imprisonment. When the whole Taluka is a sort of prison or virtually under martial law, it is as we say travelling with the soldiers. Mr. Chohan (now) here, another accused subject, has been sentenced and kept in a prison cell.

The people do not mind these sentences, they welcome them. They welcome the Collector's orders, which are issued and which carry their weight many times the total revenue of the Taluka under the one terrible settlement. But these things cannot frighten those who have staked their all for the sake of self-respect.

The case of the late Purna Rajawade of Vaid, however, requires special mention. First of all they was told in the last case. The revenue of the late was, as we told in some other places, more of the money and the lock, and without which Dardul is run his days. First they attached some of the money under which they sought to fill with the attached deposit. They were discovered to be lying and a lot of money was split, of course at the King's expense. They then presented to the King with empty hands from another village, that they with them, attached a few more units, left with their family, and sold their work Rs. 1,200 for Rs. 54 only. The sale was not by public auction, but by a sort of absolute transaction, the whole being sold to a man who was under their thumb. Now they have an on Dardul (which) order to India. Rs. 10,000 worth of his land, but the treasury of Rs. 1,000-0 which they will allege to be the amount of revenue due from him. Nothing dented the late Purna has suffered another letter to the Deputy Collector bringing to the notice of the man about and asking him to render an account of all the property attached and the money received, and telling him that no amount of money and expenses would break his and his Taluka's resolve.

One wonders why all this business is carried on when Government takes to their mountain people, and with many times their revenue demand, if it is

not to bind the people to the emperor's will of the rulers. You proceed with the appointment of other officials and with imposing tribute to 'the' and have watch over the property, also, brought in two business to purchase the land, of which 10 were sold to a lot to them by Rs. 700, then real value being over Rs. 1,200. This is having people in fear by carrying their land's sentence.

The friends in Mr. Vallabhai are very confident they will be helped in their designs. "I want to convince the Collector," said Mr. Vallabhai, "that if ever justice breaks out, my own land will be the first to go. I repeat and will repeat to the thousands here that this is a new effort, light, light in which you give more and more in your strength. I have come to teach you to die with a smile on your face, and to stand a day of blood. Go rather who are I to teach you? You have the heart first, I have to give you. Some of you have had the lesson of fighting in South Africa under the banner of him who has just given the promise of justice to India. You are old boys in the school, I am comparatively a boy in it. I have therefore no one lesson to teach you."

M. D.

## Swami Shuddhendra

Reminiscences

(By G. P. Andrews)

IV

The greatest joy of all my own memories of Swami Shuddhendra is linked with the little house where he lived on the banks of the river Ganges, within the precincts of the Gurukul. That house became my home. There was a room waiting for me, whenever I came, and Mahatma Mohan Das's loving remembrance of Swami, as he was fond of to meet me as my arrival. I can see him now, sitting with eyes open, carrying his long stick on hand, and waiting his welcome, one of the most majestic figures I have ever seen in all my life's experience.

He would come to sit on the last evening of the Ganga stream, and the moment I saw him in the distance, I would run forward to the bank to meet him, and he would hurry after. His long stick would be thrown aside, and we would converse one another with a long continuance of love, as if we had not after a year's absence. Then we would walk back, laughing and talking together about the latest reminiscences of the Gurukul days, how they had recalled all former incidents, in sports and games and adventures, and also to their studies.

He was like a great elder brother among the boys, making right and doing my own work, and encouraging those who were healthy to do all sorts of daring feats. Unconsciously he lived all winters. There was by no means difficult to obtain, because the conditions lived with him down, even close to the Gurukul, which had actually been cut out of the jungle.

"Where are you come here," he used to call me. "We were the companions of the wild beasts. We had wild elephants, tigers, and hundreds of other animals, and we were not more than the wild beasts. We got our food from God, and we were not of us was wanted. We had great difficulty in crossing the

<sup>1</sup> The letters L II and L III of the series appeared in *Young India* of September 24, 1916; December 25, 1917 and January 4, 1918 respectively.

George is full first. Only after a long time, with his own devoted little couple struggling out of empty houses, does he, as when we made our last our previous journey, Maharashtra we became experts?"

It was this amazing happiness, on all occasions, together with a passion for doing adventures, that withheld him to all the young boys from the North of India, who were happy enough to be his pupils. He visited them, at the fabled court, at their commonest tasks. He sat there out, but by far, as a devoted pilgrim. He made them live always, in all weather, a leading spot for him. They were the children of the forest.

He was who saw the likelihood of these first boys of the Gurukul could ever happen. They were quite unlike the kind children of some Government school in the town. I used to compare them with my own children at Delhi, and the natural world made me eagerly long to know their intellectual educational work, which was dependent on Government grants, and not in my lot entirely with these Gurukul students, who were more learning to be free and independent, and only to help, but in and

Mahatma Gandhi knew that the great Ganges with an intense personal affection. It was much more than a river to him. It was a spiritual of the divine life itself. His house was built on the very edge of the bank and the water flowed just beneath it all the year round. He used to tell me that it was difficult for him to sleep, when he was away from the Gurukul, because he missed the sound of the murmuring waters of the Ganges. This I could quite understand, since I found out the same thing for myself. For the great Ganges scented me to sleep, as an almost magical incense, and after leaving the Gurukul, I would also the musical note of its murmuring flow.

When I was 18, while staying with Mahatma Gandhi there. This house was a story which of material beauty. It is quite impossible for me to describe his affection and anxiety during those days. Dr. Indira Devi, who had a house on a bank at that of Mahatma Gandhi, would be brought to night and night and the doctor's anxiety would be hardly less than that of my distant friend. The house would be with me, hour after hour, when the first two girls, leaving my departure with the low-cast women of the Ganges, as it were, from the Hindustani region. It was quite a luxury to be in such delightful surroundings.

Again I remember how Mahatma Gandhi, an elderly lady from Europe, who had been deeply drawn towards the Vedic faith, visited the Gurukul, at a time of very great personal suffering, seeking spiritual comfort. The perfect civility and courtesy of Mahatma Gandhi towards this European lady was especially to witness. He would consult me often what he should do to increase her greater comfort, and I would go to visit her, alone with him, enquiring whether anything further could be done to make her stay in the Gurukul longer. She would tell me, with tears in her eyes, and with a voice broken with deep emotion, how the kindly presence of Mahatma Gandhi had carried peace to her soul, and had brought back to her tortured mind a belief in the presence of God.

"Him," she said to me, "in this painful place, I forget all my personal troubles. These several months on the Hindustani, which I can see every morning at the time of my meditation, and the pure waters of the sacred river Ganges flowing past this very spot, where I sit and pray, bring me a release which I had never known before. His pure and deeper still is the Vedic message, which Mahatma Gandhi has carried to me day by day from the ancient Indian scriptures. It seems to be so natural to those who searched economic justice, and so pure as the crystal water of the Ganges."

(To be continued.)

## The Fatal Cart

By C. B.

Karappa and his wife Parvati were "at work" during the previous winter a case occurred, and his wife came to live with him, they are given a separate but in long house by themselves. They would not feel made both main most considerate. This is a good custom, unlike the past family system and prevailing among the other upper classes, which leads to quarrels. Karappa's parents were old, and they lived in the family house in the village. His elder brother lived in the hillside. Now that Karappa was to live with his wife, they decided they sold into three parts, the idea was cultivated the father's share towards his own, and the other share was given to Karappa. They all lived and raised a good lot from the land. The cattle too were divided and Karappa got a pair of bullocks and a couple of goats. Karappa was thirty, a fine tall fellow, and Parvati was the prettiest girl in the village. She had the face and figure of a queen. She was as tall as work as the body of Karappa but like a long when she worked at this doing her work in her own house as if she had always been there.

Parvati brought some little money from her father's house, with which they bought a white bullock. The milk came in right time and Karappa worked hard and there was a good crop on the little field. Parvati was all work all day, and evening all the time. Karappa and the bullocks and the field and the bullock were the whole world to her. When there left her some little time she sat at her spinning wheel, which she had brought with her from her mother's house when she came to live with her husband. At night when there was moonlight, her mother-in-law would also join with her wheel, and the two would have an evening, chattering away all the time.

The bullock was a good milker. Parvati made the milk into curd, and stored it early in the morning. After the morning cleaning up she would go into the village, and the better milk, and once a week she got to the main street and make nearly two rupees every week out of this.

Next year Karappa planned a larger field. "The field is too small. There is not enough work on it for both of us always. Shall we buy a cart and make something out of it?" The bullocks may then be put to work throughout the year. Look at Bharat my cousin. He makes two or three rupees every week out of his cart, and sometimes as much as four rupees. Why should we not add something to your

house-wife and give money and buy a cart? Well, they say, is going away in Madras. He is willing to sell to clear off debts and he may give his own thing."

"Oh, no," said Parvat. "Why should we buy Venu's cart? It will bring me back to us. And why borrow money and buy a cart? We are well off as we are."

"Nonsense! Venu is a foolhardy and so he has raised himself. There is no bad luck sticking to the cart. It is a fine strong cart. If he borrows money again it won't be long to repay."

"I would like to get my money in gold and some something else to my work."

"Don't be foolish now!" said Karayyan. "You are the greatest girl in the village. You will need your share if you were any momentary."

Karayyan was right there. Justify especially such as these people were could not have improved her lot.

"You mustn't care for what a woman wants. After all what does a woman know what is right and what is wrong? Ask gods and do what you all think is good," said Parvat.

Thus, that is, the father-in-law and ending upon Karayyan's proposal when he saw that the bride was bent about it. Before the week was over, the cart was bought, for which Karayyan borrowed forty rupees from the Minsar to make up the sum wanted.

## II

Karayyan when went out with his cart. He would sometimes be out a night and a day, or even longer, when he secured a big job. During these trips he used to be accompanied by his uncle Parvat. Before the year was over, Karayyan was indebted by his debts into the red-ditch, and then it became a regular fare in the journey and an obstacle by itself. The cart looked less and less and the bullocks were not fed properly. The first time that Karayyan wanted to buy a bullock, Parvat was divided.

"You have ruined me," she exclaimed.

"Start up!" said Karayyan. "What else can you mean?"

"You have done badly," said Parvat in a rage.

"Yes, I have, but not with your father's money. Who dare question me?" said Karayyan fiercely.

"Don't enter the house. Go to your father. I have my work to do," said Parvat. She then went off with unhinged fingers.

"Damn your face. I don't want you dirty food," said Karayyan and usually let her. This began to happen often, and sometimes Karayyan beat Parvat severely. She would say and go to her sister-in-law's house with her baby. In the last few days, and there would be a family council over it. It was no longer so, even had it come. The bullocks got old and weak too. Karayyan sold them at a low and wanted to buy a new pair but he had not enough money for this. He promised Parvat he would never again go into the liquor shop and made her call out all her little savings from milk and collecting, and on the strength of that he borrowed some more money from his sister, a widow. The new bullocks were bought. Three months passed. Then the Minsar sent his son and the to Karayyan for borrowing his loan. Karayyan looked for time and it was gone soon,

then and then. But the fourth time, the Minsar's son came and took away one of the bullocks.

Karayyan ran to the Minsar and borrowed just to get a month's time.

"I don't want a day longer, you foolhardy. Who asked you to buy two bullocks without paying up your debt?" said the Minsar.

"Yes, have been like a father to me," said Karayyan. "Do give me some time and I shall pay up."

"I am not going to wait a single day. I am making your bullock in the Wednesday market," said the landlord.

"You will give me, father. I am not a pauper. You will not lose your money if you give me time," pleaded Karayyan.

"No, it cannot be done," said the Minsar.

"I shall pay, father," said Karayyan.

"Oh no, you must," said the Minsar. "You will not pay. Go to the Weekly Fairhouse" and borrow the cart and pay up. If you do not, the bullock shall be sold for a very low price."

Karayyan, there is no help out, said the Minsar. "You had better go to Kishor Babu. He will help you out of the difficulty."

(To be continued)

Translated from Telugu-*Prithvi*

## Weekly March of Civilisation (I)

"Although at the close of evening (1907) foreign goods are being imported in a coming stream into the West Indies, it is the reverse for all these articles to enter that for these two continents and those of their families. . . . The cotton from which the clothes are made is grown locally and prepared by the women. In these villages usually every house has a large shade construction of bamboo, construction of heavy wood, and generally kept on the ground in the open space beneath the living rooms. The raw cotton is prepared by drying the bolls in the sun, separating the seeds by passing them through the stand wood two-roller gin and then opening it out by stretching the partly cleaned cotton up from the stretching basket in which it is ginned, by means of an instrument shaped like the bow of a violin. After the cotton thus has been prepared in this way they are made into threads and wound round a rock about 1 or 2 long and 1/2 in. thick, from which the cotton is unwound one thread by a form of spinning wheel." From *The Cotton Trade in the West and Indies*, by James H. Duff, 1912.

But by the typicist will admit that the latest, using substance of our time before us in this, we would consider it a weakness in decisive people of their own, existing innumerable occupations in the future, and also into hope of bettering their degrading material condition. If civilization comes change of form, merely without regard to substance it is an article of doubtful value. And yet that is what the following paragraph said by St. Paul. How wrong. Under the name of the Christian influence of commerce the ancient people of Europe are being incorporated and reduced to the condition of slaves. As St. Matthew says: "Do not persecute any, people who merely work with hands and hope the coming of the Lord by giving up handicrafts are impoverished not only in body but also in mind."

M. K. G.

## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CONTINUED

### Shantivanam

From August 1 onwards to Shantivanam. The teachers and students concentrated me with affection. The reception was a beautiful combination of simplicity, art and love. It was here I got Mahatma Gandhi for the first time.

I did not know then why Gandhi was called 'Mahatma'. One I learnt later on that Sri Kancheriah Deshpande, who was a contemporary and a close friend of mine in England, and who had conducted a school in the Marathi state called 'Gangadhar Vidyapeeth', had given the teachers family names, with a view to creating the Vidyapeeth with a family atmosphere. Sri Kancheriah who was a teacher there came to be called 'Nana' (i.e. paternal uncle), Poojar was called 'Mama' (i.e. maternal uncle) and Haffar Shaver was called the name 'Aaji' (i.e. brother). Others also got similar names. Anantaram (Raman) as Nana's friend and Parvathiam (Amm) as Nana's friend later joined the family, and all in course of time becoming more and more like relatives. Sri Deshpande himself used to be called 'Maha' (Maha the Vidyapeeth had to be dissolved, the family also broke up, but they are at present up their spiritual relationship in their ancestral names).

Kancheriah used not to give experiences of different teachers, and at the time I was in Shantivanam he happened to be there. Chokkamma-Shanku, belonging to the same fraternity, was there also. Both helped me in teaching English.

The Physics, largely had been created separate quarters at Shantivanam. Mahatma Gandhi was in their hall and he had made a list (written in one day) of the rules of the Physics classes, should be scrupulously observed. I saw that by dint of his love, knowledge and persistence he had made his language felt to the whole of Shantivanam.

Andhra was first, and the Physics, amongst the English teachers in order to help, close contact with were Jagannadiah, Vayaluba, Ganeshiah, Kancheriah, Vayaluba, Shantivanam and Mahatma.

As it so went, I gradually mixed with the teachers and students, and suggested them to be discussion on self-help. I put it to the teachers that if they and the boys disposed with the resources of good books and trained their mind themselves, it would enable the teachers to extend the limits from the year of care of the boys' physical and moral health, and it would assist in the students to also become a self-help. One or two of them were inclined to shake their heads. None of them strongly opposed of the proposal. The boys welcomed it, if only because of their instinctive sense for security. So we launched the experiment. When I noticed the Plan to express his opinion, he said that he did not mind it provided the teachers were interested. 'To the boys to say, "The experiment concerns the boy to himself."

Physics began to wear away his body in writing the experiment a success. He threw himself into it with zest. A book was found to not vegetable,

written to show the grass, and so on. Vegetables and others underwent in use in the writing, cleaning of the books and its surroundings. It was a delight to me to see them working hard to learn.

But it was not much to expect the teachers and students to do physical labour like this or water. There used to be daily discussions. Some began early in the forenoon, but Physics was not the case to be used. One would always find him with his writing here doing something or other as an object for Physics. He had often upon himself the cleaning of the Negro students. A party of students played in their after-noon before the closing time, in order to lighten the burden of the experiment. All alike took the time up with me and Shantivanam became a busy life.

Change like these also were being always developing. The Physics party's list had not only a self-conducted one, but the best needed to it was of the simplest. Crankshaft was achieved. Kite, dot, vegetables and some wheat flour were all needed at me and the same case in a three-weeks. And Shantivanam boys started a similar list with a view to increasing return in the English list. One or two teachers and some students was the list.

The experiment was however stopped after some time. I am of opinion that the longest institutions last working by having conducted the experiment for a local interest, but those of the experiment passed could not but be of help to the teachers.

I had intended to stop in Shantivanam for some time, but this had failed it otherwise. I had finally been there a week, when I received from Poona a telegram about Gandhi's death. Shantivanam was abandoned in grief. All the students came in to see to express their consternation. A special meeting was called in the afternoon simply to discuss the subject here. It was a solemn meeting. The same day, I left for Poona with my wife and Mahatma. All the end stayed in Shantivanam.

Andhra accompanied me up to Raichur. 'Do you think,' he asked me, 'that a time will come for Nazimuddin in India? And if so, how you say this when it will come?'

'It is difficult to say,' said I. 'For one year I am to do nothing. For Gandhi's death from me a promise that I should return to India, for gaining experience and suggest an answer on public questions and I have finished the period of professors. Even after the year is over, I will be in no hurry to spend and continue my career. And so I do not suppose there will be any occasion for Nazimuddin for five years or so.'

I only saw in the connection the Gandhi and to laugh at some of my ideas in *Man's Struggle* (Justice Above Rule) and say, 'After you have stayed a year in India, your name will stand throughout.'

(Translated from Marathi by M. D.)

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAFFIN'S

### Went as Third Class Passengers

At Bombay, we were late to train, took the last train that a third class passenger has to go through even as occurred Mr. Chaffin. Third class tickets are not limited to only, we were told I went to the British Station, though that too was a difficult business. Some one kindly directed me to where to go and I experienced no time any difficulty. He also made the same reply. As soon as the train started, window opened, I went to purchase the tickets. But it was so crowded to get them. Many were rich and passengers who were forward and indifferent to others waiting was after another continued to push me out. I was doubtful about the loss of the first class to get the ticket.

The train started, and getting into it was another trial. There was a few exchanges of abuse and pushes between passengers already in business and those trying to get in. We ran up and down the platform, but were everywhere met with the same reply 'No more here' I went to the guard. He said 'You must try to get in where you can or take the next train.'

"Do I have special business," I respectfully replied. He had no time to listen to me. I was determined I had Magdhal to get in whenever possible, and I got into an extra class compartment with my wife. The guard was not going to let anyone outside to come to change as rules here. I had to live!

"It was your duty to find an item. We could not get any and so we are waiting here. If you can accommodate us here that class compartment, we had to only be glad to get there."

"You may sit, please with me, told the guard. "I cannot accommodate you. You must pay the extra fare, to get in."

I wanted to reach Poona yesterday. I was not there therefore prepared to fight the guard, so I paid the extra fare he demanded, it is up to Poona. But I received the tickets.

In the morning we reached Magdhal. Magdhal had managed to get a seat in the third class where I

was seated. I requested the ticket manager to sit all the time, and asked him to give me a certificate to the effect that I had obtained a third class compartment at Magdhal. This he declined to do. I applied to the railway authorities in Bombay, and got a reply to this effect: "It is not our practice to refund money (even without the purchase of a certificate, but we make an exception in your case. It is not possible, however, to refund the money for train Poona to Magdhal."

Now this I have had experience of since travelling which, if I were then at home, would surely fill a volume. But I can only touch on these matters in these chapters. It has been and always will be my personal regret that physical weakness should have impeded me to give up that class travelling.

The idea of third class passengers are undoubtedly due to the high-handedness of railway authorities. For the railways, they build, maintain and operate of the passenger themselves as we have to manage. The plea is that they have to get money that they are following the duty as railway. They believe that is wrong they do it in the interest of all the way, to guard to the authorities towards them of an 'unhappy' people.

We reached Bombay first class. Magdhal and I got some water from the women's wash room and had our bath. As I was proceeding to change into my wife's bath, Sgt. Kaul of the Services of India Police happened to come up. He too was going to Poona. He offered to take my wife to the second class bath room. I hesitated to accept the courteous offer. I knew that my wife had no right to make benefit of the second class bath room, but I ultimately accepted it in sympathy. Thus I know how we became a sorry of track. Not that my wife was there to see the bath room but a husband's courtesy for his wife got the better of his probably his health. The fare of third class holders looked the golden rule of mercy, says the Epitaph.

## Bardoli

### A Soliman Scene

I visited Yalod the other day to attend the annual meeting held to give a nod-off to the 1250 workers who had been persecuted in order to get the Government to withdraw, for arrears and other offences. The meeting was much bigger than any I had seen in the place and during an hour and a half that I spent a volume volume signed. Sr. Vasankhadas said that he would not have gone to Yalod, if only the two Kathiawadi workers had been arrested. He had gone there to know Sr. Sasankhadas the leading worker of the place and one of the most respectable citizens of Yalod, who had the privilege of being the first in the Taluka to be chosen for the honor. Sr. Sasankhadas did nothing outside the meeting, and though the air was exactly boiling with enthusiasm, he was proud that he had the privilege of offering tea only even at the first meeting in the Taluka. He Sasankhadas is just ill, a very quiet and unassuming man, capable of being a fly and yet white as snow in the Taluka, and the honey-baked sugar very. He obviously is just enough to enable him to carry on his agriculture and business. The hotel speech was so beautiful that it was ready, and I am tempted to translate it as follows:

"I am proud that I should have been the first in the Taluka to be selected to go to jail. My joy is heightened by the fact that though I am in the charged water Sec. 186, I am absolutely innocent. I have held out no chance of mercy nor have I compromised my soul. The thing is not in my nature. My friends and relations are pressing me to engage lawyers to defend myself. I would tell them that not even a hundred lawyers would be able to shake the decision of the magistrate to convict me. And why should I defend myself when I welcome the honor and am prepared cheerfully to undergo chains or imprisonment as offered to me? I should like to assure the Taluka and the Government that this mild case will never disgrace the Taluka. My only regret in this connection is that I shall not have the privilege of participating any more in the struggle that is shaking day by day. My conviction has possibly aided that my star like outside may not allow me to stand the square of the jail. I assure them that I am going there with the name of God on my lips and He will enable me to go through whatever is to come for me."

"I am proud that Yalod is in the forefront of this fight for truth and justice. I agreed to give my children to carry on the good fight and to send a stream of volunteers to the jail. Do not hesitate in by the will and intention of this Government ever anxious to do his job. Above all, remember all your forefathers and past generations, but never let a single moment betray me General. May God give you the strength to go through the trial that is still to come."

### Mock Trials

For a mock meeting by the above one had to attend the trial that took place the next day. Sr. Sasankhadas was tried for having held an illegal trial of injury to a public servant. The Taluka who was the principal witness, who he several look, showed me so much that he had suffered from Sr. Sasankhadas's denials at their Government's expense in connection of it

would not be then willing to witness in this trial. The prosecution was constantly putting whole words and phrases into the mouth of this poor creature and of other witnesses who followed, so much so that the magistrate had to make later notes than were first to be made after the witness in reply to questions and not only in the trial.

The man whose evidence could have been of any value, viz., the Jathi Officer, was not called to witness. The third witness who followed gave the whole case straight. The prosecution wanted him to say what the other two had said. "What do I know?" The Sasankhadas came and said, "You will be convicted," but how can I say who said it?"

Then followed the examination of witnesses called Sr. Mahantadas and Anandji, the Kathiawadi witnesses. They had to take their trial for criminal intent and possession. The witness was a steady built specimen, man who looked at the magistrate and every man in the room. Defense was on his legs, and no one in the world would believe that justice the Government and Anandji could ever think of using criminal law against him. The accused declined to cross-examine these witnesses and the charges were proved. I have heard since that Sr. Government has refused to do wrong magistrate proceedings, in the interests of such, to show that the witnesses were genuine and that Sr. Anandji the other witness was not on the words of all!

### Mock Trials

One must be sorry to find that the Jathi officers and the Kathiawadi who have allowed themselves to be used in the hands of an unscrupulous Government. They know not what they do. But it would be a tragedy if even whole departments allow themselves to be used by the Government who is bent on adopting such measures.

There are the Agricultural and Cooperative Departments. Some of the agencies are in the Taluka who have used them for Agricultural Department will help realize through the Department. The other the Department holds in trust for them. The other day the Magistrate attached some lands in a case, first held in trust by the Department and the Director has been refused to pay up the proceeds of sale amounting to over Rs. 70,000 for recovery of arrears of revenue! The Director, we have heard, is refusing to be used as a tool and is putting up a fight against the highest branch of trust. It is reported that the unscrupulous revenue have been induced into to give their members work, both etc. for money already paid for the payment and to hold the money at the disposal of Government. If these departments can be thus used, what is law and where is safety of any kind?

M. D.

The good news has come from Bardoli that Sr. Sasankhadas has been sentenced to six months, and Sr. Government and Anandji to one month's rigorous imprisonment.

### Ashtam Bhajanshal

His revised and enlarged edition of the Book of Hymns and Sacred Prayers issued at the Satyagraha Ashram, Purna I Anant, Palkaj and postage, 1½ annas.

Madras, Young India

## The Fatal Cart

(By C. K.)

[Excerpt of the previous chapter: Karappa and Parvati a young farmer couple like a happy and contented life. The little child for which they had the adjoining street cart had been in use a while now. It was by Karappa given a large tin, brass-mounted wheels and kept a mile or two in the line and made some money. During his journey on, he took into his company and looks to do so. All his earnings went away not to get him satisfied. He often did himself see, kept a few paise (hardly more) away. The old cart was the business.]

II

Karappa went to his old father and begged him to persuade his brother to give him the money needed. But though the brother was willing to help, his wife would not allow it.

"If you give her money," she said, "you will never get it back. Let him go to the Khatu Sahib. He lives a hard life. Who knows, the money will come this year for certain? Who will help us if we are in difficulties this time next year?"

Karappa went finally to Khatu Khan, who was in the habit of quietly following the economic up and down of every man in the village including the Muslims.

"You don't know," he said, "The Khatu is in great difficulties. He has asked me for money too."

"My own's difficulties can nowhere be solved. But if my father-in-law is helped, may and sold, how am I to live? Do help me now," said Karappa.

"How can I give you a loan, my son?" said Khatu Khan. "I have already pawned away all the mob I have in the Muslin's."

"I am in dire straits. You must help a poor fellow! Why do you talk to me about the Muslin?"

"One ought to help the poor. It is all true, but I have given my word to him."

After much wrangling and exchanging the man agreed. Karappa got forty five rupees but to give a loan for forty rupees to be discharged in twelve months at five rupees a month. There was to be no interest but a fine of one rupee was charged for each month of default.

"Karappa, I have treated you," said Khatu Khan. "Work and earn money and pay regularly. You must give up drink. You are a good man. You have a wife and child and you will have many more children. If you think you will be ruined."

"You are right, master. I shall never touch that cursed thing again. I have lost a house. You have helped me to my feet of mud. I shall never forget your kindness."

The Muslin's debt was discharged and the interest returned. He gave the balance of the money into Parvati's hands.

"Look here," he said to her, "I have sworn never to drink toddy or smoke again. I don't want any money. You may do what you like with it. Whatever I want I shall bring and give it away to you."

Parvati was delighted. She thought better days had come, and she went about her work with a feeling of joy and fresh vigour.

IV

There was an week now in the field. But Parvati said to herself, "I must find some work and help my husband now that he is in debt." Old Khatu Khan was giving a new kind of work to his tenants and there was plenty of work under the hoolahips. She joined the group of three or four women working there.

She would rise very early, do the morning up, with the hoolah, clean the hoolahip and go out to the village to dispose of it. She would buy her customers to send her home quickly which they generally did. Then she would take her food, wash the baby and breast it with her milk-takes go out to work at Khatu Khan's house. She would come home at noon and go back to work after a food interval during which she had just time to dash some cold parathas and water the baby. She would be late at night, when she came home to look after the household work, she did it all cheerfully. The work was heavy, but it brought her four annas a day which was a great thing in their peasant existence.

Parvati was buoyed up by the hope that her husband was a changed man. Karappa kept his promise and to visit the Khatu after her a couple of months. She also tried to be content to her own. Karappa began to talk with eyes, and Parvati had little or nothing of what was made out of the cart. He would go and be out for two or three days and come back with some bullock for the hoolahip and give some light explanation about the state of the money market. After some time, even the attempt to discuss was given up. Parvati no gave up either. But she kept it working hard at home and at the hoolahip.

Once Khatu Khan came and talked up a row to his tenant, and there passed hot words. Working under the hoolahip (and back-logs), Parvati had got used to hard work, but for the first time in her life handling words such as she had never heard before were fresh to her. She went to and brought and threw the money before the man. In spite of her husband's occasional snarl, she had her much money now.

Parvati was washing the whole day and was too ill to go for work next day. But she must not mind. The horrible work that she had heard the money-lender often could however not be forgotten. She was no longer the same dull cheerful woman as she had been before. Working with the hoolahips, she minded at the rough voices of the man. Scarcely it is any more, this conversation attracted the attention of her old men who then when she was wild and mad in her mind. Khatu Khan's one captured the work and his pure and words sometimes embarrassed her a great deal.

Now when she took up the work at the hoolahip, Parvati's baby was not looked after properly. The little thing withered, and one day a cold and cough set in with a high fever. A week of pain and toils under the stress of that little life.

Karappa went like a demon. His old father said, "Don't you stop. He who gave his life away."

"Dada," said Parvati saying bitterly, "why has God inflicted such misery on me? I have been nobody so much."

"But, it is foolish to cry. You are young. You can beat half-witted children just. All the world will applaud and love you all over. Do we please her that?"

"I want no more children, uncle. I have had enough of God's men and girls. Let us die."

The old man laughed. "Tell your husband," he said, "not to go to the fight they had with his soldiers. You can bring the news, your children will be happy yet. Marriage will not desert you."

"Father, I shall never touch the hand of anyone again. If I do, may my soul be damned," swore Karpenev. (To be continued.)

## Young India

### The Only Issue

(By M. K. Gandhi.)

The British campaign is going on steadily. At the rate the legislature cannot see being served, particularly the whole of the Tables of British should be in Government's possession and they can pay through a demand then over for their present movement. The people of British if they are brave will be seen the more for determination. They will take into their possession but keep what must be the domain of all in good men and women—their houses. Those who have more hearts and hands need never fear loss of independence.

The legislative action being failed the Government are now willing to show the improvement of welfare. They are holding much more such as we are doing for British mental law days. The present movement for and the welfare spread movement is given two new versions, which are all separate. These too the Government will do good in the welfare scheme. Different village villages are a better for welfare.

What however goes against the grain is determined and confidence of action. The Commissioner Maurice Devine has written a letter to a correspondent which is full of mistakes, carelessness and errors.

It is an unbecoming intention to suggest that the campaign was started by British agencies. It was started by the British people themselves and the only person whose help and advice they sought was Shri Vallabhbhai Patel when I proposed the Commissioner having announced. Whether he can possibly be called upon in the same manner by the Commissioner must be left to the reader to judge.

It is unbecoming to say that the officers of the Government are subjected to "young, reckless and other allegations."

The workers are described as "the cause of agitation being on them (the people of British) and complete loss." This is an error for which some blame must not if the action was otherwise to be through the Commissioner would be made to offer a public apology. Let the people know that those who are in the stage and introduction of protest for such a "cause of agitation" are innocent victims of the cause giving their lives service to British in considerable service during these, besides Vallabhbhai Patel who is a Bharosa, are the brave hearted Mohan Tyagi, another Bhavnagar, and

an excellent Judge of British, Jambhadr Nathji who is particularly a noble standing in support from British, and Dr. Suman Nishan and his equally cultured wife. Dr. Suman Nishan who has been doing for some time has gone to Darbhil at considerable risk to his health. These last by the way do not belong to British at all. These three in the Commissioner of British and his principal wife (Dhobila) who for the sake of their country have sacrificed their welfare. They are not being upon the people of British. There are Doctors Ghoshal and Tisherman also out of British. Add to these Panditji Nath, his wife, and his treatment Shrivastava (formerly in jail). These three do not belong to British and have for years sacrificed themselves in other services. It is the wish of British that they should show and others whom I can name. If the Commissioner has any sense of humanity about him he will volunteer an apology to these ladies and gentlemen. In fact the British workers are in a hopeless minority among the numerous workers.

The Commissioner purposely tries out the extreme view of the Bombay Council and obviously suppresses the true genuine view of the Council that had gone against the Government and that view by them treated as beneath contempt and beneath notice.

The Commissioner suppresses the very interest which has helped movement to direct across the people of British that every honest letter is considered as an offence and indignantly treated.

The Commissioner shows that in the eyes of the public when he suggests that if the really great people of British give up their attempts to would gladly participate the case of any village that can be found to have been wrongly grouped. He suppresses the truth that the public at once is not the wrong grouping of this village or that, the point is more in the popular wrong method of government and the people of British do not want upon their part being accepted for they do want upon an independent and important national being administered to develop the justice of their complaint and to abide by the judgment of that tribunal whatever it may be. How then is an offering of payment, an offering of money of faith ideal building. The question is one of principle. The people of British deny the right of the Government to discuss without proper investigation any incident in the movement. Let me add that this is no matter whatsoever limited by any political act. This is a principle which stands as well defined specific principle affecting the people of a whole Table.

It is therefore the height of impudence and gross untruth for the Commissioner to say

"No one is more serious than I that the poor education should not be raised by the career of agitation who are tried on them and compelling them."

"There are five tables in Kaira District from which these payments come, the revenue certificates of which have been prepared for 2 years, an account of Kaira District had a share of supply has been advanced by Government to Kaira District for food grain in the last 7 or 8 months if they wanted in British, the recovery of Govern-



most successful and latest in India District would be successful.

If the 'agitation' succeed, it will act to the relief to Khaki that will be in jeopardy. If it is withheld by the Government the Government will find the agitator Vaidikdas, tried to be their useful collector of the land. What however will happen if the agitation succeed so that the Government officers will not dare to touch innocent persons of the people and other interests as the Commissioner Northern District has done and that the people will be able to have some freedom against greedy unfair and unjust treatment as the British Government is charged to be.

One want is the people. The Government in their wisdom had in order to emphasize the fact that this rule is sustained by the policy of denial of justice have decided in the night of a superstitiously large Hindu population. Moreover, Khaki and Pagan linkages. At Satyagraha the people can easily challenge the Government. Let them treat the officials and the Police as friends. Let them not threaten or in any the slightest manner that or mistreat them. They the officials are not cowards, the Police are not nightmen. So long the Government will succeed their wisdom and know that the lawyer of a Hindu is as free to a Khaki as to a Hindu and also vice versa. The people of Khaki have the chance of demonstrating this in a concrete manner. Let them vindicate the law of Satyagraha which is also the law of Love and they will reach even the step-brother of an automatic Commissioner.

### Suppressed Classes and Rajput State

After the Raja Sahib of Puchal did receive to the 200 acres of dependent on behalf of the Arya Prasthiti Sahib, Puchal, consisting of the Sahib-Lala Ganga Ram, Puchal Chattram, M. A. Dharma Das Sharma Das of Lucknow, Puchal Chattram, Vaidikdas, and Lala Shambhu Nath, Ahrastar, Simla, to discuss the situation that had arisen out of the recent transfer of the state to the control of warring of the royal family by Khaki, retained by the Arya Samaj.

The deposition has been presented to have the following agreed statement of what happened at the interview.

"The members of the deposition thanked Raja Sahib for the cordial hospitality extended to them, and explained the position of the Shastri and the Arya Prasthiti Sahib in the detail. His Holiness gave a patient hearing to their representations and assured them that his state gave perfect liberty to all well-established religious societies to propagate their religious among his subjects. The members expressed their gratification for the cordiality with which their representations were treated, and the accompanying reply cheerfulness in their and withdrawal."

The agreed statement betrays, in each clause and great cordiality on the part of the state. The state would have gained in public recognition by a frank acknowledgment of the wrong done to the suppressed classes and the length offered to a great religious organization. However let us be thankful for small mercies. The wrong and the evils will be forgotten if time and the spirit of the promise made by the Raja Sahib are fulfilled.

M. K. G.

### Magnal Gandhi Memorial

The Council of the All India Students' Association passed the following resolution at its meeting on the 13th inst:

"Resolved that a Khaki Museum be organized in memory of the late Sri. Mahatma K. Gandhi and that an appeal be made for copies and help for this purpose, the location of the Museum and other details of the arrangement to be decided by the Council."

The numerous messages of sympathy sent in from all parts of India and distant South Africa show the place that the deceased loved in the affections of the public. A letter writer to post and papers in the Standard expresses a sentiment. The Council of the All India Students' Association after deep deliberation came to the conclusion that there could be no better memorial to the deceased than that a Khaki Museum be established at some suitable place. The deceased himself had conceived the idea and as we have seen had outlined a scheme to the Satyagrahitees for a museum museum. But the manner in which Khaki has progressed towards a permanent and comprehensive building and a collection worthy of the deceased and the movement. Such a museum cannot cost anything less than one lakh of rupees. Hence the museum cannot immediately fund by the Council. A Khaki Museum to be a house of serious study and instruction in spite of its limited resources. With one lakh of rupees the Council hopes only to make a modest yet substantial beginning and give permanent shape to the scheme the deceased had in view. In accordance with the wishes the public may make the Museum may have a hall set of books dealing with the past and the present of contemporary culture, the specimens of the best in the current Khaki products in the past and in the present, the specimens of spinning wheels, handlooms, cotton bolls and handlooms from the most ancient available in the most modern. There may be a plot of ground attached to the Museum where experiments can be made in cotton growing to suit the local market and the process of cultivation for the benefit of the village. This idea was being done by the deceased at the Satyagrahitees. The entire price of the Museum has become very popular with students throughout India which is well paid and which does not need to disturb the declining process of primary school income taxes and more by the public and enable the speaker to clear a stronger bond. There will many other things can be done at the proposed Museum of the movement in Khaki and around the problem laid by the Council.

The machinery to give effect to the scheme is to be the All India Students' Association, which is a growing organization of men determined upon doing solid and constructive work.

The cause of the Museum is not dead as the Council has a chance of more plans that may ultimately materialize some day in the mind. Let it be found to be otherwise the most convenient spot, its details will be decided by the Council. It hopes to make the Museum an indispensable part of the deceased Khaki. No finer memorial will therefore be allowed to weigh with the Council as the object of its cause.



Abdul Ghaffar Sahab	"	1-0-0
Mulla Wazir Sahab	"	1-0-0
Lady Denny, Victoria College	"	100-0-0
Vai Sahab	"	1-0-0
Muzaffar Sahab	"	1-0-0
Talib & Mulla	"	1-0-0
Companys	"	1-0-0
Staff of the National Democrats	"	100-0-0
Hafiz Hakeem Hakeem Sahab	"	1-0-0
Dalton, Tiffin College	"	10-0-0
Abul Qadir Sahab	"	10-0-0
Franklin Sahab	"	1-0-0
Collection through Indian Express	Bombay	10-0-0
Misra, Pyralis	Delhi	200-0-0
Rajit Mansel Hans	"	1-0-0
Abdul Aziz Hassan	Kanpur	1-0-0
Mahipal Sahab	"	1-0-0
Mohamed Omar Sahab	Delhi	1-0-0
Tarabing Ahmad Khan Sahab	Allahabad	100-0-0
Sahib Mirza Sahab Sahab	Bombay	10-0-0
Jagan Das Sahab	Lahore	10-0-0
Through Mohomed Ali Khan Sahab	Delhi	1-0-0
Lala Panna Das Sahab	"	100-0-0
Dr. Mohomed Jussuf Kooris	"	10-0-0
S. M. Hassan Sahab	Dacca	1-0-0
A pamphlet		
Joseph M. Sheikh Kooris	Delhi	150-0-0
A Madras in Java Mapal	Delhi	1-0-0
Mohamed Shah Jilani Sahab	Bombay	10-0-0
Abul Mansoor Sahab	Amritsar	1-0-0
A Madras	Delhi	1-0-0
Mohamed Yusuf Sahab	"	1-0-0
Mulla Mahabub Sahab	Delhi	10-0-0
Shaukatulla Khan Sahab	Bombay	10-0-0
Mohamed Sahab Khan Sahab	New Delhi	10-0-0
Lalita, Mysore	Delhi	100-0-0
Mohamed Abid Qadir Sahab	Muzal Andhra	10-0-0
Mohamed Tame Sahab	New Delhi	10-0-0
Trayagan Achary Sahab	Bombay	10-0-0
Abdus Salam Sahab	Delhi	10-0-0
Misra Raju Jaha Ahmad	Amritsar	1-0-0
Mohamed Farid Sahab	Muzil Kool	1-0-0
Through General Khan Sahab	Muzil	10-0-0
Kanungo Raju	Guzerat	10-0-0
A pamphlet		10-0-0
B. B. Das	Guzerat	10-0-0
V. L. Gadhavari	Yamnal	1-0-0
Ahmed Ali Vakil Ab.	Madras	1-0-0
A pamphlet		1-1-0

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**The Facts about India  
A Reply to Miss Mayo**

(By C. P. Andrews)

It is an without regret, cordially and without reservation, that I had seen in the following chapter and more to follow, I doubt if copies of Miss Mayo have not been everywhere. If I am convinced that the readers of Miss Mayo's had read the statements that have been and are being published I should have much less hesitation in publishing *Democratically* Andrews' reply. But I fear that the restrictions do not reach the readers and therefore less work of distribution. Miss Mayo represents an anti-Indian. No nation can be a world master. India certainly is not. But unless like the politicians of Mother India we are world masters. And I am not sure that this can be done with by some constant wrangle between past and state they may be. In other words the question that is troubling me is whether living together and past can be checked merely by another Congress and past. It is not something quite different and matter necessary to be done if the will propounded of Miss Mayo is to be successfully checked. But I have an unduly-made effective submission in the writings such as *Truthfully* Andrews'. And to be in a country with me in the principle that every letter contains and go over after several attempts to permit to thinking that there is still room for his restrictions. I am no longer able to write here. I know that he will be satisfied, as I shall certainly be, if you can see a woman who believe believe Miss Mayo's influence comes to be diminished by his chapters.

M. K. G.

The All India Trade Union Congress, at Coimbatore, unanimously requested me to write an answer to Miss Mayo's book on India. The news of this was widely reported in England and America. It had always been my great desire, that this answer, when written, should first be published in Young India, hoping thereby that what I wrote might be kept up to the high level of that paper. To my great regret, however, the entire life I have been leading has not given me sufficient leisure to make my answer what I would wish it to be. The above reasons are sufficient, in the new letters, of being able to permit it. I am venturing to plead with the Editor to allow me to send my manuscript just as it stands. I would add that in India, I do not desire to hold any copyright, or translation rights, though I would wish to hold them abroad.

C. P. A.

Some time Miss Mayo's book was published, certain facts about her literary career came to public notice. They showed that she had already been employed to write a book for propaganda purposes some time after the War in a second book, called the *Life of Feroz*, she had employed, in relation to the Philippines Islands, exactly the same method that she has now used about India. The writer of MY R. E. Kooris, who is well-known to me as a leading English officer in Calcutta, was so impressed in this respect that I shall venture to quote them as full. He writes:

"Two years ago when I read *Richard Mayo's* propaganda volume on the Philippines, it seemed

It is certain that this would go hard in India and produce a book reflecting a completely justifiable reaction to the one suggested in the *John of Peter*. The theme of this vigorous manifesto, it will be remembered, is that the United States must long be governing India upon the *Jackpotage* for if it did not, the *Flashes* would be stamped clear by their own leaders, lawyers, agents. Miss Mayo, I feel sure, would see in the British India a land upon which the same moral was stamped in previous character."

Mr. E. K. Rasthale's long experience of India, as a journalist, enabled him to write as follows:

"I read with a word of the book, which, I think, no European and no American who has lived among the Indian people could refuse heartily. I lived for five years in India, occupying positions which gave me unusual opportunities of studying Indians of different kinds. I read many Indian books. I saw the scenes of Indian history. I observed the laboratory India in times and stages, and so I call up the memory of those people, and on the reality of my recollection complete the vignettes which Miss Mayo has provided for her very large company of Indians in several countries. I am filled with admiration and regret."

In these words, Mr. Rasthale has voiced the sentiment of many Englishmen and Americans, who have stayed in a few years in the country and learnt to know the people of India from within.

But this is not all that has to be said about this special form of propaganda. There has been of course, quite unaccounted, a certain political colour behind it. Miss Mayo clearly recognises those who hold very strongly the theory of white race domination and supremacy. She shows, in a hundred ways, how dominated with this theory she is and the bad an obvious enemy her this dominance may come to be.

The *John of Peter*, in Mr. Rasthale's own words, was directed against Philippine Independence. At the most critical moment, when a vote of confidence was given, after the Great War, was passing away America, reflecting its interest in great full self-governing powers to the Philippines, she launched her voluminous attack against the moral character of the Filipino people.

Now, in a strikingly similar manner, at one of the most critical periods in Indian History, and when the Secretary Commission was on the point of coming out from their domain, she exactly duplicated it and by her own book. Though, in the book itself, she has declared emphatically that she would lead a political attack, the sentiment from beginning to end is special pleading in favour of British imperialism. The purpose is also dictated by the way she has arranged her arguments. In the first headed page, she has given her own picture of India's unaccountable shape. This, having prepared her ground, she employs the materials of her book for these political propaganda to break of the attitude of British rule.

A large number of copies of *Mother India* are known to have been purchased for free distribution.

They may be found in the shape of lectures and a series of talks of various places across India and Europe. In England, they have been introduced at the House of Commons and House of Lords. One Indian member of Parliament stated publicly that he had received three copies gratis, and in fact by post to America, the same kind of wholesale circulation has been carried on. As a result of this, one edition after another has been sold out, so rapidly so they could be published. Other editions have been cordially selected. It was necessary, for instance, for the Metropolitan of India to reproduce the book publicly in South Africa, in Australia and Canada, under whose titles had to be taken by responsible persons, who have taken it first hand. The condemnation in India itself has been quite universal, from Indian writers, as well as from Indian men. Those who are best in India have felt the story, and especially those, and have been compelled to write in public.

Unfortunately, there is always latent in the West a prejudice against India and a fear of Asia's future advance against it, and it is all difficult, therefore, to raise the score of an Indian nation by unauthorised writing. Miss Mayo has appealed to this prejudice with infinite deliberation. In the guise of a disinterested work of social reform, collaboration with a genuine impulse to relieve distress, she has written a book which has stirred up most of the worst racial passions. She has also tried to appeal upon America and England, that India is ready to make for itself, and asked a plague visit among other countries. She has called India a "world enemy."

All the new racial material has been made use of by reactionary forces in the West, and the sympathy to them has been strengthened. It has been necessary in fact of such length upon Miss Mayo's weaknesses and her personal low morality, because she cultivated consciously her own sympathy. Since the book has been published, her friends and supporters have been picked out by various organs, and those whom she has quoted have expounded the contents of her own correspondence with them. They have shown up gross misstatements. Carefully seeking she has never could be expected from a book, prepared with information collected from all kinds of sources,—good, bad and indifferent,—during a short and restless time.

At the very end of her book, Miss Mayo quotes, concerning her own performance, a famous saying from the *Book of Proverbs*.—"Trust in the words of a friend." If she were truly a friend of India, she would have shown her friendship first, and would have written afterwards. She would have learnt first to suffer with India, before her hand had dared to inflict those opening wounds. No true friend of India today, the innocent, could possibly come from a free country without at least representing a wish for Indian freedom. The intention in British rule appears the only possibility that Miss Mayo can ever contemplate. She refuses to see, that foreign rule and a tyrannical class very cruel wrongs to which she calls attention.

(To be continued.)

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## Andrew's Tribute

[From the tribute sent by Dattabandhu Andrew to the memory of Mahatma Gandhi, with whom he had come to close contact. It hits the following striking personal judgments. M. K. C.]

His humility was so great that he was able almost entirely to efface himself with regard to everything he achieved. He was pained more than he did the common man to let his left hand know what the right hand did, in all his deeds of unselfish loving-kindness.

He never concealed anything and was the soul of purity and truth. All the obvious simplicity of the Indian he practised in his own person. His simplicity was not limited by or tied to his life. He never relaxed or took to his own house for a single moment. Even as hours of illness he practically tried to keep his own life up to the Indian standard. He was burdened with himself, and burdened with others.

I have read in the public press, that his greatest characteristic was his humility. This was true of him at all times. In the South African Satyagraha struggle, he had the hardest work of "carrying on," while most others either were or proved to be always the same. Although it would have been easy for him to have come forward, he remained kept in the background. He was ready to do the most menial work, while others got the full credit for any success. He had a gift for keeping out of sight, while doing the vital and successful things. Of all men I have ever known, he had realised most the words of the Bhagavad Gita.

"Thy right is to the work, but never to the fruit."

This humility was so profoundly deep in his own character, that very few indeed realised what a tower of strength he was.

There is a beautiful phrase in the Book of Isaiah, which speaks of a man's inner character in that period, as being, "like the shadow of a great rock in a very stormy land." Mahatma found shelter in the rock-like strength of Mahatmishness.

His unswerving purity of heart caused admiration in my mind when thinking of his character. He never covered by a moment in covering up what he knew to be the truth. The Mahatma's actions had in me an easy way to freedom in my country, and it would have been easy for me, with so many temptations, as Mahatmishness upon his own character, to have used a little like our personal leader of great boldness. But he never did this. He kept the Indian ideal, as high as well as he could. Few realised at what a cost that was done, and how suffering was the sacrifice.

The hardships came up just to my own mind,—especially his cooperation for those whom the world despised. His love for the "untouchables" was nothing less than a passion. One of my best happy memories of him was a day in the freedom area, in the Khanda district, where he was building the new model village. I watched him that day, dealing with all sorts and conditions of men and women, and my mind was back to similar scenes of freedom. I had witnessed, during the Satyagraha struggle in South Africa, when he ministered to the needs of the distressed laborers,

including the women and the children, serving them with never-failing patience.

"Last, I would mention his perfect peace for every thing practical connected with the present life of India, down to its practical details, more particularly his calm, unshaken, unflinching and unswerving. He was the most inspired of all the men of the movement which have been made in the last few years in India. Without him, the whole movement would never have reached the practical efficiency that was one of its chief achievements today. He might truly describe himself as a 'farmer and worker.' The strength that he gave to the Satyagraha, in its early experimental period, and to the whole Indian programme, was quite remarkable.

Had Mahatma magnified his achievement of these practical things, his true greatness lay in his humility and pure goodness. The spirit abides. It is not lost. It has been victorious.

It was a pain to me to read in *Young India* about the mistakes which Mahatma had performed, such as his letter to me. My words will reach Khanda and tell him, that the life-work of his father must now be carried on by the son.

## The Fatal Cart

[M. K. C.]

[Speaker of the famous English. Khandu and Parvat a young lover couple, the a happy and contented life. The little girl, the white child, and the spinning wheel, enable them to see a little more. By next morning, a happy life, however, was interrupted by a cart. It was in the line and with some money. Parvat's father, he told her had company and went to work. All the morning with one and to give her difficulties. He will be all behind her, kept a new pair having some more. The old mother when she looked. Khandu comes from a village and goes to receive some to his shop. Parvat went and to take with some more. The cart had itself suddenly came. Khandu's little back into the horse and into the front of all the cart. Parvat's heart the crowd, demands payment. Parvat goes up out of her mind. The lady explained this. Khandu's little comes out of this.]

V

Foot Parvat's mother was all knowing. Her Khandu's little was brought the next Wednesday when he passed the Khandu's little shop. It was long since he had gone up home with a cart. He had taken some time to Tripura and was returning along with other cartmen. He stopped at the cart shop and showed to his companion.

"Hello, who is going to have a drink? I am not going to touch the thing. I don't care for it."

"If you don't care, now you can and get along, why do you stand and long?" said a cartman who passed down and entered the shop.

Khandu looked a while and then went on. "This will be the last time," he said to himself as he stepped into the place.

Next morning, day too, it was the same story. "Why should we not drink and care if we do?" said he to his companion.

"Does it not seem to you that we have passed with the crowd of our town? Who can prevent us doing what we like with it?" said the other.

"Right you are!" said a third fellow. "This world is vanity—'Who lives for a thousand years? This silver is neither profit nor mine.'"

"Oh, no!" said a fourth man. "It is all the bewitching magic!" And all laughed.

"Fools," shouted another. "You talk like learned men. How did this magic come to you first?"

"Dunno, those cotton merchants," said Karayyan. "Those thieves, about six days ago of our time."

And thus it went on, until it was dark, when they retired back to their tents.

It was now time for Madai Khan's visit again. Farval had been asking Karayyan to go and 'play up' before the new man.

"Dunno, Sir, let the fellow come. If he talks again impudently I will smash his head," said Karayyan.

But the Madaihan did not come for many days. Perhaps he was busy with other things, and Karayyan soon forgot all about it.

One morning Madai Khan came to visit again, but instead of asking for money, he asked Karayyan if he would take some bags of hot pepper to Karayyan.

"I have to take the steam to Cochin. Madaihan, I have promised him a week ago."

"Never mind, Karayyan. Cochin Madaihan's steam is no work. You must take our bags. If they don't go today we shall lose a good bargain."

Karayyan was persuaded, especially as it appeared that the money-lender had forgotten to talk for the madaihan's due.

In the evening when Karayyan was busy and Farval was alone at the fire cooking, Madai Khan came again.

"Has Karayyan come back?" he asked from outside the house.

"No, not yet," she replied.

"Oh, you can be sure he won't. And there is the hot steam stop on the way," said Madai, tapping his.

"Yes, the stop is there to suit our merchants," said Farval.

Madai sat down cross-legged, and Farval went on with his work, thinking that the man would wait for his husband to return. He started a conversation.

"Tell me, are you satisfied of your husband?" he asked.

"How can a woman be dissatisfied of one whom she is yielded to her good or evil?" she said, not looking at all going on with her work.

"Of course, of course. A husband is a husband, one can't leave him," said Madai.

"When a man has a new pretty woman, like you should be yielded to a husband?" he said again.

Farval did not reply.

Madai then began repeating about her defences and the talk went on from one thing to another. After some time he left without waiting for Karayyan.

The next day, when Madai came and gave some conversation to Karayyan and looked up in the same manner on the afternoon. He brought some bags of pepper and showed them to Farval saying he had them from a merchant and he had not paid anything for it.

\*Cotton mostly supplied to the weaving of cloth since the year 1820.

"When I see you, I am sometimes filled with a kind of joy," he said.

"What is this going to lead to?" said Farval to himself.

"Why do you trouble when I approach you? Do you think I will worry you about the loan? I don't care for the money, if you will only talk kindly to me," said Madai.

It is unnecessary to continue the tale. For many days Farval crossed them, but the hill at last, Cross, huffed some strength when he is helped by the gravity and helplessness of his victim.

## VI

It was the Thursday night sleep. Madai then was a strong group of 'amiables' coming past the hole in the wall through which light was tended to them. Inside it was a dark place, hot and dry and the feeling of a cold body striking the floor is felt. There were several groups of hawking humanity.

"Dunno you, if you say that again I will smash your head," said Karayyan.

"Smash my head! Madai, look at his strength! A fellow who cannot keep his own wife straight!"

Madai went Karayyan's way at the face of the other, drawing blood from his nose.

"Fools, yelling madmen, nobody like that ever smothered woman! Who must woman, I say," shouted another.

"Hello! Madai is killed," said a fourth who ran and wiped the blood of the nose and mouth of the man who was quarrelling with Karayyan. He was only slightly hurt. The man ran and picked up a brilliant ring it fairly at Karayyan who escaped the blow by dodging his head.

The shopmen showed from his place that there should be no fighting inside the shop.

Karayyan himself was surprised by his opponent, who stumbled at the door and fell down heavily. Karayyan went to his aid and drove off shouting words of foul abuse.

Karayyan reached home, washed their blood and found the door locked from outside.

"Hey, woman!" shouted Karayyan. "What are you doing with your husband? I am here waiting. Open the door, I say, and take these fellows out to the water!"

There was shouting of foul words and a little delay and Karayyan kept on shouting.

The door was opened and Farval came out and standing before Karayyan said, "Come and see the fellows. Something has been wrong with her the whole day. She has been talking and talking to be killed." Farval tried to take Karayyan to the yard to the back of the house.

"Dunno your husband! I can't find, give me some water," he said and went inside.

Madai who had been inside was trying to slip out along the wall.

"Hello, what is the Tailless doing inside the house, you rotten woman!" yelled Karayyan.

He took a candle from her hand and threw it at his wife with all his might. Then he pushed up a lattice and looking through it with a heavy stone in hand, who was running away, which had been his,

standing probably. That he sprung at Parvati who was screaming towards her brother-in-law's lot. Ranganjan stood lost, but hid back when he saw people come from the neighbourhood bearing the same. He looked back at the ladies who had called him names, he uttered a yell and went to back like to peep. But the people that had served by now held him back.

(To be continued.)

## Young India

### Buying Merit

(By M. K. Gandhi)

A correspondent writes my attention to the habit of buying in God by the purchase of good-looking temples. The correspondent tells me that ladies at temples are eyed by people in British India in those temples in the vast hope of somebody becoming rich without effort and yet getting heavenly merit. Here is an extract from an advertisement sent by the correspondent:

"Behold the rich. He that greets in the year leads to God. Thus why are lady and you by doing a sign of the showing? It is a costly way of working charity." The advertisement contains a portrait of a lady-headed learned gentleman.

It would be surprising to know the condition of the temples built with the money gained from these ladies. Meanwhile it is worth while to examine the value of buying charitable institutions with money obtained by an appeal to man's greed, subserving it by a promise of merit to the purchaser of such a literary token should fail to get the tempting price of price as ladies of purchase want but.

As it is the habit to be rich without working and waiting for the happy day provide the atmosphere. Every one who spends a rupee on the next corner or on a literary token needs disappointed his hope on the foundation of the sale of a multitude of such copies of men and women having equal right with the few lucky [!] winners of price. It is difficult, however, to single out the literary system for criticism, when the gambling spirit possesses men those who are trained among the most respectable. The share market is making but a few good gains. And yet, who is free from that love? Every man who feels himself rich in a day by manipulating the share market knows that the selfish acquisition of wealth causes destruction of many a noble's home. Oh, the relatives of the richest who laugh at him but do doubt about the same kind of hope that the clever operators of our language had.

Corrupt, one and job are, strong in a day appear, objects of such speculation. The system of literary or but a noble sacrifice of the same gambling spirit. It is no doubt good to treat the literary as philanthropic, but it is better to make the announcement of the spirit that is necessary in the literary and the donor market and then deal with the main cause of the disease rather than its worst symptoms. It is desirable to be warned that the worst operators will enable us to reach the real cause and deal effectively with it.

But it is a lot of hope. Let not my country of the generous nature of the donor make a slight price contrast with those literary work production for his participants in the literary system.

And the nature of all the mass economy when the literary is connected with a charitable institution. Surely it is bad enough to want to be rich without deserving, but it is positively wrong to content oneself with a profit. Those who draw away money in literature must not think that they gain merit even while they are trying to satisfy an inferior selfishness. We may not hope to save God and Mammon at the same time.

And why do the Christian, conductors of the Good beyond the Hindu religion, by neglecting the evil tendency of human nature? Do they imagine that their place God by attempting to support a hospital by making ladies of people usually dishonest? Are they not making Peter to pay Paul? What will it profit them to lead a few ladies [?] of the name that they would a thousand more good men?

### Goodly

#### The Awakening

Whenever you go from Shimshah to Bombay you find a considerable public awakening about the Hindu's language. In Bombay itself you find almost every one of your friends anxious to have the latest news about Goodly. You may have noticed some of the Hindu's Political Officer's letters, but the trend has moved now, and he wants to have the Hindu developments. There are quite a number of people waiting to read news to Goodly, not knowing where to send it. A lady has already given her first social case of Rs. 200 to a fund to send it on to the power plant. The gift is accompanied by the promise that she would be contributing Rs. 200 every month until the magazine had achieved their end.

In the 100 words when you in India is the only form of the morning, it is a discussion about Goodly, giving an account paragraph, that makes you up. "What will these things lead to?" asks one. Another who has been on the scene of operations describes in vivid detail the pathos of the Table. "We can tolerate anything, but we cannot see our children tortured by the Father. And now, if course, as you read by news they have transported all kinds of people of power. A Father calls through a wife at the back of a Khanda's house in Delhi. The wife of the Khanda ran probably into the house and as she was closing it from behind the Father walked in, pushed open the door, and, caught hold of the woman and pulled her out. What does this signify? What will these things lead to?" Another man who remained at home said: "Goodly, the best Officer in Britain, is an Awful Indian. The wife's name was his wife, but she committed suicide by poisoning himself, and he has come to support. What is he doing all this for?" I had occasion to meet by a day with me. The Hindu's political letters were in the hands of many paragraphs. Some of them were reading Mr. Vallabhbhai's speeches and discussing the situation. As I passed through the door of Goodly, with my forehead on my back, a man came running after me to tell me I had the Hindu's letters in my hand.



### An All-India Issue!

That shows what importance the question is assuming. It will be no fault of the officials if Bhaddi does not become the sole topic of the day throughout India.

The administrative officials carrying out Madhusett's orders 'to crush the movement' have obtained their functions in terms of Patrons, one of whom is reported to have been guilty of negligence, treated as stated above and all of whom are said to be reluctant to hand over his name and other data from the books, desecrate bridges and buildings, and fill courts. One of these Patrons, by the bye, was caught the other day on the Bhaddi station, in the act of theft. Notices have been served on proprietors demanding cancellation of their permits if they don't pay up the tribute. In several cases, however, the proprietors of some have been withdrawn. These voluntary aids, combined with the effective letter of the Commissioner, if it is not withdrawn, should not lead to avoidable lulls in a sense of law duty.

In the numerous cases being prosecuted in the court of the Resident Magistrate specially appointed by the Government out of the stations of Bhaddi, I mention two prominently as typical in a separate article.

M. D.

### Misconceit of Justice

In the stations of justice and with a view to throwing public attention to the malpractice with which criminal justices are being assailed by the Resident Magistrate at Bhaddi, I propose to narrate in more detail two recent judgments of the Court in which there has been a gross miscarriage of justice.

In the case of *Empress v. Sumbhooji*, the facts as decided by the Magistrate were, that "while the complainant and the accused were and the Special Magistrate were searching these bags of grass from the house of one Prabhooji for recovering arrears of land revenue on 25th April 1925 the accused held out threats of injury if seized beyond the Tahsil and the grass for the purpose of making these people not go to the panchayat for collection of arrears of revenue."

The Tahsil was the complainant and the grass was the prosecution witnesses. The Special Magistrate whose witness would have been of much value was not called as witness at all, and the complainant said, "Sumbhooji came and said, 'You are doing wrong, but otherwise nothing you will do the result.' One of the witnesses deposed, after much coaxing by the prosecution, that some three or four bags of grass were held out, and it was the language of the judgment, "These Patrons (witnesses) I cannot produce, see witness," it appears that the Magistrate told them that they, complainant and police could not see the result of what they were doing at that time." The witness was expressly asked who the Grasshopper was, and he said "How do I know them." The prosecution wanted him to produce Sumbhooji in the Courtroom in question, but he refused to take the stand. The accused, it may be noted, pleaded not guilty and avowed that the case against him was false.

Without taking the slightest trouble to call for evidence the Magistrate found that the accused was

guilty of the offence of holding out threat of injury and passed a "damned" sentence of rigorous imprisonment for six months.

Now even if we assume that the facts as recorded were all true, and the complainant was also truthful, the case that can be established against the accused is that he held out the threat that the complainant and the grass would be socially boycotted. (One of the witnesses, by the bye, deposed that they were boycotted for a few days and then the boycott had been withdrawn.) Is this an offence under Section 473 of the I. P. C.? Injury done or caused intentionally, if it is not intended to injure, is not a crime. Is social boycott really injury? The law is expressly silent regarding social boycott in threat injury or caused intentionally. There was no evidence led to show what the social boycott was in essence of. There was, then, even assuming that everything complained against the accused was proved (and we doubt if anything was proved), no ground for the conviction and the "damned" sentence.

The other judgment is that in the case of *Empress v. Sumbhooji and Anandji*. The complainant in this case was a wealthy landowning Madhusett, a police constable, and the witnesses were the master driver and the driver. The substance of the complaint was that the accused "aid the complainant and others that they were doing the work of a low-class, though it did," that "the accused No. 1 came but hardly and snatched upon the complainant" and "the accused No. 2 actually had a peep in the complainant's/Vidya and copying the Magistrate's 'actual' words—the translation of Hindustani *chhupa mata para* a peep.)

But the accused pleaded no guilty and the first accused submitted no evidence, photographs of the transactions to show that for which they were taken and that the accused No. 1 was not on the scene at all, so also to show that the lady, Officer, who, according to the complainant and the witnesses, was not on the scene at all, was there watching the operations. The Magistrate dismissed the witness as irrelevant. If he had cared to verify the facts of justice he could easily have asked the prosecution witnesses if the photographs, correctly represented the transactions. But he did nothing of the kind, found that the accused had offered resistance enough as they went to the complainant and others that "they were doing the work of a low-class though it did," and also found that the accused aided these ladies and "actually had a peep" in the complainant, a lady Madhusett whose name here would have appeared (that is correct). He sentenced them to three months' rigorous imprisonment under Sec. 473 and in the meanwhile appointed imprisonment under Sec. 474, and without the sentence in the case completely!

Now here, too, even if we assume that all the facts complained against the accused were proved (and we doubt if anything was proved), the offence of witness is not proved against them, and that even if both offences were committed during the same transaction were proved against them, separate sentences under Sec. 473 and 474 could not be passed against the accused under the express provision of Sec. 71 of the Indian Penal Code.

M. D.

## The Facts about India

A Reply to Miss Mayo

(By C. F. Andrews.)

II

The two greatest names in modern India, Tagore and Gandhi, whose names weigh throughout the world as undoubted, are brought forward, again and again, as the best for the obvious program of development.

The writer presents Gandhi as being at once to his "pleasant and comfortable home at Sabaram," writing his urgent plans for new projects, while on the board of the city of Ahmedabad is a consultation, which is clearly said to be decided. The inference is, that with his highest Indian type of moral character, profession and practice are very far apart.

With Tagore's name, the last dash of an even more highly manner, looking upon it represents that his profession of moral reform is altogether different from his practice. The occasion is nearly the same, but it is to be more considered.

This part of her book is so far that it cannot be described as science. It is also necessary to deal with it at the outset, because, more than anything else, it reveals the character and method of the writer. Let me first take her reference to Tagore.

I have lived with the poet for over thirty years, as his daily companion, and have shared his innermost thoughts as no other European friend has ever done. No Indian has done more than Mahatmaji Tagore to convince the very sound world about which Miss Mayo writes. For doing this, he has been attacked on countless occasions by his own countrymen. He is now nearly seventy years old, and from his youth onward he has ever tried to the best of his moral character as a writer. He has aided unapologetically spiritual unity by emphasizing at all times the truth, that the humanly free world, at Jinnah's service, he has built a school, where boys and girls are educated together with perfect freedom, he has always set his face against child marriage, the pollution of water reservoirs, the public system, and also against "superstition." He has, at all times, encouraged modern scientific methods of medicine, sanitation, prevention of disease, etc., and has spent generously and purely sincere in advancing these causes. Here then is a figure that Miss Mayo ought to have commended, as holding in her own person the things that the masses of modern India.

Instead of this, she has deliberately misrepresented him in every reference she has made to him, in two places she represents him as an upholder of child marriage, taking one of the most and disgusting passages from an essay on the Hindu marriage ideal. She tries to make him out to be a plain education as Europe and machinery development in India. If she had known his character and reputation in India, as a radical moral reformer, pointing heartily what he considered, or if she had been able to read Bengali, she could easily have found out that the poet had already himself wholeheartedly condemned as the strongest manner from very early on in the attitude. If again she had taken the poem in the Statesman, that the whole place would have shown her the exact opposite that she has done to one of India's greatest men.

No less unjust, and even more unjust, is her attempt to make Tagore an enemy of modern medical science as compared with the modern system, called Ayurvedic. On such a point, she cannot find any quotation to refer to in Tagore's writings, and therefore she actually invents one, anything it is. Miss Mayo writes: "With such men as Sir Sarobhraj Tagore, the poet, fervently believing that Ayurvedic science comprises anything the West can offer." This is a statement to be the writer under the heading "Tagore quoted." Such a supposed quotation from Tagore is a deliberate fabrication. Not only does it never appear in any of his writings, but neither he does not hold this view at all. So far from being opposed to western medical science, he has a profound regard for it. He has explained that on every occasion and also included it in a practical form at Shantiniketan itself. He gave his own son to be educated in modern western science in America, and he himself an able student of western medicine. There is, perhaps, nothing in the West for which he has more admiration in the medical and sanitary science, which has relieved so much unnecessary suffering from the world.

With regard to the other great name in modern India, Gandhi, her treatment is hardly less superficial and unscrupulous. It is true, she presents him for some of his vigorous utterances, but she is at pains to minimize his almost as the same length. Her worst piece of writing is her description of a very recent and deeply moving story concerning his friendship with the doctor who operated on him for appendicitis at Poona. Few things in the book are so cruel as her garbled version of that incident. An man who was very closely associated with Gandhi at that very time, I can assure that she has deliberately misrepresented his own justice and put words into his own and the doctor's mouth which they never uttered. A glance also at Gandhi's speech at the opening of the Tolson College at Dada, where modern medicine is taught side by side with western medicine, would show that his attitude towards western science is quite different from what Miss Mayo has suggested.

Not so only has Miss Mayo then treated India's greatest names, whom all the world know, but she has also misrepresented her distinguished person as a similar manner. I have before me a copy of a letter from Miss M. M. Bose of Lahore, a kindly, learned lady, who could never do justice to a single soul. Miss Mayo portrayed her as the strength of an intellectual, and has misrepresented almost everything she said in the course of a private conversation, publishing her own statement of the interview without showing it to Miss Bose.

Now this matter of public courtesy is important. If truthfulness and equity are to be established between nations, I would add one other instance, where her use of an interview, for the sake of her own propaganda, has been almost equally reprehensible. A few days ago, I went to Dard Singh, and again when the settlement of the Kafir's social relations were, concerning over two hundred people, has been established. Miss Mayo had put a visit, in the course of an introduction, and had been

written with perfect simplicity by the several Head of the Institution at Doyal Singh, the several trials that Mrs Mayo's most ardent have been obtained and the treatment is a model of clearness and simplicity. This one properly attended and carried out a matter ago. A summary hospital is provided to relieve the suffering of children. There is no sign of haste, impetuosity, or partiality, or uncalculated. The Institution is entirely self-supporting, and it is managed by Indian themselves. It would be difficult to find a place that has more completely fulfilled Mrs Mayo's demand for efficiency and clearness according to her own western standard 'I would advise,' she writes, 'my employer to such a satisfactory ground to public health and its contributing factors.'

Now, in Doyal Singh, she could find everything to her own heart's desire. But, as far as I have gathered, not a word of all this is mentioned in her book, not is the same mentioned in the Indian. No slight mention of praise is given for each official Indian because management not a reference is made to the probably Indian method by which revenues for college subsides the most practical method and. All this is ignored, and merely a sentence is extracted from a very long conversation, which she had with the Guru, concerning unity to one, whom (as he has publicly protested) has nothing but less related proud to run Mrs Mayo's own purpose.

The result of repeated checks like this, hindering the cultivation of international good will, has been disastrous beyond any immediate remedy. For as value from the West, however broad in practice, and however desirous of recognizing friendship, is likely to be received with open arms in India, so Mrs Mayo's book was received. A further has been raised against her and systematic stand international which will take many years to knock down. This disastrous, coming at the most critical moment of all, when united organization is more needed than anything else, is liable to bring the peoples of East and West together, represents a tragedy in human history.

Let us begin by an illustration. My own book on India is at Chandernagore. In her book, there was mentioned,--for all the world to read--the colony of Tiquara. Every member of the Ashram had felt deeply the wrong. Naturally, a telegram was received from another fully converted woman that she wanted to come and visit the Ashram. When the news was good, an earnest request was made in the Post not to grant her an interview, in case she might have said to her mother 'Mrs Mayo.' Only the responsibility of the Post Bureau, and her complete freedom from demand of any kind, prevented a refusal being given. This was fully stated, after her arrival, told me that the publications of Mrs Mayo's book had already raised her own loss. Instead of being received freely, people were frightened to admit. Slight accidents like these, when multiplied hundreds of times, represent a destruction of mutual trust and confidence that is hard to estimate.

In closing that incident, it is necessary to say with emphasis, that it is already not the work of friendship for a stranger, who comes on a short

visit, to walk on her lawn, without any light on shade, every possible and she can find, and so the same to pass over, without notice or appreciation, very nearly everything that is good. Such an exclusive policy creates a definite desire to leave rather than to support. The very fact that on the appearance of this book, an immediate protest has gone forth from every side, condemning its contents, is itself a contributing testimony, that the profession of friendship with which she begins, and with which also she closes her book, is local wanting in practice.

The greater proportion of the contents of the work, whose lines are taken up from existing in slight with historical fact, either in the fields, or workshops, will obviously have no opportunity of reading further books themselves. They are therefore likely to obtain only hazy impressions about it. For the same, hostile to India, has very rapidly been found need in all sorts of ways. It is said, that the book is 'heavily documented,' 'crowded with facts,' and 'abundant with reliable quotations.' It is asserted, that 'the evidence given the Indian people to be entirely degraded and mischievous in a way that the world had never been led to imagine.' It is equally alleged, that 'Indian have too great stupidity and selfish.'

There is clear proof that this propaganda has been widely circulated by newspaper columns. To name one instance only of its harmful effect, it has become apparent, since the book has been published, that the attitude of the Labour Movement in Great Britain has been slightly changed towards India. The Trade Union Committee and good will, which related India, has serious motives suggested, a critical conscious attitude in themselves, which is hard for India to understand. The good intentions India and Great Britain has given under notice in this widely circulated book.

(To be continued)

**All-India Cow Protection Association**  
MEMBERSHIP AND COLLECTIONS

Previously acknowledged		No. Rs. 1930-32-4
Sard Malharajlal	Dahol	1-0-0
Nannalal Gani	Jambhon	10-0-0
Chandul H. Patel	Bombay	1-0-0
Mohan Joshi	Ahmedn	1-0-0
Jambhalal Shah	Bombay	1-0-0
Bansharajbhai Kharajal	Hyderabad	1-0-0
Hannabhai Sambhajji Desai	Bahol	1-0-0
Bhambhai Jambharajlal	Ahmednagar	1-0-0
Parshurambhai Anantaram Chavhan	Japur	1-0-0
V. S. Chaudhary	Yeshwant	1-0-0
Kalyanramji Jethal	Bombay	1-0-0
Mahadevi Jyotsna Kulkarni	Kashinath Koria	1-0-0
Mahadevi Shreey Parshurambhai	"	1-0-0
Mahadevi Chhabharlal Patel	Kashinath	10-0-0
Bansharajbhai Kharajal	Ahmednagar	1-0-0
Yashwantrao Kharajal	"	1-0-0
Lakshminath Trambha	Ahmedn	1-0-0
Raychand Gopal Prasad	"	1-0-0
M. K. Subramanyam	Tripur	1-0-0
Chingam	Shimla	10-0-0
Arindraj Subramaniam Narayan	Coimbatore	1-0-0
Joshi Kharajal	Kashinath Koria	10-0-0
Mahadevi Kharajal	Bombay	1-0-0





# Young India

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## The Story of My Experiments with Truth

by M. K. Gandhi

PART V—CONTINUED

### Kanika Nala

On my way to Raigam where I wanted to visit Dr. Mehta I had to halt at Calcutta. I was the guest of the late Babu Bhadrachandran Bhow Dutt. Though temporarily restricted in freedom here, in those days I was a strict vegetarian, so all the hotels and clubs available in Calcutta were refused for me. The ladies of the house kept making all night abstinence so as not to bring pain to me when I was to be drinking fresh milk in the Indian style. Whenever Ictha was prepared for my reception, amongst whom was my son Kanika, I could not bear the thought of a whole household being worried in something like a these guests. But as yet I saw no escape from such embarrassing situations.

On the last night at Raigam I was a deck passenger if you so desire, celebrated as a Dr. Mehta's house, greatest satisfaction was to be the elementary condition of deck passengers was not to be on the boat. What was an apology for a bathroom was tolerably dirty, the ladies were obliged to visit the sea for the toilet and had to wade through waves and currents to jump over them.

There was more than that and I had could bear. I approached the Chief Officer without avail if anything was looking to alleviate the position of such and such, the passengers launched it by their daughters before. They saw where they sat, found the narrowest gap with the help of their head, shoulders and hand knees. There was no end to the noise and every one tried to monopolize as much space as possible. Their luggage took up more space than they. We had three days of the narrowest trip.

On reaching Raigam I went to the house of the Khambhaty Company representing him with all the late Khambhaty in this house and to Dr. Mehta's office at the same, the return journey though on deck was less unbearable.

In Raigam my intention did not give a chance of additional trouble to the boat. The case of Dr. Mehta's house was as good as my own. I could never remember the kindness of the boat. However, as I had not set my limit to the matter I might see the police and the eye refused to get an efficient check on the supply of water refused. There was no regular supply for water. Personally I preferred

drinking the hot meal before bedtime. Nevertheless in a rain it could not be had before night in water.

The year—1917—was the year of the Khambhaty house which is held at Raigam once every 12 years. I was by no means eager to attend the fair, but I had to attend to meet Mahatma Mahatmaji who was to be in Calcutta. Gokhale's Society had sent a big volunteer camp for service at the Kanika, Pancha Dharma and Kanya was at the head, and the late Dr. Mehta was the medical officer. I was invited to meet the Pancha party to settle down and on Mahatma Gandhi had already promised me. On my return from Raigam, I joined the boat.

The journey from Calcutta to Raigam was particularly trying. Sometimes the compartments had no light. From Raigam we were loaded with passengers by goods in carts. There had no work, and what with the heavy loading was overhead and the scorching sun from beneath, we were all hot water. The piece of cloth draped by one such a journey as this could not prevent outside heat to take water, if it was 'hardness'. They would tell they could get the 'hardness' water. There very heat, but it is not, do not so much as to be in the air, when they were the water, sometimes their water, or perhaps had been in a Mountain in the water compartments given them water!

On my way to Raigam I had thought so that the company's work could be an special service in India. Now for the volunteers in Raigam town had been called to a dinner, and Dr. Mehta had they come just to be used as before. He had to depend on gold workers for looking after them. How was work for the Pancha party. We offered to cover up the events with work and to see to their disposal, and Dr. Mehta gladly accepted an offer. The offer was warmly made by me, but it was Mahatma Gandhi who had to accept it. My business was simply to keep sitting in the tent giving clothes and holding religious and other discussions with various persons who called on me. This led me into a position which I could call my own. I was followed even to the bathing ghats by these dandekar soldiers, and did they leave me alone when I was having my meals. That it was in fact that I realized what a day-long experience my humble services in South Africa had made throughout the whole of India.



leave under a shawl. The old man's wife was sitting at the elbow of the lounge, empty at hand, and murmuring "Bismillah." "I hope, old woman, you are not afraid," said Valldhikha to her. "Why should I be afraid? No! We are under your protection!" "Not mine, but Allah's protection," said the Valldhikha. "How about the Pishans and the policemen?" came one asked. "They are welcome at my door! Thanks to our Bismillah, they are here. They had otherwise no business to pay us a visit!"

Not an ill word, nor one of anger, though the old woman had not been able to go out of her house these 15 hours.

That is the atmosphere with which Danish meets adversity.

#### Richman's Indignation

He was a peasant from Skagan. He had been accustomed to read his trial for infidelity to a village public meeting; and he was loudly himself with joy. "This is the first time I shall be going by the steps of a law court," he said to one. "For the last 150 years within my memory and a single year from my village has had recourse to go to court. We have courts of justice, but we always settle them ourselves." This man was put up before a third class magistrate for an offence under Sec. 174. The Sub-inspector of police was the complainant. He declared that he had ordered this man to serve as a guard but he had refused. "Was the order in writing?" asked the magistrate. "Yes," said the Sub-inspector, who always speaks in confidences and inevitabilities. One present had heard and a word of the story. When however the Sub-inspector's deposition was read out to him, the peasant sprung from his seat, his eyes red with rage, and said in a voice that shook the court, the professional magistrate laughing all the while: "Are you saying all this with God as witness?" indignantly asked the present. "What God as witness?" he shouted and asked, "Are you telling the truth when you say that you gave me a written order?" like was a Confessing man and was convicted at Gudu since being sentenced. Lying may be quite common in a law court, but the good peasant had never before been to such "samples of justice."

At 11-30 p. m.

A village a few miles from Skagan with its meeting of more than 1000 people, men, women and children, all waiting in expectation of the Valldhikha's arrival from the court. The Valldhikha sat as usual a heavy programme that evening too. Several villages invited him, some wanting to have a meeting, and some silent on presenting the woman's case. Lots of them was forbidden, but how could the Valldhikha refuse they request? And so when he was arrested at about 4 p. m. he reached at 11. The bulk of the meeting at any other place outside Danish would have been during the hour. Let those including the youngsters and children were all on the scene of expectation and listened with eyes strained and 11-30. The plain and simple message of the Valldhikha may be summed up briefly thus: "I am told the village meeting are trying to break your resolve. Let them try, then, but I am trying to reach the court!" He then to break indifference with their mother's milk. My wife, therefore, to you

is simple. Tell those obdurate officers, "You are already dead! Don't try to kill us. There, keeping such justice to life, breaking it to death. We know why you are persisting in to follow a suicidal policy, because you know that you are helpless without your service. You have been treated in different traditions, while your service you are here and helpless. It is therefore to your interest to break us. Well, we are not going to listen to you. We have our duty. Even without our hands and without our belongings we are not going to be helpless. We have strong hands and feet and as long as we are not there, no mischief can be done to us."

#### Where Center has been at Work

This meeting was a time which has caused the displeasure of the whole Danish because first of fear of its localities broke such words the other day. These speeches in the course, but the speeches had no meaning. There were signs that they were trying to corrupt others in conspiracy with some of the police force. The enthusiastic meeting and those who attended displayed all love. So Valldhikha was in more at a loss for a striking message and "There are two kinds of fire—the ordinary fire and the heavy fire. The latter makes its business as to be worth of money in the moment while and lays the world with an explosion by preparing the violent heavy. The beams of the fire, on the other hand, are pieces of hot and hot, and its business is not to spread anywhere, but to burn. Such has I have been at work here. I tell you, ignore them or simply send them off. If there is an oil or fire about you they will not light in your case. Give them an opportunity to come near you." The friends of the meeting accused the Valldhikha that there was no such fire, and a woman who has been on her own account and who was in the meeting said, "We know our duty. We shall never pay. For myself I should be ready to come to your help and work away at the wheel." The young men in the village had been busy making collections, and Rs. 100 in several small collections was handed over to the Valldhikha. The village had already paid Rs. 200 cash.

#### Part Friends

We attended a meeting in the Skagan area. There was a strong current that Government had transferred large plots of land in the name of one Manoj, a Parsi. He has purchased some of the attached property in the village and is doing with the land officials and in the interest was not without its foundation. Now these Parsi friends attended the meeting of the Skagan people. The Valldhikha did not know them, but thought that being Parsi they might come to Skagan when he had that evening. The man came in for very secret questions and some of us felt that the Parsi guests of the evening might take some offence. So first, at the conclusion of the meeting the friends came to the Valldhikha about hands with him and showed to 11 such before him as their contribution. As they were going, two of them suddenly told the Valldhikha that he probably did not know that one of the three was an uncle of Manoj's. The Valldhikha laughed in his own. "No, no," answered the Parsi friends, "you

was right in saying what you did. We are ashamed of his conduct. In his attitude he stands alone. He has been over this and there is no one but between him and the members of his family. We are thoroughly ashamed of his conduct."

M D

## Young India

### Bardoli on Trial

(By M. B. Gadhvi)

One may fairly think that the Government is on its trial in Bardoli. But that would have a wrong meaning. The Government has been tried and found wanting scores of times. "Rightfulness" is its code of conduct when its vital parts are affected. If its prestige or its revenue is in danger, it seeks to maintain a silence by means fair or foul. It does not hesitate to resort to terrorism and cover it with confabulating insinuations. The latest information the Fellows are now being passed in villages with instructions to maintain the houses of the villagers day and night and not make either arrests or exits. The message is that they have got yet to know as Bardoli a positive police and declared martial law. We ought by this time to have what a positive police or martial law means. It is evident that for the better form of 'rightfulness' the Government is seeking to send people into some sort of confusion, be it war or slight, to justify their abandonment of the law set in the country.

Will the people of Bardoli stand the test now? They have already staggered before. Heretofore. They have shown brave courage in the midst of great provocation. Well, they stand the present provocation that can be offered! If they will, they will have gained everything, independence, justice, democracy, and that most of all be taken in the ordinary course by those who would leave before anything else. When the terms become unbearable, let the people know the land they have inherited belonged to be theirs. It is useless to waste hours or days that are dissipated. Tyranny is a kind of poison and what is it likely to make us sturdy or weak, it is useless to have the stain of such impotence. History is full of instances of brave people having sought and in persistence to conquer to conquer.

Let me hope however that such a step will not be necessary. One knows numbers of instances by well-meaning friends. They have the right, it may be said, their duty, to be made. But in these times realize the opposition of the masses. They are not to represent a weak cause or a weak people. The people of Bardoli stand for an absolutely just cause. They ask no favour, they ask only justice. They do not ask any one to remove their name to be lost. Their cause is to such an independence, open, full and largely and they dedicate to abide by the verdict of such a tribunal. To deny the tribunal is to deny justice which the Government have withheld them. The cause is the demand of the people are self-reliance. In such a cause there is no retreat and no compromise.

are shown irreconcilable views. Those who say that will-willing the nature of a grievance cannot afford to give it higher than it naturally is. Those Gandhis who will ignore will harm the people and their cause, if they do not appreciate the implications of the struggle which cannot be lightly given up or compromised.

The public have a duty to perform by the Government. The response is already being made to Vallabhbhai's appeal for funds. It will be remembered that he refused to make the appeal as long as it was possible to refuse. The representatives have made the appeal response. I have to think that the response will be quick and generous. Equally necessary is the expression of widespread public opinion. Let the public study the facts carefully and then create the whole of the land with public meetings. I like the response made by Sr. Jethwanji that June 15th or any other suitable day should be proclaimed as Bardoli Day when meetings representing all parties may be held to pass resolutions and raise collections in aid of the sufferers of Bardoli.

### Government and Bardoli

The full text of the correspondence that passed between the Congress members of the Bombay Council and the Government has now been published. About the expenditure item of the latter. From Government, the text said the best. And so we could have expected the indifference of their only friend—the law says that they are making an error, that because vote of the 11th March, better than 50, because law does in the order and deliberate Government to question of the State District Commissions. There is a Government—the only apparent advanced—that were to have occupied the seats of all who have committed to the correspondence. The moral here is which Mr. Anderson found his report, has not been mentioned at all. The Council members are told "He (Mr. Anderson) is further satisfied that since the date of the previous resolution submitted which was made 10 years ago, the profits of agriculture in Bardoli which have increased by much more than 20 per cent and that consequently it is equitable that the Government, being the share of the profits, because of which it is mainly due to Government action, should be 20 per cent more so." But who has determined the profits? Mr. Justice occurred in the same agreement which, the secretary who drafted the latest correspondence seems to have forgotten, was made to already by Mr. Anderson himself. "Now," said Mr. Anderson in his report, "there is no doubt, nothing definite that one can possibly say as to the location for anything. . . . He states that the probable increase in the gross produce of the 11th is something like 12 lakhs, and that only it begins to show upon the fact perhaps it is all without because if the cost of production had increased likewise by 12 lakhs there would be no increase so much any further desired for a share in the total value could be found. Furthermore if the cost of production had increased only by 12 lakhs and not 12 then there is a case for actual reduction. Now here is Mr. Justice going to determine for us whether the increased cost of production has, or has not altogether exceeded the increased value of the produce? He has



saying more to say than that "this matter cannot possibly be ignored." Is that to become the main part of the first vote upon. The whole of his conclusion could be stated and overdone in a moment, whether there being in his report a single word of reply by any one who alleges that the cost of prohibition has increased more than the price of the produce. I am afraid that stated the whole of Mr. Jaykar's report, from paragraph 17 to paragraph 25 in conclusion, and wrote that that it is positively dangerous to attempt to justify the loss of his property and supporting arguments against them." Let Government stand and ponder over these contents of their own Settlement Commissioner. "Let it take its stand if it will on these terms and a consciousness of power," as Mr. Jaykar said. "Let it not attempt to support a morally weak position by enlisting witnesses and learned statements."

Mr. Jaykar's speech was a measured but severe indictment of the Government's attitude and methods in Khatkh, and was worthy of the occasion and the great gathering that listened to him. It was the most successful conclusion that I have ever had for many a long year. Nearly ten to fifteen thousand people were sitting in the market which was pulled to collections and thousands had to stand out. The market village as all the villages of these were approached and all of them through their own of the Satyagrahi fund. A General Committee of Mr. Jaykar's speech was read at the meeting, but he criticised it with real courtesy to Mr. Jaykar. He said in effect, "He had no success in private over the Conference since the whole country was watching the local struggle in almost watchfulness. But that he could do was to have in this great leader an experience and here in the great men and women who were carrying on the struggle against methods which were a disgrace to the Government." Mr. Yashwantrao who could be heard throughout the market, as always rugged when he spoke, summarily rejected Government methods and declared his determination to give no quarter, and an insupportable confidence was made. He was loudly cheered by each and all who listened eloquently that he had captured the hearts of the people. The audience congratulated the leader of Satyagrahi, and the Satyagrahi who were bravely carrying on the struggle, condemned methods of lawlessness and declared that as all-England agitation might have to be launched if Government did not attend these ways. There were other resolutions which people from outside set to help Government by holding an boycott in Khatkh or protesting isolated local protesting against the proposed bill about taking the revenue increased and calling upon the people to observe the 17th June as Khatkh day in protest against the Government attitude in Khatkh and in support of the Satyagrahi movement.

Mr. Marshall Barker towards the close of the Conference made a strong appeal for men and money. Money passed in, over a thousand rupees were collected in the week—the great crowd and the long lines making collections week after week—and here in some collections will be required throughout the district.

## "Essentials of Khatkh"

### A Review

(By C. F. Andrews)

This was both in Khatkh by Richard Gregg represents a lifetime of thought and a patient research made found amid the mists of the world in which we live today. Every page has been written and rewritten with loving anxious care, in order that not a word might be misplaced, or a single sentence be inserted, that had not been thoroughly tested. Therefore its value is very high indeed. Most of it is general work. The author shows convincingly without the use of difficult technical terms, that Khatkh is not only sound reasoning, but also the only possible way in which the villages of India is done. Other things may have to wait. Khatkh can begin at once, wherever there is the best desire for progress, and workers are forthcoming.

On many occasions, I have been asked by those who were sincerely anxious to give every credit to the Khatkh movement, to name some books which could present the truth in a readable form and also answer the economic objections. I used to refer them to the *True Story of Khatkh*. This is admirable in its own way. But the authors have spent the truth of the issue at their disposal on their historical introduction. The technical aspects, about what happened in India more than a century ago, become almost mere postscript than the direct concerned argument as to the success of Khatkh village. Therefore, the *True Story*, good as it was, did not satisfy my enquiries. Now, however, I have the very book needed; and already the publisher has been asked to distribute copies in regional presses, whose hearty acceptance of the Khatkh principle might very great weight both inside and outside India.

Richard Gregg's argument is thoroughly scientific, and then directly meets the problem itself. He has worked quite through all the case he could for scientific production, and has found the whole process rational and economic. Indeed, he has, how the fact he shows me, in fact that I could only understand, that the several economic advantages which come from big business are set off by losses which have to be calculated, not merely as wastes of country, but also in great destruction of moral character.

Curiously enough, only two days ago I happened to see this very book unexpectedly turned me step further forward by another writer. The article was written by me, who had set the heart also of the movement in Khatkh. He was discussing education, and he pointed out,—what Wordsworth found in Italy,—that the greatest, best, and noblest of all education is Nature. The boy in jail, devoted here the village life, might become intellectually clever, but with a new child and never been clearly self-improvement suffered by the country, with its eyes set, its health, its beauty, its capacity of growth. If the Khatkh proposition can only come the wisdom from the village in the town, what is its possible gain that would be in the moral character of the young?

One of the most interesting points of Richard Gregg's argument is contained in the last part of his book, where he reviews all economic forces down to

their contributions in other ways. Here, in a somewhat vague, but almost fully understood manner it, is far more strongly indicated, and has its roots deeply for the ages in the other land, the modern man, among his coal and oil, is a spiritless, running quarry through the capital. The ancient peasantry continues to starve die, and has gone by the weight of the machine because they cannot adjust.

All will depend on the next few years. The need of the Khadi movement has been partly seen. In certain districts it has already succeeded. But there are formidable gaps in the ranks of the workers, who have been fast to plant the good seed. Magnificent work has been done by the Khadi movement. A good deal of this work is due to its help, and above all to its abounding faith in the Khadi ideal. The two main work is technically also, though their efficiency and education were far apart.

The production of this book makes one very good step forward. It must be followed by other people, working out each piece in detail. The industrial side of the subject must be thoroughly explored. For industry is really needed, as well as its close and perfection.

The driving force behind the modern capitalist system is not only the big machinery, but also the big mind behind the machinery. In the same way, we need to have big minds behind the Khadi movement. Magnificent work has been done, and Khadi workers are needed. But we really need an equitable government to provide the proper of Khadi in the manner of modern work, to meet and deal with the modern understanding, so that practical results may come.

### The Facts about India

A Reply to Miss Mays

(By C. P. Andrews)

II

By far the most serious charge brought forward again and again by Miss Mays against the people of India is that of social abuse, leading to poverty, misery and death. Her statements are so explicit that they will scarcely bear denying, and it is with extreme reluctance that I mention them. But I am obliged to do so, in order to refute them. Some of her charges, which are treated to as evidence whatever, and are shown them, but are imaginary, so that of her promises, I shall deal with as briefly as possible. For there is a true saying that when much evil is shown, a portion of it is not to be hid.

One of the most seriously untrue charges, for which Miss Mays could have had no possible proof of my text, is that starvation exists in India as never since from antiquity even to the times of their own family. A natural, easily noticeable, is her estimate that over an eight out of every ten man, between the ages of twenty five and thirty, have already become "old women,"—deaf and usually impotent,—and of 10,000,000 women. A final explanation is that the whole population of India, men and women alike, is robbed through and through with materialism. One more charge, which can easily be refuted by statistics, is the statement that practically every young girl in India leads for equalised between the ages of eight and fourteen.

I have little doubt the extremely deplorable charge that she makes about the prevalence of cannibalism was

in India known for long, but that on no authority whatever is except for such literary students.

In reply to Miss Mays' sweeping statements about social work in India, my personal testimony is that Compared with other countries, the people of India is woefully slow and impotent. This is because while I give their very careful deliberation and solid shows of work, I have put down, most commonly every night, because both in my constant daily work of College attendance, and also among villages and industrial labourers as a social worker, I have had abundant opportunities of knowing the state both of the land. Later on I will quote vividly and truthfully all that it is to be told about the extreme conditions of other parts of India in western India, where things have gone progressively wrong. Some of these are of great value to the country. But as a limited man, who have spent all my life to get Truth about everything else, I necessarily share, that compared with other countries, the people of India is slow and is not workers rapidly improved.

A thousand more opportunities have been given to me than to Miss Mays of getting to know the facts. Her people are more stupid or unenlightened charge that we wrong to their social system than the people of India, especially when comparing with one where they thoroughly read. For when they that are one and have been, they give her their conditions without effort.

Thus we have private moral issues, with which Miss Mays specially deals, I have been able to learn of first hand the work in a manner quite impossible to her. After reading through what she has written, the one impression left to me is that of extreme unfairness. For the picture painted in these little volume represents as a good measure a darker distorted picture the private moral life of a declining people, where one of centralities in their domestic affairs are small compared with those of other nations.

Let me put forward a very simple test. India has produced, as historians have pointed out, greater power of civilisation, both materially and physically, than almost any other nation. The two main facts in spite of the adverse influence of an increasing tropical climate. India seems almost to have found the secret of physical health. Yet so naturally dependent people could possibly have cultivated systems and people look naturally and physically so long. Top of several others had been gained, India men have suffered the same fate as Europe and Rome. It is, as we shall see later, by village life which has kept India eternally young and that is the life of the land.

I have been obliged to lay such stress on the matter in my own personal witness, because in such generalities as these statistics can be employed by my rival in India upon education, which can be so sure foundation. I merely mentioned that in years ago we had the opportunity forward to my own more confidence and though I shall have to quote figures, I shall try to do so sparingly.

After all, what the average man and woman needs,—especially among the workers, who have not time to maintain a long argument,—is the personal testimony of one who has had a full experience of the subject and is trustworthy. As a practical social worker, I have



renowned and landed his payment, and then thereupon Kanyappa attacked him with a billow. He himself narrowly escaped, but his cow who returned was severely hurt and would have been killed but for a lucky accident. The blow did not fall on the head but stopped the left ear off.

Parvat was arrested on account as a witness. She denied everything. The lawyer had advised her to do so. She read the statement to the police but was escorted from her father's street of terror.

The Magistrate committed Kanyappa to take his trial at the sessions.

The billow too was now sold. A new lawyer was engaged for the court of sessions. Parvat went to her brother's house as her own father's friend, awaiting the trial.

Parvat's brother was a poor man and could not make both ends meet without great difficulty. His wife Malavi was bent upon Parvat. When Parvat was in the yard in front of the house crying and talking to her brother, Malavi said, "It is not possible for us to raise money for my widow. We are honest but poor."

She hated the door and went away to the field. "Gone, go to the cowshed," said the brother. "Pick up the money and CITY it to the field."

Parvat tried to be useful and then her uncle by half took her for mendicancy as a widow. She touched and distressed as much as she could, but Parvat lost it patiently.

A considerable time again one day and several Parvat to go with her to the big court as Kanyappa's case was coming up for trial. Parvat led away that as a relief. The jailhouse, a tall old blackish with big windows, was blind. He did not touch her but spoke like a letter.

"Speak out the whole truth just as it happened," he said to Parvat as they walked along. "But be the judge will take pity on the poor widow."

"How can I speak out the truth?" said Parvat. "It is such a shame."

"What is the shame? There are so many that do things like that. Every one may go wrong once. God takes care of us generally. But sometimes he lets us go wrong. It is life with."

"Do you advise me to tell the whole thing?" asked Parvat again. "I shall then lose caste. My husband will not take me back. What shall I do after that?"

"Your husband will get his years over. If you speak out the truth, he may be let off with six months. The thing happened so long ago before. The case must be granted if you help him over. Some measures must be done to set you right with the caste. Any way, there is no other course than to tell the truth always."

Parvat was silent. Somebody told her to speak the truth. But immediately another voice showed to her the way to her end in confusion.

The considerable part of it the trial at Bhele. It was the first case Parvat revealed by all. The sympathy of the witness and the brotherly justice of the trial was to her a part of the heartbreaking tragedy of her life.

As soon as the time gathered pace, a letter, looking young fellow wrapped from somewhere in the carriage and began to sing. He was blind and

another young fellow stood with him (singing his voice in the other's).

"Bhele, where were you hiding all the time?" still the constable. The case ended without stopping their song. They sang bravely, better than learned musicians. It is a mystery where and how these bigger boys begin to sing. At the end of it the constable boy walked along leading the blind fellow with outstretched hand. Somebody in the carriage gave a coin as if it had been an accomplished one. Parvat too smiled a little in the corner of her eye and gave him a copper. The words were sung in her ear all a whole day. The case was quiet and she did not understand it all. The case seems as if it would come again and come up as her mind strayed in the plaintive voice of the blind boy and his companion.

What is the wrong I have committed,

Hiding a fault the eyes of men?

Will my people forgive me?

Will my mother stay me?

(To be continued.)

### Untrustability in the South

Though untrustability appears to be more and more keen in the extreme north, that is Bhele, yet much, at least not enough, is being done by the Government as the result to change the soil. They will get over because the Government to the extent that is necessary and possible for them. When, therefore, I started collecting during my visit in Calicut amongst the people locally, I was glad to find that the South Indian colony in Bhele regarded their situation of making a much more substantial collection than was made in Calicut and group it to me when I passed through Bhele. In celebration of their present a donation came to me in Bhele during my recent visit and secured me that they had not forgotten it but that they were waiting for a favourable season for making the collection. One of them came written: "Every young man will struggle today to wrong his money to men and other one education, and it only my mind will flow from their present condition, much could be expected of them for their own benefit as well as for the benefit of the city of Bhele." I hope that the future movement will take deep root amongst the South India young men. I would advise them not to wait for a "favourable season." For any time is a favourable season. For doing good work at beginning of ground is a good season. No cause can be better than the cause of the 'untrustability,' the 'untrustability' and the 'unbelief' if the young men from the north bring us Bhele will only deny themselves most of the early harvest such as unbelief, poor, vice, immorality etc. There will be a lot of collection. Every village within the radius of a certain portion of one's country for charitable purposes. Unfortunately young men amongst in most cases have given the go by to religion. The of the practice of bravely offering a certain portion of one's income to charitable purposes can be revived, means such as those of the untrustability and never wait for a "favourable season."

M. K. G.

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# Young India

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER VIII

### Lokshiksha Prala

It was a golden week to each, for Gandhi and most Mahatma. Monthlong, with his past frame. It was his the wonderful corner, between the poem of the Gandhi and the die and some of Hindustan.

The Mahatma, remembered me with affection. The Mahatmas were all generous. It was here that I was first introduced to Acharya Ranabhai and I could immediately see what a force and a power he was to be. We had different new points in several centers, everywhere we acquaintance were opened into friendship.

I had long discussions with Acharya Ranabhai and other gentlemen about the necessity of introducing industrial training into the Gandhi. When the time came for going away it was a wrench to leave the place.

I had heard much in praise of the Lokshiksha Prala (a language taught over the Ganges) some distance from Allahabad, and many friends pressed me not to leave Hindustan without having gone to see at the Prala. I wanted to do this pilgrimage as soon as I did it in two stages.

Many converts called on me at Allahabad. One of them was particularly attracted towards me. The Prala party was there and their presence drew from the Gandhi many questions.

We had discussions about religion and he asked that I tell deeply about matters of religion. He was an intellectual and scholar as I had returned from my work in the Ganges. He was pleased to meet the scholar (with of his) on my head and the sacred thread to me and me.

"It gives me to see you, a believing Hindu, going against the sacred thread and the shikha. There are the two national symbols of Hindustan and every Hindu ought to wear them.

Now there is a history as to how I came to disagree with both. When I was an infant of ten, I saw the Brahmins with spiraling beards of hair and in their sacred threads and I wished I could do likewise. The practice of wearing the sacred thread was not then common among the younger families in Allahabad. But a movement had just been started for making it

obligatory for the first three classes. As a result several members of the Gandhi class adopted the sacred thread. The Brahmins who were reading ten or three of us boys spontaneously wanted to join the thread and although I had no objection to possess a beauteous of hair, I got me and began to sport it. Later when the thread gave way, I do not remember whether I washed it very much. But I know that I did not go on for a fresh one.

As I gave up sacred, religious customs were made both in India and South Africa to embrace me with the sacred thread, but with little success. If the thread was not worn it, I argued, was not right like the other persons to do so! And I saw no objection to wear the shikha when I was in my own country. I had no objection to the thread to both, but the reasons for wanting to wear both.

As a consequence I naturally was round my neck the shikha, and the shikha was considered obligatory by all. On the eve of my going to Allahabad I got rid of the shikha but when I was in Allahabad I could expose me to ridicule and so I kept on I also thought a hairline in the eyes of the Brahmins. In fact the sacred thread and shikha were not for that in South Africa. I got my cousin Chhapraji Gandhi, who was religiously wearing the shikha in his country with me. I found that a couple came on the way of the public work, and so even at the risk of passing for I made him get rid of it.

I therefore made a show of not wearing the shikha in the South and said

"I will not wear the sacred thread, for I see no necessity for it, when countless Hindus can go without it and yet remain Hindu. Moreover, the sacred thread should be a symbol of common representation, representing a religious attempt on the part of the wearer as a Hindu and pure life. I doubt whether in the present state of Hindustan and of India, Hindus can voluntarily do right to wear a symbol charged with such a meaning. That right can come only after Hindustan has passed from its present state, has secured all liberties, if necessary and self-reliance, and that's loss of other evils and things that have become rampant in it. It, and therefore shikha, cannot be the idea of wearing the

meral thread. But I am sure, your suggestions about the shikha is worth considering. I once used to have B, and I discarded it from a false sense of shame. And so I feel that I should start growing it again. I shall discuss the matter with my comrades.'

The Swami did not appreciate my position with regard to the sacred thread. The very moment that seemed to me to point to not wearing it appeared to him to favour the wearing. Even today my position remains about the same as it was at Hrishikesh. So long as there are different opinions, every one of them may need some external directorial control. But when the spiritual is made into a fetish and an instrument of gaining the superiority of one's religion over others' then it is fit only to be discarded. The sacred thread does not appear to me today to be a means of spiritual liberation. I am therefore indifferent to it.

As for the shikha convention having been the cause for dividing us, after consultation with friends I decided to reject B.

But to return to Lalchawan Jala. I was charged with the editorial economy about Hrishikesh and the Lalchawan Jala, and found my hand in commerce in my travels for these parts of the beautiful in Nature, and for their fertility in inventing beautiful metaphors born of nature with a religious complexion.

But the way in which was traversing these lonely spots was for their giving me pain. As at Haridwar or at Hrishikesh, people tried the trails and the hot beds of the Ganges. They did not even hesitate to descend the sacred water of the Ganges. It filled me with anger to see people performing animal sacrifices on the shore-pilgrims and river banks when they could easily have gone a little further away from public haunts.

Lalchawan Jala was, I saw, nothing but an iron suspension bridge over the Ganges. I was told that originally there had been a low rope-bridge. But a philanthropist Haradhi got it into his head to destroy the rope-bridge and erect in its stead one of a heavy and that he intended the bridge to the Government! I was at a loss to say anything about the rope-bridge as I have never seen it, but the iron bridge is entirely out of place in such surroundings and mars their beauty. The making over of the bridge of this pilgrim's bridge to Government was too much even for my loyalty of those days.

The Swamipriests which one reaches after crossing the bridge was a wretched place, being nothing but a number of shabby-looking shacks of palmed-out iron sheets. There, I was told, were made for medicine (sarpas). There were hardly any living there at the moment. There was one in the main building gave me an unforgettable impression.

But the Haridwar experience proved for me to be of considerable value. They helped me in an small way to decide what I was to do and what I was to do.

(Translated from Hindi by M. G.)

#### Ashtam Bhajanavali

Its revised and enlarged edition of the Book of Hymns and Skit-pieces, Project issued in the Sahasragata Ashtam. Price 2 Annas. Printing and postage, 1/2 anna. *Stranger, Young India.*

## The Facts about India

A Reply to Miss Mays

(By C. F. Andrews.)

IV

A comprehensive picture is needed in order to show what India denotes life really is. It is a most complex world of Miss Mays, such as I have given, is clearly not sufficient. Something additional is required. People in the West desire to know what actual life in the East is.

The vast bulk of the people of India, constituting eighty per cent. of the whole, live in villages and small hamlets, not in great cities. Large towns are regularly fire, and most of these are of modern growth. These villages, for the most part, are remote from town life. When an railway is not at hand, the remoteness of these amounts to isolation.

These village society makes up, on every side, the one all-pervading background of India, ancient and modern. To a particular degree, it represents "Middle India," and the large towns like Calcutta and Bombay. It has a character and vitality of its own, which needs to be studied with very sensitive and delicate care. It is more exact as to be discovered.

This elementary fact about India evidently came before at an early stage to Miss Mays herself and she writes as follows:

"Villages, villages, villages—the backbone of India, scattered, white spots, across the open country. Each got a handful of mud-walled huts, clustered round the well they used the most, here, one half full of stagnant water, in which they wash and bathe and wash their clothes. In villages such as these live a concentration of all the people of India."

The description enables us to see that Miss Mays had grasped the general situation that this India is represented in the text. But having grasped this, it becomes all the more remarkable, that she has gone on to her generalisation on this one question, one after another, which could not possibly be true of this village life.

Yet since India, as we have seen, is essentially a land of villages, it follows that the social conditions of India are for the long run practically equivalent to the social conditions which prevail in the country either there or in the town. If the village life is rotten, then India must be rotten. But if the village life is still healthy then the social life of India must be healthy. My own conviction is, that though there may be many evils to be overcome, and bad customs to be abandoned, especially in dealing with the modern towns and the industrial centres, village life of India, as a whole, is a clean life and naturally free from the grosser forms of social poison.

While there are, of all, more than seven hundred thousand villages, each with a chance of its own, only a life-long residence in India, in the part of a village, can give full experience sufficient to say with confidence that the main facts are known to him of real India life is so complex, that most of these

who stay longest in the country grow less credulous, as their gaze on, about the things they believed to be true.

Certain characteristics, however, stand out with some distinctness. In no country in the world, for instance, are acts of unbridled violence less frequent than in India yet violence is widely recognized as a potent cause of vulgar death. This should have put Hindu theory on her guard. Crime itself is necessarily class. Discrimination hardly exists, except in the toady-doing sense of the word. Opium—the cause of China, only hardly a vice in India, yields a few black opium, chiefly in the towns. Indeed life is not sacrificed for food over the greater part of the country. A variety of means kinds of grain, chiefly rice, forms the staple diet. The poverty is extreme. Only the lowest necessities are purchased with money. The whole life is incredibly simple. This is in all ways far removed from whatever is vulgar practice.

The industry of these peasant villagers is proverbial. They have a religious solemnity of their own, which makes essential lengths of ritualistic visits. There is often also a proficiency of thought expressed in simple language. The poets of India usually come from these village lanes.

Great men, with strikingly impressive personality, both men and women, live in these remote spots. Their necessary studies. The genius of India, in Art, Music, Literature, Architecture, has occasionally led its steps to these villages. Even among the poorest and the most depressed classes, great men have been born, who have won the allegiance of people by their wisdom, piety and devotion. Such men and women are well to be found today. In every part of India I have met them, and have felt the truth of the words of Christ, "I think, Thee, O Father, Lord of Heaven and Earth, because Thou hast had Great things come to the world, and hast profited, and hast revealed them unto the world. Even so, Father, for us it seemed good to Thy sight."

For though these simple villagers may be taken in worldly wisdom, they are by no means better to be despised. As a whole, they are exceptionally intelligent in their own way and treat their rugged stock all that is best. In India has proceeded from one generation to another, in the great inheritance of mankind. Their life is even almost entirely in the open air, exposed to heat and cold, sun and rain, with only the lowest covering of the body. A strict ritual code of domestic relationships has been worked out in a manner consistent with the village life itself. The community is like a large family. Indeed all, there is a religious observance which has placed the greatest emphasis on self-control.

Hindu religious custom is a conservative force, of immense power, acting on the lower life and policy back centuries centuries in its rigidity and conservatism. It has become a part of the whole system, bearing a restraint uncomprehendingly observed. Owing to its indolence with regard to eating, drinking and marriage relations, the elements are refined and the sex life has been studied. While in other ways, such as by early marriage, sex has been given scope, in other ways it has been remarkably inhibited.

After making wide generalizations (for these, the real difficulty begins. For the differences in Indian village life, as I have witnessed it, are almost as marked as the underlying similarity of its nature).

In some parts, like Oude, the whole countryside is divided by scattered villages, food and houses being a population made to want. On the other hand, in the Punjab and Oude, there is a community, strong, wide, independent, occupying a single hundred of being scattered as yet by bands of tribal men. In the South of India, in spite of tropical climate and means that there is an almost exclusive mode of spiritual energy, almost vital currents in water. In Bengal, the artistic and literary genius, still to be found in the villages, is a marked feature. This has resulted in a wide literary movement in various forms. There is a lower land, where spiritual religious energy has flourished up after age, leaving Hindu and Moslem alike in a common direction. Everywhere, in the villages, the love of water, the delight in song, and the control of space, somewhat absent in a peasant.

There is one phrase in English literature, which describes a major part of this village life.—"The dawn's like "high living and high thinking." It may be that the type of thought is very often unscientific. Strategy abounds. Nevertheless, my own experience has been, that so many part of India the finest things of the world of man,—the problems of existence,—the final mystery of God,—the basic discipline of the soul,—have a larger place in the thoughts of living men and women today than anywhere else in the world. There is also a greater readiness to abandon everything that man holds dear in search of the true truth, when the way within the soul demands.

Such things as these, that I have tried to describe, imply a deep permanent influence both of "old and custom." The "high living" that goes with the "high thinking" is so recent, that very few Europeans have been able to adapt themselves to its extreme simplicity. I have often been put to shame, even in the small experiments which I have had (most necessary, and also on account of the trouble I have given to the villages merely to supply a few small personal needs).

Beyond what I have described, it is necessary always to remember that India are villages of villages,—called the depressed classes, or "untouchables,"—who are living on an even lower scale of hard physical discipline. Indeed, if I were not for the absolute necessity of India, giving warmth and nourishment from the air directly through the skin, experienced except by a few dark-skinned men, it is almost doubtful whether it would be possible for a large portion of these depressed and inhibited classes, who adhere to the lowest diet, to continue to live at all. Those who know India best will agree, that on the physical side, my description has been an exaggeration of the truth about India. They will also agree, that on the mental and spiritual side, I have by no means overdone the picture. The facts like those given to me corroborate in part, that the "high living" of India means it is worth

# Young India

## The Two Sides

(By B. K. Ghosh.)

The communique of the Government of Bombay on the British Resignation is in keeping with the letter of the Communique, Northern Division, which I had the possibility of capturing only the other day. This communique opens with a repetition of the words that Sir Vallabhbhai and his associates are captured, instead of being described as such they are described as 'persons who do not make their (in British). The communique that characteristically refers to the fact that when the attempt is directed (and later), the Government resorted to an 'organized attachment of facilities and economic property.' Sir Vallabhbhai's policy department has shown what the attachment of facilities has meant. The communique further conspicuously refers to the fact that 'Laxmi Patil was obtained to assist the Minister and Vallabhbhai in the work of attachment and the use of subversive methods.' The publicity department has again shown us what the attachment of Patil has meant. Even without the assistance of this department, we could have guessed the meaning of the introduction. Whether it is the Government or private people who employ Patil, people know why the services of these British are retained. Last, however, the attached company might be attached to the assistance of Patil, the communique proceeds: 'Unsubstantiated allegations have been made against these Patil-Government we stated that their conduct has been exemplary in every respect. Who does not laugh at this explanation? If as the Government contend, the Patils have been employed to assist in raising the cotton who are obliged to be under threat of non-cooperation, it is ridiculous to ask why Patil has been chosen instead of others from other places or some other well-known ones. The Government pick-pick the cotton as respectable that the person, such as Sir Patil, working under the eye of a responsible officer of Government, can increase a population of 30,000 persons.' Again experience of the people of India shows what one Patil can do with industry and the in suitable village. It is an acute blindness to think that Patil is anybody else can increase large masses of men, but unfortunately it is a fact of daily occurrence in the factories here-and-there India. And I would consider the British struggle to be well fought, even without any further result, if the people of British shed their fear of men and authority and turn the Patil into British.

By the communique is not satisfied with a record of the cotton proceeds taken in respect of acceptable property, it refers to collection of funds. The Government are well satisfied in this that 'up to date of the communique 1,400 acres of 1000 had been been deposited of British Resignation and that about 1,000 acres more will be deposited in the course under the scheme for them to carry out,

and unaccountably add that 'each fund was deposited of would never be returned.' There are several other statements in the communique which are open to criticism, but I forbear.

The communique manager says 'making more facilities for those who would pay the assessment as or before the 10th instant. It is for the people of British to ensure the only correct steps in self-protecting men and women. When they collected upon this struggle, they have the end of ourselves. I have little doubt that they will not fail to make a great success of themselves when the last hour of the struggle commences as they did during the earlier days.

In normal contact to the communique, comes the letter addressed to me by Sir Vallabhbhai Patil mentioning a handsome weekly donation of Rs. 1,000 or less to the people here. Throughout his brilliant career as the Speaker of the Assembly Sir Vallabhbhai Patil has upheld the rights of the people. Occupancy of office has not in his bright days made him lose his head or compromise the honour of his country. While he has acted with great responsibility, he has neither hesitated nor been afraid to act on behalf of the people whenever the honour of his office has permitted him to do so. The able rules have established a strong tradition that there who are in the pay of the Government need in all circumstances refrain from showing their sympathy for the people when the latter engage in any fight with the Government, and this even when the Government act in a cause contrary to law pronounced by themselves. Sir Vallabhbhai Patil has broken through that tradition and through tradition and has been able to do so because he has accepted his office not for its honour, not for the salary it brings him but as his duty, as a man who on behalf of those who have elected him to the office. It must be remembered that the Speaker is not a statutory servant of the Crown. He is a public representative and without taking an active part in political controversies and for this, he has a perfect right to show his sympathy for the people. Having been elected as the Speaker, Sir Vallabhbhai cannot be a party man, but he did not and could not come to be a representative of the colonial power who called him to preside over their deliberations. I therefore tender him my congratulations for the steady stand he has taken up on behalf of the people. If every one legislative body created by the also Government can be held at all standards, he has shown to those who may open their eyes and accept office the way to act boldly and bravely.

### British Day

I hope that the British day, that is, 11th June next will be observed throughout India as an annual and becoming custom. The best way to do so is whatever it is possible to suspend all work and devote the day to collection of funds for the Rajaputra and for helping Sir Vallabhbhai Patil and his band of workers in carrying on the struggle, and best even money when further collection should be made and conditions permit supporting the demand of the Rajaputra and continuing the course measures of



the Government. I do not think that there should be a call for volunteers, because Sir Vallabhbhai Patel has already enough for his implementation. Offers have been received from all parts of the country. And if more are required, I have no doubt that there are volunteers ready all over the country. Friends from Maharashtra, Kerala and elsewhere have already sent me messages that Vallabhbhai would rely upon almost an unlimited number. There may be unreasonable criticism in the beginning, but after due allowance is made, there is no doubt that enough men and women, if necessary, will be forthcoming when and if the call comes.

### Cash - Credit

The Secretary, All India Spinning Association writes as follows:

"The credit sales of the provincial branches of the Association amount to Rs. 1,50,000-15-00 representing 15 per cent. of the capital invested in those branches, and this is in spite of the conditions imposed by the Council getting a low generally on credit sales. This is largely due to the mismanagement of our workers. There first that the sales will go down of credits are completely stopped. The fact is provable. The Trustee has done away with all credit sales, and it after all shows the biggest sales amongst all the Khadi shops throughout India. You may inform our various branches and the public that your experience shows that Khadi work loses through these credit sales as well by reason of the purchasers making default as by reason of the holding up of capital which is used for wages."

I entirely endorse the warning issued in the foregoing letter. So long as Khadi remains an infant national industry covering diverse ecological provinces from the public, there should be no credit sales in Khadi shops. We must always rely upon the support of a patient public and if we cannot recover cash sales, we may request the disbursement in pay cash as a sign that Khadi does not enjoy the benefit of public provision. But my own personal experience through out my extensive wanderings has shown that people gladly pay cash for Khadi when they require and receive credit as support of their other purchases. To pay cash for Khadi that the people want is the best protection that Khadi is entitled to. Managers of sale depots must not be afraid of losing credit if they do not give credit. They must rely upon their ability to supply on payments in their neighbourhood or friends of Khadi for outstanding cash sales. And in no case are they warranted to give credits in spite of temptations from localities in the country. Disapproval demands that if they have no confidence in themselves to carry on Khadi shops successfully without being able to give credit, they should give such advice to the local office and not to be relieved of their charge. The local office should be trusted to issue what is best in the whole by trying Khadi with a business population as quickly as possible.

M. K. G.

### Bandoli Week by Week Reviews

The latest light that the Separatists of Bandoli are putting on has startled the Government to look at their attitude, but only in part. Their consciousness about Bandoli is almost over the important letter of the Government, S. D., readily about over the steps of businessmen and workers that has come in the wake of the current measures adopted there, and it evidently refuses from making any mention of the "separatists" that failed and why they failed. The consciousness reads about things which, in the opinion of Government, referred to their credit. The credit is that Government's classes and Government's speech lack the quality of unadorned affairs which is public and unadorned speech which is clear. Their classes and their speech are both vague. The conclusion from the things over which they are about is that the things which the consciousness properly tells about may be loudly repeated.

### "Exemplary Conduct"

One of the many unadorned statements in the consciousness is "Unadorned eloquence has been made against these Parties. Government has stated that their conduct has been exemplary in every respect." Well, we have made the goal in the economy. One of the Parties was only the other day caught unadorned in the act of theft. The Government are trying to establish the efficacy and may withdraw the man, which is quite another thing. Another Party happened in such Sir Kalyanadas with a letter to be shared in photographs here. A few days ago a Police was called to jump over the badge of an unadorned, with also and get a woman out of her house. When involving cases of their "exemplary" behavior have gone into light, I shall allow the statement (given as such) to speak for themselves.

1. "A. D. D., daughter of Durbhai Jivraj of Bandoli, beg to state the following statement about unadorned behavior of a Police in my presence."

"As I go to today while I with my mother and two of my mother's daughters was returning after visiting my father in Bandoli, we saw a dark-complexioned Police with only a khaki shirt standing naked near the gate of the house being the talk. His mother moved away from the place as seeing us, got out on her woman. We turned away from him, avoided his sight and made our way home."

2. "A. D. D., the unadorned, Provincial jail, aged 45, of Bandoli, beg to state that on Tuesday 25-5-58 at 1 p. m. my daughter Madhubai and Manubai went to bath near from the well. Near the police station they saw a dark-complexioned Police with a pink-colored face, who kept standing with his trousers pulled down and his chest showing up, before the well where Madhubai women always draw their water. As a result my daughter's returned without fetching any water. Yesterday again when my daughter was returning from the well with water, they saw the very Police being asked by the woman under an unadorned man. He kept in that position for a long time

under the pretext of making water. As my daughter had to pass that way they wanted and started for her to get up. But finding that he showed an inclination to get up, they took another bottle in a bullock-cart that chanced to pass by and so managed to feel their way home in their great embarrassment. This incident shocked them so much that no meeting here they began to keep secretly. On my mentioning about the matter to Mr. Mohandas the legal officer, he said to me, "You ought to have given him a round hiding. Why did you let him go?" Well, we were under the glides of non-violence."

1. "L. Rahmat, daughter of The Queen's African Regt to state, that yesterday at 11/2 pm as I was walking to Sakhin from Kharid, I saw a Pathan standing near Dakhil halde on the Sakhin side. He immediately asked me to help, immediately seized me by the arm and began to drag me towards the creek. I got frightened, screamed and had hopes to cry when a cart coming from Kharid saved the Pathan camp. The man in charge of the cart asked me why I was crying, but I was too frightened to reply. I came home crying. Your Calcutta met me on the way. I told her the whole story. I was so frightened that I had done which is there will I have read this to tell knowledge and consciousness."

The brutal imprisonment of Indians by the British "aimed for the cure of the ailments attacked" is an open defiance of the Provisions of Chapter to Section 105. One of the Indians captured at Yald was so very heavily tortured that the poor creature collapsed under the blows at the very gate of the prison, and had to be lifted inside with very great difficulty. It is a pitiable condition. There are the charge of some out of the 25 Pathans "obtained" for the benefit of the Yaldia. If this method is exemplary, I give you a message of the moral code that governs Government's conduct.

**Some Figures**

"By to date," beside the conventionals, "1,120 acres of opium land have been disposed of and about 3,200 acres more will be disposed of in due course unless the amount that remains be raised paid. Applications from Bihar, Madhya Pradesh and Punjab, many of whom reside in some District, are forthcoming for all the land. It is evident that these persons have an apprehension that the worked conventionals are excessive and that they will be unable to pay them." The first part of this message Board will be best answered in the words of Mr. Vallabhbhai atoned in a remarkable speech at Khajur: "Why do they not openly declare the amounts for which they have sold these lands? The Settlement Commissioners are waiting for an instance in the conventional land. It is reported that the value of land had great up, that they are at 120 times their usual yield. Now either the statement of this officer is true or it is not true. If it is, then let the Government, if they are honest, show that they have indeed sold value for their lands they claim to have sold at the lot them. In the agreement on the land of the price they have actually realized - if indeed they have realized any price at all - less these sales. As regards the second part of the letter we may satisfactorily

show that the quarter do hold a dozen more to whom these lands have been transferred so men who enjoy the reputation in the public, men who are under the leading strings of Government, men who at any rate had never known him to

"Calcutta the end  
And drink the cup of their  
And set the limit of her

For the sake of these privileges the Government have transferred the lands to these men for a term, and it does not matter to them whether they do pay one, two or more than they pay.

**People's Remedies**

A word about "successionism, moral boycott and fast," of which much has been made at the conventionals, and to fight which the Government declare they have had to resort to the aid of Pathans and to questionable ways of breaking the spirit of the people. Social successionism and boycott have never meant deprivation of the ordinary necessities of life - even the Pathans get their milk and food grown all right. But they have certainly meant refusal to accept any service from those boycotted and refusal of association with them. This is the inherent right of all communities and will always be exercised and must be exercised by those that will suffer. As regards the 'fast' there have been some whose voluntary payments have been made in advance for delinquency, but where there was no genuine contrition, 'fast' voluntarily offered have been refused.

**The Situation**

Towards the close of the conventional Government have held and were accustomed in the appendant. Let them realize that the days when unscrupulous persons could be gulled by empty conventionals and conventionalists are gone. The people will give the offer the only answer that they can give and they are already giving it. The movement is spreading like wildfire. Mr. Vallabhbhai cannot physically cope with the demands for coverage and speech coming from villages in which other like Kharid. It is unfortunately big gathering at Dhamra in Punjab territory. He was present with parties attending to over Rs. 1,000 and in a public meeting in Bhawal, where Feroz national among, and where Girdhar, Government's deputy ally, was held up in various conventionals by his own conventionals, got a successful batch of over Rs. 400. This a still better answer was provided by an enthusiastic white. I happened to meet carefully and talk where conventional was a privilege. "For most have read the latest conventionals!" I asked.

"Yes, it only means that the struggle will be more bitter than it has hitherto been."

"How long can you hold out?"

"Indefinitely. My village is completely organized. There is not a single Indian left in my village. In course of time we will see that Government will have nothing to which they can lay their hands. Even when the struggle becomes more I have discarded all my brass vessels. We speak in another tongue, we eat in another place. Let them attack them if they like. We sleep outside in tents, eat on beds which could be stretched. And now I have another plan. Why should we be forced up on our houses? We think of capturing a train and a district. A very

who has no hands will keep the atmosphere for the benefit of the people, and will even start a census when it is necessary."

"But supposing you were asked by Mr. Vallabhbhai to leave your hands and leave?"

"Most gladly. We have had our children in our hands, some of the women have gone with the husbands, in fact many of us come rarely to sleep in the village."

"And would you leave your hand follow us just if under the plough?"

"It gives an answer which was mysterious, but I need not give away too close."

"The movement," he added, "has come at a godsend. Most of us could not do without tea. The industrial labour gives us such an insatiable and an easy of us have had consequently to give up the tea habit. There are some still, who struggle with god's will and man as we have got away, but a great of self-interest and selfishness is coming over us. And what if we lose this battle? The real we will fight with more ardour and more consciousness. The lessons of this will not have gone in vain."

It is the clearly, namely, content that Government wants to annihilate. All sorts of industrial ways are being employed, its aim is being left unopposed to break the spirit of this labour power. It is a struggle between the forces of light and darkness, the forces of non-violence and violence, and it does not require prophet to say which will win. M D

### Several Shradddhamanda

#### Reminiscences

(By G. P. Andrews).

V

I would like to explain more fully, what were the special subjects of conversation that were most conspicuously discussed when we sat together in the long evenings, on the banks of the Ganges, while the moon rose and spread its silver beams over the clear waters. Our custom was to go a walk in the late afternoon, and then on the way back to watch the lights of these games. Late would come the evening worship, with the chanting of Sanskrit texts. Then we would take our walking rods together. Last of all, we used to sit out, in the quiet hush of twilight, as darkness came on, and to converse with the peace of nature, our minds would draw near together in a love that was more than human.

The greatest of all subjects for talk was the pure Vedic faith, whose standard was purity and simplicity and great vision. It is India was truthful and sagacious. At the moment, when this voice came before the Mahatma Bharata Bharata was like a prophet speaking. His eyes flashed, his face was illumined with a radiance, that made it well worth looking, to speak with a humanity that carried the listener along with him, in eager sympathy and kindred emotion.

The same, when these talks took place, was in harmony with the subject of his discourse. The course of the Hindustani could be very clearly seen off and the dark belt of forest land lay between. The Ganges,

\*The previous articles of the same subject in Young India of September 22, 1917, December 20, 1917, January 4, 1918 and May 21, 1918 respectively.

with its many streams, was just starting on its course through the ghats down to the vast ocean. The stars, as they appeared one by one, the moon in the distance the dark bank of ascending night, the level of its course low, as all spoke of Eternity.

That's what this was about. The age of enlightenment, so Mahatma Bharata Bharata would say to me, had lost the secret of the great mystery. Man was looking to himself and not to God. Man believed in material force, but not in divine grace. Indeed, owing to the tenacity of modern civilization, clinging to the end of man all it dragged him down, human civilization as the terms and little chance of walking God.

"The world is too much with us 'here and there."

Getting and spending we lay waste our powers! These words of the English poet, who lived at a distance from the hills, exactly described the Eastern poetic thoughts.

To me, as I have related before, the change of atmosphere from Delhi was indeed refreshing. I was still young, much younger than Mahatma Bharata Bharata, and I had had my childhood longer than other people. Therefore, it was with a boyish enthusiasm that I used to drink in his words. Not only did they tell me, in open vision, what what happened in the past,—revealing to me the Vedic age, with its unparalled beauty of language and frequent light, when the whole world was young,—but also they gave me a glimpse of the future, when that civilization should be ended, and a new epoch of humanity should begin. It was, indeed, "good to be slow" in those days with Mahatma Bharata Bharata. He left my subconscious and I drew me forth together with the truth of love.

On my journey back to Delhi, I used to think to myself, as I sat in the train,—"Is justice Education? Why am I wasting my time in Delhi coaching these students in memorize some words that have no importance for them, as much as atmosphere? What does it all lead to? The old questions of the Upanishads would come in my mind, "What then?"—What was the use of these things, which could not bring immortality?

It was more than anything else that all that was plain in the Gospels, that made my heart sway. I could make the "Apostles" there, but not in Delhi. I could understand what the word, "Blessed," meant there, but not in Delhi. Afterwards, at Shantidhara road, I had a second hour of grace, no less precious than the Gospels. For my first love for the Gospels had remained. Nothing can replace it fully enough, yet after that had gone by, with every part on my part the absence is there, yet every love the longest satisfied.

Even this very year, I have been isolated again, nevertheless, although extremely it has not been possible for me to be parted of my love of the Gospels unconcerned, as, what would please me much better, as were again and ordinary occasions, when I could be all alone with Francis Xavier Dost, and sit out in the twilight with him, over the Gospels, and speak of Jesus Shradddhamanda and his great work, my heart has never forgotten the name I have tried to describe.

So that was it to me in South Africa, in 1913-14, when I first met Gandhi, in that foreign land,



## Practical Vedanta

[This was written across page 90. While writing it through again, I feel that my thoughts were not gathered, and I would like to reproduce them. C. F. A.]

My own earlier instruction in Practical Vedantism came from a study of the works of Swami Kama Tirtha. He was, if I may so call him, my teacher of this subject. One of his disciples asked me to write the preface to his collected works, called the *Siddhi of Sri Brahmananda*. While doing this, I was much interested by the practical way in which Swami treated his subject, and also by the spiritual strength in his active life which the Vedantic doctrine gave him. He seemed to get all outer power from it, which enabled him to go through all manner of hardships. Swami Kama Tirtha did another thing, which helped me very much indeed. For he related the doctrine of practical Vedanta in the teaching of Jesus and showed me for the first time how truly Jesus Himself had the spirit which underlies this teaching. He exemplified this in quite a remarkable manner by his discourse on what the Christians call 'the Lord's Prayer.' In other words, also, the Swami related his own teaching to that of Christianity. It was a fundamental principle with him, that religions are not really different, but one, that it is the only underlying of all religions, which is the greatest of all ideas in nature and creation.

When I came to think out the whole subject, I found that there was certain side of Christian teaching which corresponded to the doctrine of Swami Kama Tirtha. First of all, there was the doctrine of light, which Christ Himself taught in the famous words, "I and My Father are one." It should be noted, that in the Greek text of the New Testament the word "one" is in the plural, not in the singular. Such a phrase corresponds remarkably with the Vedantic word, "The man is"—"I am as Thou." This agrees with the Father in truly the highest form of all Christ's teachings—He explained it in a broad way. He also said it not to practice. Compare, for instance, the passage "Take no thought for the morrow. Consider the lilies of the field how they grow—they toil not, neither do they spin, and yet I say unto you, that Solomon in all his glory was not apparelled like one of these. Therefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, how much more shall he clothe you, O ye of little faith." This passage, about the lilies of the field, has fascinated me more than anything else of Swami Kama Tirtha ever said. For he took no thought for the morrow. He gave in beauty of soul, the one of the lilies of the field. He was as happy as the birds of the air.

Could you see also of a Holy Spirit, which should be felt in all those who come to Him. It was, he said, His own inner spirit, which should be clear and inner spirit. The Holy Spirit was the divine light within the soul. Every true Christian believes in this and looks for the Holy Spirit's guidance in all the difficulties of life. Here again, I feel in this Christian doctrine of the Holy Spirit written in the teaching of the Vedantist, "The man is"—"I am as Thou." For, in the Christian, the

Holy Spirit is God Himself within the soul. The more I have thought over the Vedantism from the more certainly I have found the connection between the Christian teaching on the one hand and the Vedantism teaching on the other.

There is the third practical way in which the followers of Christ learn to understand the Vedanta. For Christ has said, again and again, that He Himself is divinely present in all who are pure and seek and in need of His help. He is the Christ-essence within humanity. The most beautiful passage, where this teaching is applied, is in the parable in which Christ says: "I was hungry and ye gave me food to eat, I was thirsty and ye gave me water to drink, I was naked and ye clothed me, I was sick and ye visited me and ye visited me whenever as ye did it unto one of the least of these, my brethren, ye did it unto me." Here again I feel an identity with the doctrine of the Advaitans. Here in the same teaching is another, the same method by love and sympathy, which the Advaitic Vedanta is today showing forth in its duties of kindness to the poor and sympathy for those who are in need and in distress.

But if anyone would care to work out more fully the thoughts that I have given, he would find some of them explained in a singular way by the late English Theosophical Upanishad, who had the distinction of being not only a profound Vedantist scholar and teacher, but also a disciple of Jesus. I have not been able to get all that he has written on this subject, but what I did obtain deeply impressed me, and I wished that a further search could be made with regard to the manuscripts he had left behind dealing with this great theme, before he had it printed in a revolutionary picture in the Nepal Palace days.

## The Only Cure for Unemployment

Those who agree that by administering health we may be able to solve the problem of India's appalling unemployment do not know that the key to solving the cure for unemployment is administered in one of the most potent of unemployments and conditions a nation which is suffering the stresses of history and movement. Mr. Einstein's or Einsteinian article in the New Leader shows how in the struggle of increasing wealth and prosperity "his administration continues to be increased by its own progress. Day by day it can rise and more wealth. Day by day it does less and more wealth. But it has not found the secret of distributing it." His plan is to take to the "land issue," i. e., the power of the landowners who would divide the doors of the many billions and the offices of charitable societies, even implementing our will they block the streets and impede the traffic and analyse the action of the distributive and the cause.

"The most careful attempt to give to the extent of the unemployment was published this week by an excellent institution known as the Labor Bureau. It started from the human aspect of the decline in employment in certain industries, and then passed to the figure in the rest, while delving—again by guess work—in statistics for those who may have special facilities to deal with in such developing industries as the production of machinery, heavy iron or heavy machinery, or in the service of every man's

more on. The result can only be a guess, but I believe it is a conservative guess, I have heard able economists arguing for a much higher figure. The chance is, that, at this season, there are at least four million unemployed in this prosperous republic. That means two per cent. of the occupied population, a high figure for a civilized nation to carry. It is, relatively to population, at least, the equivalent of our own figure.

"What is the explanation? The old thing about it is that some of the usual signs of depressed trade are absent. There has been no 'cheap' in prices. 'The volume of business,' declares the National City Bank, 'is distinctly above the average.' The index of prices supplied by the Federal Reserve Board, which seems to include the best performance of statistical agencies, shows over a long period no abnormal stability. From the beginning of 1933 onward, month by month, this index of the general price level—as compared with 1913—has never fallen below 100, nor risen above 115. It has been at all absolutely steady round the figure 100. One might not be surprised, under these conditions, if special circumstances were to produce severe unemployment in some group of trades, but might not a steady general level of prices in a free society suggest a level of employment? Evidently it does not.

"The explanation is, I think, simpler than one seems to be available to us, which is that our way are highly restrictive. They have been analyzed by a slight committee, Professor S.H. Schuchman, in the *New Republic*, the two paper which has previously and ably sought to show ourselves on this point. The statistics make us, over a wide range of manufacturing industries, it means 'both production and employment. The significant fact is that of the output has increased, employment has declined'

"The figure 100 means the average of factory output and factory employment in the period 1913-25.

"During the last six months of 1937 the index of factory output rose to 120.

"In the same period the index of factory employment fell to 92.

"In other words, with 2 per cent. lower employment the factories turned out 7 per cent. more goods.

"It is not difficult to find the meaning of these figures. There has been no cheap. But the American system of ever increasing mechanical efficiency in which the cost comes. The constant substitution of mechanical processes for human labour is on the march."

At Professor Roddy putting it in a different way has said, "Some of the world's real problems centre today around the mass production of wealth. The difficulties arise rather in getting rid of even a small part of what can be made without lighting the candle of effort making or selling it."

Let us now look at another picture comparable in strikingly pregnant pictures to some of the pictures of poverty you can make a series of articles 'Face in line with the Pauper' in *Young India* & write in the *Epitaphs*—as Roddy has a Conservative point—give a perspective of epigrammatical description in a White Iron.

"Let us tap at the door of Mr. Jones's cottage, and see for ourselves what the family is doing. Mr. Jones is sure to be glad to see us, poor women,

let the gate the children their weekly dose of physic and might 'and the husband's smoking pipe— you can't go in.' So the husband, which we shall never see, is worse than the first man!

"It is a small, dark place, largely filled by a table on which a lot of white-washed tumbled cups and plates still stand at random. But if you will be pushed off the place. There are polished brass ornaments on the mantelpiece, and a large number of hangings and decorations, while the tape on the floor are filthy and worn-out. Pictures and bookshelves are covered in walls, dresses, mantelpiece. One would sweep all these things away if one could and have a long table, and then stretch the table with a pile of stacking chairs. . . . This is not a typical man's house, however. Even the bread I have come with me complete—started would be more accurate. 'She is such a good, clean woman,' they said to me afterward, 'but she is getting 10 from every and over-look. I don't know what will happen to her!'

"Perhaps she will have out in the hospital. She is sitting with dark ring under her eyes, and complexion of a pale in her face. With a very baby to nurse and three children hungry and a hungry husband to provide for, she has no leisure to grieve.

"Mr. Jones has been unemployed for four years, with a few spells of work. His family supports itself on thirty-two shillings a week. Next to it, it is a week for two years. Last night from nine until seven the morning he was working at an outcrop, and was two miles of road on the road of his labour. That is the only source he takes. The next good one except to the coal by to the outcrop. At the moment he is sitting by the fire, watching the baby, whose already don't have production for now. It very hours even to my eyes as attachment, one visible with the greatest good nature as it wears a fat head in my direction. It is accustomed to bring, then through. Only in the last day or two had a change come over the house. What will be its life during the next few weeks, with a mother that I come hanging over the house? What will it give? & what? A millstone?"

"Mr. Jones is scratching at older boy's face, John Thomas is about and he wants to make it out, and does, although the map keeps getting in his eyes, Robert and Dora, and also and he, stand rather shamelessly at bay: they know we have come at an unexpected moment, and shifle our intention. They have been great their mother is to keep the house clean. And now—it is difficult. Something is going to happen; they don't know what, and I don't know, but the Mrs. Morgan must long continue in his present condition. Mr. Jones, however, don't say anything enough. . . . Mr. Jones is still scratching John Thomas's face, absent-mindedly looking it over and over again. His clothes are dirty and it runs. One foot is off his boot, and side of both are worn off. His face is already brownish like the lines on the mantelpiece, the end of his fingers are black. This morning the family breakfasted on bread and margarine and tea with no milk. There is some very unpleasant looking lumps by the door—rotting also. For supper bread and margarine and tea again. It is a cold, wet day with much wind. I should go out in a week, except in the old valley with the horse

walks, climbing the steepest paths and every my wife sitting before my feet. But My Jesus is bound to hardship and discomfort, he lives in hope of better times."

Well, this is the condition to which machinery of increased efficiency were hoped would be reducing the workless. It is a picture of comparative unemployment, the American picture is of those who have no work at all and are cast on the mercy of society. If business men thus already a source of those employed or those, how can they be expected to help the unemployed possibly!

It is the constant substitution of mechanical processes for human labour that constitutes the menace, and the only cure lies in reversing the process. Khand has proved herself to be an effective agent for unemployment outside industrial areas. The time is fast coming when industrialists may have to stop half and pause to consider whether it may not be a solution for the increasing unemployment within the industrial areas themselves.

H. D.

### The Fatal Case

By G. R.

[Synopsis of the previous chapters. Kanyas and herself a young lower middle, life a happy and untroubled life. She had full life which includes, and the opening about twelve days. It was a little money. It was by Kanyas plan a happy life, however some money and kept a job in the city. She had made some money. During the previous week, he had had money and went to school, all his earnings each day and he got late at school. He will be all twelve out, Kanyas was just learning some money. He also continues with his friends. Kanyas knows that a village near and gets up, making some extra money. Permal went late to make extra money. The copper himself he had to leave. Kanyas told him late to go to school and other things at all his earnings. Khand knew the money, thousands of rupees. Permal put up one of his earnings. She had required the Kanyas money on a daily. Permal always got up very Kanyas from his pocket. Khand knew, she found some advantage of Kanyas's savings and she would Kanyas's savings and she had a share in this. Kanyas is bound by some decisions about his wife. He got himself interested in what girls. He always found the Kanyas money with pleasure. Kanyas and Permal on their own, Kanyas himself in control of his life. Kanyas himself. He said and things will not be enough. Permal told Kanyas in her husband's house though it looked by his wife all the time. Kanyas is even to give children.]

IV

At Delhi Permal was led to a low-class restaurant. The policeman took her down and ordered a "halfpenny" for her. The woman who kept the eating-house asked Permal what brought her to Delhi. "They have brought me to the court," she said. "They were people whom had been with a great crowd. They were all women to be taken to Ceylon to the hospital."

The case was not called that day, as a wonder case that had begun the previous week was still going on. Even when Kanyas's case was taken up, Permal was not called as the Public Prosecutor declared she had been inside. Kanyas's lawyer said that as that case he would call her and started the court up alone her. In the evening, Kanyas's brother took her to the lawyer. He told her just what the Moral case amounted to and told her on the way.

She was willing to save her husband, but she doubted to think of continuing her life.

"I shall say as God pleases me," said Permal finally. "The wretch!" said Kanyas's brother. "She was told of God! Take an old man and beat him!"

"I shall do as you want me," she said to her brother-in-law. "What can a woman do!"

This was what the lawyer wanted. He called there all to notice and had a private talk with Kanyas's brother.

The next day she was for a long while waiting with others under a tree near the court-house, when she got up with a start having her name shouted aloud. She was led to the bar. Everything that she saw stood her. When she looked to the witness end of the hall, her eyes met the head of her husband smiling like a wild animal behind the railing, with hands and feet so expressive that he could hardly be made out. They readily attracted a girl as enough to make a good present had, like a real customer.

"I have brought all this about," said Permal to herself and was suffering intense agony. She could hardly hold herself straight with the help of the railings on the bar. She had cried when the clock showed suddenly.

"Hush!"

"I shall tell the truth before God. I was waiting for evening, I believe Permal without waiting to be tried."

"Hush," then - at the clock again nearly.

"She has been up for three, I suppose," said the judge looking at the Public Prosecutor.

"The witness told it for long."

There was a great movement in the observation. The Public Prosecutor gave a loud laugh and had the other members of the bar joined as a more subdued manner. Even the defence lawyer joined in the laughter widely.

"Say what I say," said the clock nearly. Permal questioned whether the witness she had from the lawyer and her brother-in-law and to give up and she must expect what the clock showed. Permal was given and they began questioning her. She did not always understand the questions that they put in a strange and unkind manner. She said she was feeling when looked down and made cryings because to her which supposed her. She had not yielded to his wishes when her husband came in and giving me a sign there a spite at her! She was not so great fear. She did not know what happened afterwards, but she saw herself coming out with a bleeding injury on her head. This was the form of the case as called at the lawyer's house.

"Witness!" shouted Kanyas from the dock. He did expect that it would be proved by was about at Kanyas's.

The defence lawyer then went up to him and whispered something in his ear to give him an idea. When the trial ended the witness gave their opinion that Kanyas was guilty of grievous hurt under grave provocation, but not guilty of attempt to murder. The judge adjourned the case to the next day. When the Court assembled the next day, judgment was delivered. The judge said he differed from the witnesses and pronounced Kanyas guilty of attempt to murder. He accepted the evidence of Khand Khand and found, but they were to through the witnesses she as Kanyas's

debt, that the second wife was given to the habit of drink, but for wages, and attended him with a steady presence, and it was only by accident and the sheer number of people that Hindu Khan and his son escaped death, that he could not manage the wife's atrocious whims, especially as she had given up a different idea, before the magistrate and got another before the police, in the end he sentenced him to six years' hard labour. The Judge also recommended the Public Prosecutor to consider the question of applying for orders to indict Parvat for perjury.

When Narayan heard the sentence he observed, "The woman provoked me. It is now nearly a half an hour her wife plays like!"

"Till her own," said the Judge. The constable on guard took him away telling him that he could get all those things written up in an appeal and send to the High Court.

## X

After the trial ended, Parvat's brother-in-law and others took no thought of her. It was with some difficulty that she reached Kanyakumari. The old Manalavan assembly showed some pity and accepted her back.

"You ought to have spoken the whole truth, and at the very outset," he said. "The Judge did not believe you because you did not speak the truth in the first court, and now here you did not give the whole truth out."

Parvat was hearing him, but the words hardly entered her understanding. They arrived late in the night at Kanyakumari. The trouble added her to sleep in the same chamber of his own little house, and go to her brother's village the next morning. She could not feel the shame of sleep. How dare she face her father-in-law again! It was all over now, God had forgiven her and she went on her miserable life. She had then escaped from life's miseries in her hand. No one could rob her of that shame. Early in the morning after many sleepless hours, her tired nerves found rest, she slept like a top and the constable who got up at six and found her sleeping soundly thought, "This woman is quite happy having met her husband in jail. They are both like true love-life women."

Parvat woke up hearing a baby's cry. She had been dreaming of her baby crying and trying in pain and it took some minutes before she realised that her child was dead long since and that she was now a functionary as such.

She sat up and saw a little black boy standing in front of her, and he was making the baby's name with his hands covering the mouth. He apparently produced the mother's name and the baby's cry in perfect imitation. He stopped five minutes when he saw Parvat sit up and begged for a piece.

"Where is your home, my boy?" asked Parvat.

"Over the sea."

"Who is your father?" asked Parvat again.

"I don't know," said the little fellow.

"Have you an mother?" she asked.

"O yes, but she went away leaving me with the Pappan."

"Who gives you food?"

"Food? I had myself. I get money and give the Pappan. Sometimes he feeds me, but then I get him into my net."

"Where did you learn this baby's cry?"

"Oh I and another heard it at Thanjavur. Give me something, I want go to the Pappan."

"Who is the Pappan?"

"He has come to the town. He buys pigs and sells them. We move from place to place."

The constable came out now and drove the little fellow away with forceful hands.

"There are the thieves," he said. "They come and look up things and then the poor frightened man. You seem to have a slight net."

"May God bless you. You have been a father to me," she said and the child went down.

The constable was not moved a bit.

"You may go now to your brother's village," he said. "If you do not wish to walk to the jail now, you must start early."

Parvat reached her brother's house at noon, hungry, and beyond comfort, and hoping against hope that her sister-in-law's heart might have softened. But, alas, the news had gone before her. Her brother had gone to the field and his wife was at the door.

"The woman has come!" she exclaimed. "Take your food body strong. This is an excuse for company that have come their husbands and go with the Tattavaram. Do you think that you can sit in my house and eat my brother's husband's food? I have sons and daughters whom I cannot leave in my company. Go back and live with the man you have let marry. There is no place for you here."

"Brother! brother!" exclaimed Parvat in despair pleading to her uncle. But there was no success. "Do not get angry. Have you also given me up?" she said. "Then God help me."

She burst out weeping and hungry and dejected as she was, she left the place.

The sun was burning heavily, but the hill reached last was brighter now. Her parched throat and lips tasted the simple water of God that she knew. She hurried on to a neighbouring village where there was a well with a big temple on it.

She creeps up the hill. After a few paces she was so exhausted that she dropped down almost fainting under the rigidity made out by a rock.

After a while she got up and walked up again. She reached the temple, but she did not go in. She fell on her face in front of the statue and prayed. She got up exhausted and went on to a peak that was higher than the temple. It was a difficult height but she managed to have got over it. She reached the top. It was a pretty height, and from the edge of the western side she looked down.

"Mother of all, forgive me. Take me into your house," she cried and prayed, pleading with space a measure of pity and relief. There earth and sky moved and rumbled. All her wonderfully said and planned it was! There a terrible explosion, such as she had never heard before. Something seemed to burst in her hand, then Shiva's Name.

Parvat's different soul had been its name.

(Continued)

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# Young India

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER II

### Founding of the Ashram

The pilgrimage to the Kutchi Fair was my second visit to Bardoli.

The Satyagrahi Ashram was founded on the 25th of May, 1918. Shreebhaasani wanted me to settle in Shastri's house at my Calcutta friends' recommendation. Vidyanandadas, others strongly urged me to choose Rajkot. But when I happened to pass through Ahmedabad many friends pressed me to settle there first and they volunteered to fund the expenses of the Ashram, as well as to house me in its house.

I had a preference for Ahmedabad. Being a Gujarat I thought I should be able to render the greatest service to the country through the Gujarati language. And then at Ahmedabad was an ancient centre of handicraft weaving. It was likely to be the most favourable field for the survival of the cottage industry of handloomweaving. There was also the hope, that the city being the capital of Gujarat, necessary help from its wealthy citizens would be more available here than elsewhere.

The question of membership was extremely narrow. The subjects discussed with the Ahmedabad friends I wish it clear to them that I should take the first opportunity of admitting no untenable candidate to the Ashram if he was otherwise worthy.

'Whom as the unalterable who will satisfy your conditions?' said a consistent friend self-complacently.

I finally decided to found the Ashram at Ahmedabad.

So far an agreement had been expressed, Raj. Jivraj Das, a Banburi at Ahmedabad, was the principal man to help me. He offered to let me use his house to have his Kutchi language.

The first thing we had to settle was the name of the Ashram. I consulted friends. Amongst the names suggested were 'Santashala' (the school of service), 'Tapeyas' (the school of sacrifice) etc. I liked the name 'Santashala', but for the absence of emphasis on the method of service. "Tapeyas" seemed to be a pretentious title, because though Tapas was due to us, we could not presume to be Tapasvis (men of asceticity). Our aim was service by truth, and our business was the search for and maintenance of truth. I wanted to impart truth with the method I had tried at South Africa and I desired to see in India the extent to which its application might be possible,

In my company and I selected the name 'Satyagrahi Ashram,' as our color both our goal and our method of service.

For the support of the Ashram a code of rules and observances was necessary. A diet was therefore prepared and friends were invited to express their opinions on it. Although the many opinions that were received, that of Mr. Gopalan Bhanooji is still in my memory. He liked the rules but suggested that kindly should be added as one of the observances, as he believed that the average person really lacked humility. Though I had noted that fact, I could hardly readily agree to be humbly the moment it became a matter of rule. The true cultivation of humility is self-effacement, self-effacement is modesty — modesty is not what it seems by itself. In no observance there may be other observances necessary for its attainment. If the aim of an observance after modesty is a correct sense of humility or enthusiasm about truth, there is no keeping the modesty or service. Service without humility is self-interest and egotism.

There were at that time about fifteen Brahmins in our party. I am a Hindu pilgrim, but accompanied me from South Africa, and the rest came from different parts of the country. We were in all about twenty-five men and women.

Thus in love the Ashram was started. All had their meals in a common kitchen, and there to live as one family.

(Translated from Gujarati by M. D.)

### Annual Janmii Fund

Previously acknowledged in Young India of 27-3-1928	No. 4,000-0-0
Tyebkote, Gondal, Jambh Sawabhai	Uperu 1-0-0
Through Satyagrahacharya, Ahmedabad	
Shreeji Bhambhani	0-0-0
Dharmji, Bhambhani	10-0-0
Mandil Dasji	1-0-0
Shreeji Dasji	1-0-0
Mohandasram, Pore	25-0-0
Members of the Ashram	2-0-0
Ahmedabad, Sir P. M.	10-0-0
Ahmedabad, Sir P. M.	1-0-0
M. K. M. Sarna	1-0-0
Mandil, Ahmedabad	10-0-0
Jagan, Kutchi	10-0-0
Gifts received of amounts	20-10-0
Total Rs. 1,000-0-0	

## Satyagraha Ashram

[The Ashram was opened on 12th May, 1915. A contribution was drawn up when it was founded. It underwent a revision during my incarceration. The copies were distributed long ago. My colleagues and I found it desirable to revise the constitution in view of the many changes and ups and downs that the Ashram had undergone. In unhesitating expectation we made the old one of date. The justice of presenting the first draft fell on my shoulders. Though persons of weight was ample excuse for the delay, I knew that my incarceration self started the work. I was not clear as to the changes that were to be made. My colleagues would give me no peace and Vinayak's death hastened the completion. The following constitution is the result of the best advice of the noble workers. It is published partly as a draft, through printed reviews if it is to be accepted as a binding constitution by the Managing Committee. It is published in order to secure the opinions of friends and official letters and addresses of the Ashram. Any criticism or suggestion that may be sent will be gratefully accepted. I may be permitted to mention that the Ashram represents a peaceful and scientific experiment. The experiment was simple but they have been tested in the past 12 years of the existence of the Ashram. Whilst it is impossible to claim their perfect fulfillment by any one of us, the workers have in all humility tried to reform themselves and their lives in the best of their ability and with more or less success. The various well fed that the first draft bears very close resemblance to the original constitution as it was drawn up in 1911. **M. K. G.**]

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### Object

The object of this Ashram is that its members should qualify themselves in, and make a constant endeavor towards, the service of the country, and accordance with the universal welfare.

### Observances

The following observances are essential for the fulfillment of the above object:

#### I. Truth

Truth is not fulfilled by mere abstinence from telling or granting or receiving an untrue relation with falsehood. But Truth is God, the one and only Entity. All other observances take their rise from the quest for, and the worship of, Truth. Worthiness of Truth must not consist in outward, even, for what they may believe to be, the good of the country, and they may be required, like Pratik, solely to further even the welfare of persons and others in direct or their immediate touch in Truth.

#### II. Non-Violence or Love

Non-violence is not enough. The active part of Non-violence is Love. The law of Love requires equal consideration for all life from the lowest insect to the highest man. One who follows this law even can be angry even with the perpetrator of the greatest imaginable wrong, but must love him, wish him well and serve him. Although he must thus love the wrongdoer, he must never submit to his wronging of

his person, but must oppose it with all his might, and thus patiently and without resentment suffer all the hardships to which the wrongdoer may subject him in punishment for his injustice.

#### III. Cleanly (Asceticism)

Observance of the foregoing principles is impossible without the observance of Cleanly. It is not enough that one should not look upon one's person or that with a healthy eye without person must be so controlled as to be regarded even from the inside. If working, one must not have a casual view regarding one's wife or husband, but must consider her as him in every thing that is, and establish relationship of perfect parity. A slight touch, gesture or word is a direct breach of the principle.

#### IV. Control of the Senses

The observance of Asceticism has been found from experience, to be extremely difficult or long to see has not surpassed anything ever known. Control of the senses has therefore been placed as a principle by itself. Eating is necessary only for sustenance, the body and keeping it in fit condition for service, and must never be gratified for self-indulgence. Food must therefore be eaten, like medicine, under proper restraint. In observance of this principle one must neither wear costly, such as upon self and ornaments. Meat, liquor, tobacco, kingly etc. are excluded from the Ashram. This principle requires abstinence from books or dramas which bear pleasure as their object.

#### V. Non-stealing

It is not enough not to take another's property without his permission. One becomes guilty of theft even by using dishonestly anything which one has received or trust for use in a particular way, or well as by using a thing longer than the period for which it has been lent. It is also theft if one receives anything which one does not really need. The law forbids of the breach of this principle, that persons provide just enough, and no more, for one fully need.

#### VI. Non-possessive or Frugality

This principle is really a part of No. V. Just as one must not receive, or must one not possess anything which one does not really need. It would be a breach of this principle to possess unnecessary furniture, clothing, or luxuries. For instance, one must not keep a chair, if one can do without it, in observing this principle one is led to a progressive simplification of one's own life.

#### VII. Physical Labour

Physical labour is essential for the observance of Non-stealing and Non-possessive. One can be saved from idleness, as well as from it, only if he exercises his physical energies by physical labour. All-occupied states must do all their personal work themselves, and must not be served by others, except for proper reasons. But they must, at the same time, remember, that service of children, as well as of the disabled, the old and the sick, as a duty incumbent on every person who has the required strength.

#### VIII. Swadish

Man is not complete. He requires within the world and by law serving his neighbor. Thus is Swadish, a principle which is broken when one pretends to serve those who are not fit to be

preference to those who are poor. Observance of *Varanasi* makes for order in the world, the touch of it leads to chaos. Following this principle, we must as far as possible purchase such requirements locally and not buy things imported from foreign lands, which can easily be manufactured in the country. There is no place for indifference in *Varanasi*, which means the sacrifice of oneself for the family, of the family for the village, of the village for the country, and the country for humanity.

**13. Frivolousness**

One should follow *Truth* or *Love* as long as one is subject to fear. As there is at present a state of fear in the country, individuals and organisations of individuals have a particular importance. Hence its opposite reaction is an observance. A nation after *Truth* must give up the fear of poverty, crime, Government, soldiers etc., and its work can be inspired by poverty or death.

**14. Removal of Unnecessability**

Unnecessability, which has since such *they* rest in *Madness*, is altogether unimportant. Its removal has therefore been treated as an independent concept. The essential necessabilities have an equal place in the *Adhara* with other classes. The *Adhara* does not believe in ones which, it considers, has induced *Madness*, because its implementation of separate and inferior status, and of pollution by contact are contrary to the law of *Love*. The *Adhara* however believes in *non-attachment* otherwise. The division of status is based upon occupation, and therefore a person should maintain himself by following the necessary occupation, not involvement with *business* means, and should devote all his spare time and energy in the acquisition and advancement of true knowledge. The *adharas* (the four stages) system of or the worlds are considered in the *adharas* of *madness*. Through *Madness*, the *Adhara* believes in *non-attachment* otherwise, there is no place in it for definition of *madness*, as the *Adhara* life is concerned in the light of the comprehensive and inter-bound structure of the *Shagard* *On*.

**15. Tolerance**

The *Adhara* believes that the principal factor of the world consists of a resistance of *Truth*, but as they have all been nullified by *imperial* man they have been affected by *imperialism* and *aligned* with *madness*. One must therefore maintain the same respect for the religious beliefs of others as one accords to one's own. Where such tolerance becomes a law of life, conflict between different faiths becomes *responsibility* and no direct effort to convert other people to one's own faith. One can only pray that the *Adhara* in the various fields may be successful, and that they may advance, with by *truth*, towards perfection.

**Activities**

As a result of and in order to help fulfillment of these observances, the following activities are carried on in the *Adhara*:-

**1. Wardship**

The word (as distinguished from the Indo-Aryan) activities of the *Adhara* commence every day with the congregational morning worship at 4-15 to 4-35 and close with the evening prayer at 7 to 7-30. All houses are

expected to attend the evening. This worship has been reserved as an act of self-purification and dedication of work to God.

**2. Auxiliary Service**

This is an essential and sacred service and yet it is looked down upon in society, with the result that it is generally neglected and attracts considerable scorn for improvement. The *Adhara* therefore has special stress upon service as a noble blood for this work. The members themselves attend to the whole of the maintenance in some. New centres are generally first of all started in this department. Travellers are sent to the depth of nine miles and the material is hauled in there and covered with the essential work. It has become a general one valuable service. Gifts of nature are accepted in only at places reserved for the purpose. Care is taken that the work and gifts should not be spoiled by spoiling or otherwise.

**3. Secularised Education**

Today India's most urgent problem is the growing starvation of her millions, which is clearly due to the children's destruction by their rule of her practical auxiliary industry of food-growing. With a view to its rehabilitation in national life, opening has been made the central activity of the *Adhara*, and is compulsory for all members, as a national service. The following are the various branches of work in this department:-

- I. Cotton cultivation.
- II. Workshop for carding and spinning spinning wheels, spinning, carding, looms etc.
- III. Dressing.
- IV. Carding.
- V. Spinning.
- VI. Weaving cloth, carpets, bags, caps, etc.
- VII. Dressing and printing.

**4. Agriculture**

Commence for the *Adhara* work and include crops for the milk and the other activities of this department. Vegetables and fruit are also grown in order to make the *Adhara* as far as possible self-sufficient.

**5. Dairy**

An attempt is being made to convert into a world duty the *Adhara* dairy which supplies milk to the country. Since last year this dairy is being carried on in accordance with the principles of and with the necessary help of the *Adhara* Cow Protection Association. Various and fruit are also grown in order to make the *Adhara* as far as possible self-sufficient. There are at present 17 cows, 41 calves, 12 bullocks, and 4 bulls. The average daily output of milk is 200 pounds.

**6. Tannery**

At the instance of and with the help of the *Adhara* Cow Protection Association, a tannery has been established for the tanning of dead-cattle hides. There is attached to it a useful and interesting department. The dairy and tannery have been established because the *Adhara* believes, in spite of the claim Hindu make in the protection of the cow, that Indian cattle will continue and further deterioration and ultimately die out, carrying man along with them, unless vigorous attention is paid to maintaining, utilising and the utilization in the country of dead-cattle hides.



such legislation to issue orders in the revenue matters; the Government set to collect the assessment advanced in instalments after the 15th March 1932. The legislation suggested by the Land Revenue Assessment Committee is at present before the Legislative Council, but previous enactments have gone on, almost with the deliberate intention of increasing the very effect of the legislation when it should ultimately come to pass. Madras is only one of several States where such cases should have been so revised, and so levying of new rates in the terms of these enactments. This is a fundamental preliminary step in the revenue settlement in Madras, apart from the work of the State.

I shall briefly discuss the matter. The new Madras revenue settlement was prepared by Mr. Jayakar who submitted his recommendations in November 1931. He recommended 20 per cent enhancement. The Settlement Commissioner Mr. Anderson disagreed with the basis on which Mr. Jayakar had made his recommendations, adopted a new basis, and recommended 25 per cent. Government disagreed with the recommendations of both and fixed 22 per cent. The original assessment of the States which was Rs 114,342 is under the new scheme something over 6,25,000.

As against this the agriculturalists of Madras contend that the Tables in demand ought to be the left hand and that there is already too much in enhancement. The average in the Tables are divided as under according to the size of their holdings:

1 to 2 acres	10.775
2 to 15 "	10.58
15 to 50 "	10
50 to 100 "	10

It may be fairly assumed that all the tenants having an area that is more cultivable than was laid out and that those with larger holdings have their land to the agriculturalists. This means that 18,300 cultivators actually cultivate 1,02,000 acres which is the total accepted area, i.e., such cultivators as are engaged something like 2 acres of land. It is reasonable to go on the strength of such—perhaps of somewhat—evidence by a very small number, i.e., 100 large landholders. The land revenue assessment ought to be fixed having regard to the value of the land held by the 18,300 agriculturalists and to the profit of agriculturalists engaged by them, under Sec. 127 of the Land Revenue Code. The agriculturalists of Madras contend that assessing the average yield per acre and assessing the very high standard of prices selected by the Settlement Officer as average (though the prices have considerably gone down since the report), an agriculturalist cultivating 2 acres of land (the average does not even permit assuming the Government to make any increase in the existing rate of assessment). They are prepared to permit the settlement and they maintain that even if the basis of 20 per cent. of the profit be accepted, no increase is warranted, and if the basis of 25 per cent. of the profit be accepted, a proportionate reduction in the existing rates would be necessary.

They say only by their contention on the actual conditions obtaining in the Tables, but they also only so

standing for the value and accuracy of the Government reports. They contend, moreover, that Mr. Jayakar, the Settlement Officer, made no enquiry with the same, visited few villages, effected no acquaintance in villages of making measurements pertaining to the question of increasing the assessment, and prepared a preliminary survey. He proposed the most excessive standard as he relied, without ascertaining the slightest accuracy and value for his recommendations of 20 per cent. on the rate fixed of the in the value of gross produce. The preliminary nature of Mr. Jayakar's enquiry, if inquiry it could be called, is enough to render it valueless. But Mr. Anderson not only examined the value of Mr. Jayakar's report as another and a very substantial ground which was pointed out by the people's representatives also. He exposed the most vital part of Mr. Jayakar's report—namely, that he bases his recommendations on the value of gross produce as 'yieldable' and 'profitably disposed' as affecting the possibilities for his proposals and suggesting against against them! In the circumstances Mr. Anderson's criticism does not in support to Government a fresh inquiry. But he insisted the work and presented to make his own recommendations on the basis of actual measurements from which the enquiry has been seriously discredited by several high-placed Government officials, and the officials themselves have in the present case been seriously discredited in holding enquiry. If Mr. Jayakar does a search and find through the Settlement Officer, to make a real inquiry, Mr. Anderson went one better in questioning the Settlement Officer which lays stress that work should be only one of the factors to be considered and that even when they are taken into account, they cannot be used as the basis for recommendations— unless they meet in considerable volume and unless their reliability has been carefully tested. Mr. Anderson greatly used 10 is exclusively relying on the rental statistics and 15 is assuming that the two essential conditions for that being of any value had been satisfied. In one place, Mr. Anderson charges Mr. Jayakar with having made an attempt to compile statistics showing the area sown and the area cultivated by its owners, and yet proceeds as Appendix II and wrongly arrives at the conclusion that "at least half the total area is held by tenants who do not cultivate it." The area is based on the lastly assessing area year's statistics—4,100 acres—on one year's statistics and on his own disregard of Mr. Jayakar's own statistics of land held by non-agriculturalists, which is 22,000 acres, i.e., about 12 per cent. of the total area—more plausible, though not a strictly accurate witness, because not based on statistics on the spot.

For these reasons both Mr. Jayakar's and Mr. Anderson's reports are worthless and the rate of 22 per cent. fixed by Government is absolutely arbitrary as it is based on an lack of accurate data.

The Representatives of Madras have therefore pledged themselves to pay no assessment until either

1. the enhancement is cancelled, or
2. an independent impartial tribunal is appointed to estimate the value of the land.

**Satyagraha Ashram**

(Continued from page 193.)

**7. National Education**

An attempt is made in the Ashram to impart self-education as a medium to national welfare. In order that spiritual, intellectual and physical development may proceed side by side, no streamers of industry has been created, and before are not given more than their due importance. Character building is regarded to be the real test. "Unconquerable" children are truly obtained. Women are given special attention with a view to improving their status, and they are accorded the same opportunities for self-education as the men. The Ashram accepts the following principles of the Gujarat Vidyalaya:

1. The principal object of the Vidyalaya shall be to prepare workers of character, ability, education and consciousness, necessary for the conduct of the movements connected with the attainment of Swami.

2. All the institutions conducted by and affiliated to the Vidyalaya shall be fully non-cooperative and shall therefore have nothing to do with any help from Government.

3. Whereas the Vidyalaya has come into being in connection with the Swami movement, and Non-violence Non-co-operation as a prime theme, its teachers and students shall conduct themselves in those manner which are not inconsistent with truth and non-violence and shall conscientiously strive to carry them out.

4. The teachers and the trustees of the Vidyalaya, as also all the institutions affiliated to it, shall regard unobtainability as a sin as Bhaktism, shall strive to the best of their power for its removal, and shall not maintain a boy or girl for reasons of caste, but consider study as still give him or her differential treatment having come accepted admission to him or her.

5. The teachers and the trustees of and all the institutions affiliated to the Vidyalaya shall regard handicrafting as an essential part of the Swami movement and shall therefore open regularly, except when disabled, and shall laboriously work Bhakt.

6. The language of the province shall have the principal place in the Vidyalaya and shall be the medium of instruction.

Explanation—Language other than Gujarati may be taught by direct method.

7. The teaching of Hind-Hindustani shall be compulsory in the curricula of the Vidyalaya.

8. Manual training shall receive the same importance as intellectual training and only such occupations as are useful for the life of the masses shall be taught.

9. Whereas the growth of the nation depends not on cities but on villages, the bulk of the funds of the Vidyalaya and a majority of the teachers of the Vidyalaya shall be employed in the propagation of education conducted in the villages of the province.

10. In laying down the curricula, the needs of village dwellers shall have special consideration.

11. There shall be complete tolerance of all established religions in all institutions conducted by and affiliated to the Vidyalaya, and for the special development of the pupils, religious instruction shall be imparted in consonance with truth and non-violence.

12. For the physical development of the entire physical system and physical training shall be compulsory in all the institutions conducted by and affiliated to the Vidyalaya.

Note: Hind-Hindustani means the language commonly spoken by the masses of the North—both Hindi and Mundhari—and written in the Devanagari or the Arabic script.

The Ashram admit two or three each 15 boys and 5 girls.

**8. Rural Technical School**

A separate institution will be conducted which prepare candidates for the Rural Service on behalf of the All-India Agrarian's Association. There are at present 14 villages from various provinces under training. 200 students have so far completed themselves at this school. The curriculum is as follows:

**Syllabus of Studies**

**21 Weeks Spelling**

- 1. To learn to spell with fingers only.
- 2. To learn the principles of words.
- 3. To learn spelling sufficiently to be able to spell strong and easy parts as follows:

Time	Short Vowels	Simple	Complex	Quality of Copies	
1 hour	4	100	50	60	Satisfactory
"	"	120	20	80	"
"	"	150	60	90	Fair
"	"	160	70	90	Good
"	"	168	70	90	"

and to teach the following exercises within the period set apart:

- 1. words, prepared and printed
- 2. words, 4 copies 1 Hr.
- 3. words, 8 copies 2 Hr.
- 4. words, 12 copies 4 Hr.
- 5. words, 16 copies 7 Hr.
- 6. words, 20 copies 10 Hr.
- 1 week with

**II**

4. Teaching capabilities of pupils and its correction.

1. Spelling on table.

2. To learn to guess approximately the sound of any word.

3. To learn to feel out by combinations sounds of parts.

4. To learn to read properly the parts again as the pupils.

5. To know the names and measurements of all the parts of a spinning wheel.

10. To learn to load a string and out of one's own page.

11. To learn the principles of weaving cotton.

12. To learn to spin on one's own personal charkhi.

**7 Weeks Coding**

- To go through the whole coding course
- (a) To learn to copy a coding line
- (b) To learn to adjust coding
- (c) To learn to make the coding card
- (d) To learn to distinguish various qualities of pens.
- (e) To learn coding and writing in following quantities within the specified period—  
Large line, 15 line in 2 weeks  
Medium line, 25 line in 2 weeks

Detail and ordinary work, 2 Rs. to 2 rupees

- (C) To be able to read and draw as well
- Lays law, 2 Rs. in a day of 2 hours.
- Makes law, 2 Rs. in a day of 2 hours.
- Detail and ordinary work, 1½ Rs. in a day of 2 hours.

Practice with scale bars also

**2 Weeks Drawing**

To learn drawing to be able to give 1½ Rs. of work within a day of 2 hours.

To give 100 Rs. of work within nine drawing tool cabinet.

Free gift to be taught.

Artistic process to be taught.

Process of accessible pictures.

**Handloom Weaving**

Days

- 1. Fining thread 1
- 2. Tying making 10 yards including twisting yarn for warp and wefting parts for cloth 10
- 3. Shed tape making 75 yds. including all the processes as above 15
- 4. Carpet making
- These items without design 24" X 36" each including twisting yarn for warp and wefting parts for cloth.
- These appear with designs including all the processes. 40
- Two samples no less than 2 yds X 36" each including all the processes as above

**Pis-loom**

- 1. Weaving 1 coarse double thread cloth texture 20 yds X 36" and 1 sheet per inch including making and drawing parts, riddle looms, warping, sizing, picking etc. (including size). 10
- 2. Weaving 1 coarse double thread cloth texture 10 yds X 36" and 2 or 3 sheets per inch including all the above processes (including size). 10
- 3. Weaving 1 coarse double thread cloth texture 10 yds X 36" and 12 sheets per inch including all the processes. 10
- 4. Weaving 1 coarse single thread cloth texture 20 yds X 36" and 15 or 18 sheets per inch including all the processes. 12
- 5. Weaving 1 coarse single thread cloth texture 30 yds X 36" and 15 or 18 sheets per inch including all the processes. 12
- 6. Weaving 1 coarse single thread cloth texture 10 yds X 36" and 10 sheets per inch including all the processes. 10
- 7. Weaving 1 coarse single thread cloth texture 10 yds X 36" and 15 sheets per inch including all the processes. 10
- 8. Weaving 1 coarse single thread cloth texture 10 yds X 36" and 15 sheets per inch including all the processes. 10

**Pis-loom**

- 1. Weaving 10 coarse single thread ordinary texture 10 yds X 42" and 17 sheets per inch. 10
- Weaving 10 coarse single thread ordinary texture 20 yds X 42" and 20 sheets per inch. 10
- Weaving 20 coarse single thread ordinary texture 20 yds X 36" and 20 yds X 36" and 20 sheets per inch including all the processes. 10
- 2. Weaving design cloth (Yarn to be used of 1 to 8 counts).
- Doil 20 yds X 36" 10 sheets per inch. 8
- Housework 10 yds X 36" 10 sheets per inch. 8

- Trell 20 yds X 36" 10 sheets per inch. 8
- 14. Handloom and tool repairing.
- Twisting yarn 4 lbs. 2
- Shedmaking from the beginning. 10
- Tool repairing. 2
- 11 Cotton.

Spinning and printing in accordance with the permission of Dr. P. C. Ray and Sir Boarding (see. Permission through student in printing and coloring to be included. 10

**Carpentry**

- 1. Making drawers of 3 varieties and tool sharpening. 10
- 2. Making table cases and spindle bedstead. 10
- 3. Making articles like window bars, barbed and ordinary spindle and rails. 10

Work to be done with the course as above, student are conducted in Wood, machinery, and the Khadi group and industries, and there are assigned further lectures by members of the Working Committee of the A. I. S. A. as well as other leaders.

The average monthly food bill per student amounts to about 25 rupees

**Managing Committee**

Since October 1956, January 1957 (1956-57) till July 1958 the Ashram has been managed by a Committee. This Committee is at present constituted as follows:

- Sp. Member: The Hindu Trust (Chairman)
- Jagan Mohan Natar Sanyal (Vice-Chairman)
- Virendra Sharma
- Chittaranjan Chakrabarti Ghosh
- Mahatma Deshbandhu Prasad
- Lakshminarayana Parashurama Aar
- Kanchanlal Bhargava Mall
- Chittaranjan Narayana Ghosh
- Narayana Chakrabarti Ghosh
- Subramanyam
- Chittaranjan Mahabadi (Joint Secretary)

The Committee is empowered to fill up any vacancy caused by a by resignation, death or otherwise.

Members shall be by a majority of at least three-fourths of the existing members.

The Committee shall have the right to elect two more members to it.

The quorum shall be composed of at least three members.

The Committee shall have charge of the entire administration of the Ashram.

Money in accordance with their respective status (Cash) and Khadiwork are set on the Committee.

**Members of the Ashram.**

Members of the Ashram shall be such persons as believe in the object and obey the rules and regulations of the Ashram, and who shall be constantly making attempt to observe the principles, and be faithfully performing the duties assigned to them by the Managing Committee or by the Secretary on its behalf.

**Members of the Committee**

Only such persons shall be eligible for membership of the Managing Committee, who are over 21 years of age, who have lived in the Ashram, for not less than five years and who have pledged themselves to follow service through the activities of the Ashram.

**Important Resolutions**

The Incoming Committee has passed the following important resolutions:

1. Bangladesh visitors of the Ashram, and also members of the Ashram, whether temporary or permanent, shall all observe Sattva-Anashana.

2. Former disciples of ashramites in the Ashram shall have observed the rules of the Ashram in their own homes for the period of one year. The Children shall have the power of granting exemption from this rule in special cases.

3. It is being considered that any further Exams should be started in the Ashram, as necessary, whether single or married, shall also in the common kitchen.

**To Guests**

The number of visitors and guests has steadily increased. Such arrangements as are possible are made for showing visitors round the various activities of the Ashram.

Persons wishing to stay in the Ashram are requested to write to the Secretary for permission. Letters coming, and not to arrive without having received an affirmative answer to their enquiries.

The Ashram does not keep a large stock of bedding and extra sheets. Those intending to stay in the Ashram are therefore requested to bring their own bedding, mosquito net, soap, pins, towel and dressing gown.

No special arrangements are made for clothes from the West. But for those who cannot do so comfortably on the spot, an attempt is made to provide them with a clean coat. A comb is always supplied to them.

Guests are requested to observe the following rules:

1. Attend the meals.
2. Keep the dining table clean in the daily routine given below.

**Breakfast**

The Ashram has a branch at Warsha, which always work the same rules, but which is independent of the Ashram in respect of management and finance. Shri Vinoba Bhave is the Manager of the branch.

**Reproduction**

The average monthly reproduction of the Ashram is Rs. 1,000 and is met by itself.

**Property**

The Ashram possesses land, 137 acres 28 guntas or more, of the value of Rs. 9,772-3-4, and buildings worth Rs. 1,51,120-11-6, which are held by the following Board of Trustees:

1. Shri Jivanlal Das
2. Shri Govardhanlal Jaganlal Jhaveri
3. " Mahadevi Bhadrani Devi
4. " Laxmi Abhi Ram Jhaveri
5. " Chhaganlal Khushaldas Gaudil

The present population of the Ashram is as follows:

**Men**

- 12 Widowers in the Ashram
- 41 Teachers and students of the A. I. S. A. Technical School.
- 1 Professional workers.
- 30 Amateurs labourers.

**Women**

- 40 Women in the Ashram.
- 12 Professional labourers.
- 7 Widows.

**55 Total****Children**

- 10 Boys.
- 12 Girls.
- 7 Babies.

**70 Total. Grand Total 127****Daily Routine**

A. M.	P. M.	Evening from bed
4-45 to 4-55		Waking paper
5-5 to 5-15		Teeth, exercise, study
6-15 to 6-30		Breakfast
6-30 to 7		Women's prayer class
7-30 to 8-30		Body labour, education and recreation
8-45 to 10-15		Dinner
11-15 to 12		Rest
12-15 to 1-30 P.M.		Daily labour, including classes
1-30 to 2-30		Recreation
2-30 to 3		Supper
3-15 to 4		Recreation
4-15 to 4-30		Common worship
4-30 to 5		Recreation
5		Retiring bed

Note: These times are subject to change whenever necessary.

**Swedish Sotagrafs Fund**

AMOUNTS RECEIVED AT THE ASHRAM

[Balance of the list to date approximately half year]		
Amount	Subscribed	Rs. 1-0-0
Arnoldi Sundell	Subscribed	1-0-0
Kauffels Sundell	Subscribed	1-0-0
A. Thors Fredrik		20-0-0
A. Fredrik		5-0-0
J. N. Jaganlal	Perkunder	100-0-0
Jaganlal Ghoshal	Perkunder	40-0-0
Madhava Kanchibhotla	Perkunder	100-0-0
Swadeshwar	Perkunder	100-0-0
Shrinivasan	"	21-0-0
Mahadevi Shri Abhaya	"	21-0-0
Lakshminar Perdikar	"	21-0-0
M. A. C.	Perdikar	1-0-0
Arbuthnot Narayan	Perdikar	4-0-0
Madal Mahalingam	Perdikar	10-0-0
Dagobald Shrinivasan	Perdikar	21-0-0
A. Ganesan	Perdikar	20-0-0
Madal Gupta	Perdikar	1-0-0
V. H. Naray	Perdikar	2-0-0
Swaminathan Madal Madal	Perdikar	1-0-0
T. G. Das	Perdikar	21-0-0
Wimala Arshad	Perdikar	20-0-0
Through Shri Jaganlal Mahadevi Das	Perdikar	25-0-0
Gita Devi Narayan	Perdikar	20-0-0
A. Das	Perdikar	20-0-0
A. Das	Perdikar	20-0-0
A. Ganesan	Perdikar	25-0-0
Perdikar	Perdikar	1-0-0
Swadeshwar Lal	Perdikar	1-0-0

Total 1,111-0-0

If B. The total amount received at Perdikar on 5-1-55 was Rs. 10,000-11-6.



## Burdick Week by Week

### The Resignations

The resignations by 11 Taxmen and 63 Police of their offices, because they could not participate in the hush and hearing capias that prevailed in Burdick, are a complete answer to the Government's propaganda issued over a week ago. Without mentioning any allusion to the 13 M. L. C's who have resigned their seats on the local Council, one may say that those former Taxmen, some of whom have put in over ten years' service and one twenty-seven years' service, and the brave Police, some of whom have been Auxiliary Police for generations, have done greater service to the cause than the M. L. C's. There is a solid nucleus, and their co-operation is more genuine and more effective.

I had a long chat with one of the Taxmen. "I hope there will be no attempt over this," I said. "Certainly not," he said. "It is the result of several months' cool deliberation, and there can be no going back. We have resigned because I had reached the limit of all endurance. Every day of participation in the present methods was one of misery and stress. I know every man was ready to resign, but none of them have an other means of livelihood and they have got the courage and the consciousness to start life over after resignation. I am feeling absolutely free and happy today!"

### Force and Fugitiveness

There have been many more cases lately recently. The case of that honest peasant of Egypt, had become international. He could not leave without in a court of justice. The other day three volunteers were arrested under the Police Act. Briefly the facts are these. The Inspector had gone voluntarily into every house and Government quarter to watch the movements of the officials. They have been doing their duties carefully and without ever giving offense to the police. One police branch also came to our house with inspectors sleep on mattresses and it should not be surprising if our volunteers should keep notice of their movements. But that particular day the Collector had come. He was accepted by one a volunteer named on the road opposite the gate leading to the fish bungalow—a few yards away from the gate, for it is remembered. But the watch was accepted and ordered his men to remain that way. The policemen came and asked our volunteers to leave the place. "Have you a written notice?" the volunteer asked. The policemen went and returned the Collector who had the program brought before him and delivered to the Sub-Inspector for proper action. He was dismissed with a warning. In the meanwhile, the Collector, a Voluntary student, had taken his place and prohibited the use of a building local merchant was standing there by construction. Both of these were arrested. The first man who was named was taken first place and he was also arrested. The particular section of the Police Act concerning actions against volunteers and magazine entering our public places to cause mischief and crime. But these two young lads know more even with the apprehension of youth and crime and not full of courage to look a Collector in the face could not be intimidated by the Collector and they had

to see the way of the collect and respect. They will win some influence. The Collector had to be satisfied that prompt action was taken and so the Magistrate had court at night. He was ready to do his duty at all hours, but not so the Sub-Inspector and the teacher by. The witness had to be looked out with some difficulty, and one of them was so badly mistaking of liquor that it was a relief to get within a few feet of him. One may imagine what his deposition must have been like. But if no better was available what was the poor response to do? Rs. 50 fine or two months' simple imprisonment and the contract? Now they saw the judgment of the Volunteer men where some of its more responsible persons from Vaidyan, a student from the Voluntary and some volunteers had to take their trial by firing. The other witness was one of our who had a duty daily having leaders and who could well identify the accused. None of the witnesses was illiterate, and in some cases there was such a lack of witness, good, bad, or indifferent, that five had to be discharged at an early stage, and three including the Voluntary student had to be acquitted. The rest were all returned to six months' rigorous imprisonment on each of the two counts of aiding and abetting and one month's simple for using restricted lands, the consequence to the one on resources that has been passed on the judgment in question cases—two simultaneously.

When I left Burdick on the evening of Saturday, three have shown and the three who had been returned the previous day were all taken in the station, handcuffed in pairs and kept in prison. It was a strange display of fugitiveness, but it was answered on the spot. They were all sitting nearby, confident, calm and as I asked about the Voluntary student why he had not been brought in, he said, "Something better than what wanted!" When they returned there were many cases of their. My friend and the policeman who arrested them talked heartily about of having to take these things handcuffed and roped. "Are they strong and indomitable?" I asked one of them. "Certainly not. What are we to? Obedy here to be carried out, so long as we must till the night before!"

### Protestants

The Town of India were ready to management and district have published a case of "efficiency violation" of a Party. The facts are that the Party Khanda of Burdick was not imprisoned because he paid the revenue but because he had paid it in arrears—no current Party leader that he had not paid anything and demanded them. There were all sorts of reports of the beyond a local newspaper and by interested persons. Mr. Vaidyan, at once on the basis of this, went to Burdick, especially in contact with the Party who was reported to have been surreptitiously collected. The result of the inquiry was that the Party himself admitted to Mr. Vaidyan, that the report that a farmer had been arrested from violence in his place and that he could not get arrears for his household was entirely false. The doctor did come, and so was prevented from and the government and through contact in the house. When the complaint of was that he could not get agricultural

labor and that the services of a laborer had been refused to him. Sri Vallabhdas in addressing the people of the village explained that the terms of boycott offered by these men in themselves quite righteous, but that even those terms should not be set into operation against anyone's contractors.

In contrast with this is the case of Dandry of Vaid which has now become a great market. Lagan worth Rs. 1,000 was attached here for sheep and sold to a Government contractor for Rs. 50,000, equivalent of cash and livestock were offered twice or three after this, the city was first closed and put under lock and key during the night. At the top of all this he was served with a notice of injunction or injunction of Rs. 50,000 worth of his land. In the circumstances it was impossible for the man to buy for sheep raising. He had no alternative but to purchase from the cow being sold with notice in other cases why he should not be proceeded against for keeping his sheep closed since April 15th. Dandry has replied to the Government of Bombay, that in the order that of the sheep-pest he was Government must check themselves, that he had already approached the Home Government with the facts of the case, that he is unwilling to buy, but rather than to show cause, Government ought to show cause why they should not be proceeded against for that preventing him, and has now asked Government to look the sheep of buyers if it is not collected.

#### Laughing off the Agency

The persistence of these things and my to look the most significant of them. Sri Vallabhdas with his confidence in him helps them to laugh off the matter. In a place where he had been speaking quite pleasantly for us here, a man came and said "Pard to me as was compelled to give me to the Muzadar and his people." "How was that?" Sri Vallabhdas asked. The old Pard came forward and said "They came into my window and arrested me to open the door, I could not turn them, I said. They arrested me again and again that they would search nothing, all they wanted was a cup of tea. And so I opened the door, gave them tea and dismissed them. As soon as the man had finished the story another person walked forward and said "No, Vallabhdas Sahab, we should not permit that. He gave them tea not because of the courtesy but because he was afraid of the Muzadar, and all that we have to learn is to cut off tea." Vallabhdas laughed heartily and offered a compromise in this way "Well, if they want you to give the tea, cannot refuse a trifling thing like that. But remember that there are dangerous matters. Supposing these happen to be something as you understand, or an unprovoked, or something worse than that, with that milk, and there should be some mischief, you have you would be held responsible. So the less you have to do with them, the better." There was merry laughter and in a moment every one had forgotten the matter. Some one asked Vallabhdas, if he would be arrested the night "Why should I be arrested? The poor Indian laborer or land a few rupees I would look nothing, if I was arrested and said."

### The Facts about India A Reply to Miss Wager

(By C. F. Jenkins)

V

The effect in Indian villages of his hard discipline may be observed in the faces of the men and women. They sit just and motionless within across them, in days otherwise, but they are very rarely moved.

I have mentioned above all over India, very often safety alone, from village to village, during the life of the people as few Englishmen have done, and without sympathy by the villagers in their favor. One thing more than any other has impressed me, wherever I have gone, namely, the desperate habit of the people.

The Indian civilization may still further be observed from its single instance. For it seems to give me faithfully each year, for a day or two, in the instance of the time of the Hindu Festival or spring, when houses often break through nature. But it is noticeable, that occasionally afterwards, the very nature of daily life begins to alter again. The one individual circumstance is a marriage festival. This consists in expenditure given way, and the next is a family will led by years of straightforwardness. The people, in fact, with such a constant expenditure, that within certain limits is a measure to give production.

After the article I have given, it will surely be seen, how untrue is both Miss Wager's general picture of present conditions in India, life must be. The matter, for instance, that seven or eight out of every ten young men between the ages of twenty-five and thirty become engaged away in manual work, is a probably enough, when one reviews this village production, that it hardly needs confirmation.

It is true, that the discipline is justified by the work "provided" for his means to command his pleasure." But this general, in my opinion, only makes the matter worse. For I have lived in houses in all parts of India, where simple means have existed for leading a normal life of pleasure but instead of this, the report of self-satisfaction was so overpowering as to be a perpetual wonder to me. A statement is made in her book in the most healthy life of the country as showing a part of the conditions engaged everywhere to prevail. But as I have tried to show, this healthy life of the country must to a certain degree represent the true social state of India, for it comprises nearly per cent. of the population.

The true life, which has been hunted and progressively pushed forward in Dandry and Calcutta, and in a few other places, is in no sense the typical life of India, in the same way that industrial England represents the English people. The population are all engaged in England, the whole population has outside the rural but in India, the village people everywhere production. The means are a growth of nature, soil, artificial and social. The village have needed until they have had capitalism.

The bulk of India's India, representing the great majority of the Indian people (for three out of four are Hindus), continues up to the present time, in these conditions village, in one characteristic feature. They are in need of constructive or better organized

campus, which will be dealt with later. Let me only mention here, that the position of all economic establishments in the revival of these village industries of spinning and weaving, which were almost entirely destroyed owing to the influx of foreign machine-made materials from the West.

The point which I desire to stress will be that, in this. The whole of this vast, luxuriant and slowly-worn downland system, stretching from one end of India to the other, is remarkably free from those evil elements about which such appreciable things have been written in this book. It is a hard thing to say, but it is true, that much that is stated here about immoral religious, unethical in the temples and immoral practices in the houses, most have had to do with the minds of those who have wanted to believe such things to be true and have told them to their boys. To this one instance, I think of a Hindu Hindu, who was not an impostor, would not have heard the story, have got learned positively as the truth, that the religious Vedas, such as the Vedas in essence. Certainly I never heard it before. Knowledge has written in the same style. Whoever may have been the original source, they certainly do not account, create evil practices in the Hindu villages today. I have watched Hindu women, whose feet were like that of the Madonna, making their offerings at the village shrines, or near the bathing ghats. It would be impossible to associate closely with such folk as these.

It is true, on the other hand, that there are no signs of commerce in the past, connected with the massive temple building. Few countries, with a long history background, have been able to escape this; for the purchase of human nature things have one with things in the cities. We find the same thing in Greece and Rome. In India, the deities, or temple practitioners, are a cult of that evil past and their practices today, in accordance with some ancient legends, show that the same practices will exist and are still abundantly encouraged.

These deities have come to me in their houses and I have to help them. They have explained me to show that little children from their own community resemble him. I have not with them, from other boys, while they have mentioned, with broad heads, their weaknesses. All this I have said openly in the public press, writing on newspapers, and my words, written from a nervous hand, have never received a single word of condemnation from any Hindu, but only strong approval. As a Christian, I have been open and open about in private, when this subject was being discussed in some conference and my current following has been caught as helping in being this evil to an end.

One day, I visited a Hindu, but certainly has able to go much further. He has refused, time after time, to stay inside these evil temples. He has called these temples of Rome. He has declared that God is not to be found in them, while they allow such evil deeds to be committed under the cloak of religion. This has been done with the strongest approval of all spiritualised men and with very little open protest from practitioners.

Personally I have confidence that this absolutely evil custom of human days, along with many others, has now nearly worked itself out. There is not any longer the moral will behind it to keep alive. It exists naturally because could be governmental, it would do a natural death.

Let me stress here these acknowledgments concerning things that have happened and described me, in the Vedas, such about Indian village life which we ourselves had maintained. The facts are these, that whatever wrongs and excesses have occurred in my life today, whatever evil customs and traditions have spread like cancer over it, the law of India, like a sword in the road, it is not even had decayed. By custom and habit I am very sensitive in their customs and the regulations would be somewhat, if there were a general background, having within these villages, whom I have lived and moved.

But it is hardly true that my personal experience, that any such sensitive experience, in the presence of what is here, has very nearly indeed happened to me, while living this simple village life in India among the village people. There has been some difficulty with, either in thought, or word, or even that that could be called good or badness. This has appeared to me to be due, not to the ignorance of law, but rather to its general lack of prevalence in so all-regarding things. There have been occasional occasions, when I have been required. But there have been no more to me to come to court.

Of one thing I would have special witness, and the witness that I would have seen it in person in this connection. The natural modesty, simplicity and purity of the Indian woman have impressed me more and more deeply every year that I have lived in India. It is the one thing that I come back to, after periods abroad, with unusual happiness, as one of the most beautiful things in human life. It tends to be noted, that as a man of religion, trained and prepared, I have met those who are usually confined to parks, as well as those who are not bound by strict religion. This people's disposition, when rather in the least from the village, for in the villages the life is mostly open. For I have mentioned it is only to avoid any possible doubt as to the range of my experience.

The subject upon which, when away, Indian women are addressed, is often 'dharma' or 'dharma', according to the age of the person. The habit of using these words is not confined to those who are now religious in the family, or even to those neighbours. They are applied to people who are not so strict or religious. Servants are those towards those who are not even close to the household. They are not angry or forced credits, but receive a word of blessing. The good quality of Indian womanhood corresponds to this. For it is the dharma and entirely stresses the always practitioners in domestic duties and in kindly greetings.

Instead, therefore, of the evil practices being 'the one subject of our studies,' and instead of being dealing with a long struggle on the line of Indian women, as the book suggests, the modesty and steady character are those that come to the front.

No student would ever stand in awe of his own teacher or his own class with such good intention and devotion, if his own master believed in his own brand and had raised his young life by this view.

Then the domestic picture, which is offered in Miss May's book to western readers as uncoloured truth, if to us, who have studied Indian history like most intimately perhaps than any other European, familiarly known and despised. It is so wrong, that it is difficult to understand from what corner this biased has been picked up. If such ideas as these are actually being circulated on the radio and books, where Europeans were and will, it looks ill for the future relations between the two peoples.

( To be continued.)

#### A. I. S. A. Membership

The Director of the Technical Department of the All-India Students' Association sends us the following comparative table:

In memory of membership of the All-India Students'

Countries	Aspirants as on the 31st May, 1938.		
	A. Class	B. Class	Female
Algeria	14 38	1 2	1 1
Andhra	161 271	26 16	13 0
Assam	0 2	0 1	0 1
Bihar	167 95	28 21	16 22
Bengal	163 370	65 67	4 17
Burma	9 11	0 1	0 0
Coastal	21 62	7 1	2 1
C. P. Wash.	16 32	1 26	0 2
Delhi	13 22	0 0	0 10
Gujarat	126 261	13 30	60 60
Karnatak	63 63	1 1	1 1
Kerala	17 33	1 2	1 13
Madhya Pradesh	167 200	14 30	21 23
Punjab	33 16	0 1	0 1
Rail	27 26	0 3	0 1
Tamil Nadu	23 211	2 2	0 1
U. P.	34 79	2 7	1 1
West	9 18	0 2	0 1
	1276 1616	130 217	167 201

The table is an instructive study. Within the known rub of Khadi there is nearly enough diversity of opinion as to quality, quantity and price and which the number of post offices is numerous, successful working is steadily on the decline except in Bihar and Assam. It shows also that the deep conviction about the power of hand-spun is weakening the conviction of the masses and to keep the middle class in healthy contact with the masses is lacking, at the same, though they have the conviction, we are less keen or indifferent to make the small but continuing masses of varieties instead of them. It is certain that even the national institutions such as in Gujarat are not supplying their full quota of voluntary workers and that the workers even in the Khadi service are distributed in the middle of spinning and weaving there no more. It is to be wondered at that the progress of Khadi is not commensurate with the national requirements! Let Khadi workers and Khadi lovers take note.

M. K. G.

#### Magical Gandhi Memorial Fund

Previously acknowledged	Rs.	1937-38
R. P. Singh	50000	11-1-38
Jinabai Mahabadi	50000	10-2-38
Dr. Narayan	50000	1-0-38
Pratapnagar	50000	10-4-38
Shrikrishna Sanyal	50000	1-0-38
Jitendra Kanyo	50000	10-1-38
Pandurangh	50000	10-2-38
Yashwantrao Chavan	50000	10-2-38
A. G. Kulkarni	50000	10-2-38
Jagannath Bhandarkar	50000	10-2-38
Shrikrishna Dattatreya	50000	10-2-38
(Sole proceeds of gold)	50000	10-2-38
Shri. S. S. P. P. P.	50000	10-2-38
Lady Deshpande	50000	10-2-38
Shrikrishna Bhatnagar	50000	10-2-38
Shrikrishna Dattatreya	50000	10-2-38
(Sole proceeds of gold and ornaments)	50000	10-2-38
Dr. A. S.	50000	10-2-38
Gandhian Society	50000	10-2-38
Shrikrishna P. P.	50000	10-2-38
Yashwantrao Chavan	50000	10-2-38

Total 1,807,113

#### An Abstract of Production & Sales of Khadi for March, 1938

COUNTRIES	Production		Sales	
	Rs.	Yards	Rs.	Yards
Algeria	1,000	10,000	1,000	10,000
Andhra	10,000	100,000	10,000	100,000
Assam	1,000	10,000	1,000	10,000
Bihar	10,000	100,000	10,000	100,000
Bengal	10,000	100,000	10,000	100,000
Burma	1,000	10,000	1,000	10,000
Coastal	1,000	10,000	1,000	10,000
C. P. Wash.	1,000	10,000	1,000	10,000
Delhi	1,000	10,000	1,000	10,000
Gujarat	10,000	100,000	10,000	100,000
Karnatak	1,000	10,000	1,000	10,000
Kerala	1,000	10,000	1,000	10,000
Madhya Pradesh	10,000	100,000	10,000	100,000
Punjab	1,000	10,000	1,000	10,000
Rail	1,000	10,000	1,000	10,000
Tamil Nadu	10,000	100,000	10,000	100,000
U. P.	1,000	10,000	1,000	10,000
West	1,000	10,000	1,000	10,000
Total	1,00,000	1,00,00,000	1,00,000	1,00,00,000

Total Rs. 1,00,000

1 figure not available.



# Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. X

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No 25

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## Accused Judging

(Dr H. K. Gandhi)

The Director of Information has accused me a considerable violation of the allegations made in these pages by Mahadev Datta regarding the conduct of the Petition. Mahadev Datta having had a severe fall at a well which he was drinking water, he had up on his feet and a discharge unable to trace out his weekly work and therefore take notice of the information. Was the Director's accusation then not a speculation. The allegations made by it are derogatory to his name, which is the Government's, and his relations are unbecoming, when they are not entirely worthless.

But before I examine the Director's correspondence, let me make one point clear. What is it that the Government is after in publishing these accusations through the Director of Information? Does it seek to substantiate its own course of law and because judges are often against its own officers? I hardly realize that so far as the public are concerned, the allegations made by the Secretary Publicity Office are in such improved manner. But for the Publicity Office there is no other course a part to it. Satyagrahis, even if they have an imagination about going in search of law, must go to the Bardoli courts, where they know they can get no hearing, such law parties, because they complain in all apparent forms individuals but against Government officials, and that too during a truce which very rarely approaches normal life. The Satyagrahis have therefore no other course open to them but to approach the public with the extraordinary success of the previous campaign that the Government has adopted. What however can be the meaning of counter-allegations by the Director? What can be the value of his doubts? He is not in the same plight as the Satyagrahis. The Government has all authority. If the allegations made by the Secretary Office are untrue, the Government has in one stroke

The Government has ordered that if any one of these and that in an above statement made to the public and that in an above statement made to the public in writing. Such is its black count. If then the Government had no intention to show that the allegations are untrue, let it appear an impartial upon committee of inquiry and the Secretary Office will undertake to prove every statement made by it and equipping and otherwise rather than its statements cannot be verified. But the Government's long and complex letters to public may have no more for any such hope. I therefore welcome the resolution that Mr. Mehta has adopted in his personal letter addressed to the Government yesterday but forgotten. I thank my correspondent to Mr. Mehta for his suggestion and hope for his better letter. I hope to will carry out, his course to get together a committee of investigation. Let him get the standard case and if I may venture to suggest, let him take a leaf out of the Government's book and get colleagues down from the various committees. Let him get one from, one Madhav and if possible one Chetani, whether Keshub or Jethu, and let them be for the self-appointed committee a proper reference within which it would work, and if it would take a little more trouble, I would suggest that it should not involve its investigation merely in the private members but extend them to the case of the Secretary regarding the alleged movement. I hope too that the Committee will invite the Government to send its witnesses to present its case. That the Government may not understand is need witness to such a committee is highly likely. If it does not, I would provide me more steps for its consideration.

Now for the Director's correspondence. The Governor says that the Petition are to be withdrawn in order to "ensure any unambiguously." The Director says that they are being withdrawn as owing to the impending case that "withdrawal would be no longer required." Which statement is the public to believe? And if the Petition are not required because of the impending case, why is a certified edition of the Petition in the shape of several pages with a special edition and working under special arrangements prepared? The people will be annoyed if they cannot believe the withdrawal of the Petition a number days still further to preoccupy the Secretary of Bardoli and use them with satisfaction.

Another correspondence shows that even the Petition was only the other day caught and handed to the art of death. The demand is not first in the language of a judge as of the Petition had both the complainant and the accused present before him and had come to the judicial conclusion. I have before me the statement

Another correspondence shows that even the Petition was only the other day caught and handed to the art of death. The demand is not first in the language of a judge as of the Petition had both the complainant and the accused present before him and had come to the judicial conclusion. I have before me the statement

informed to the Valdivia Press, as President of the Railway Union, by the Police spokesman or that/ that/ that/ who caught the man and laid it, along with the knife and the stolen suit. He stated, therein that the police spokesmen were trying to make down witness and covering him to withdraw the complaint. But the Director comes in the following pointed statement: "The police have found the man to be one fit to be placed as witness." No wonder because the railway Police will not hand over a tool or the knife of the police. Of equal value is the statement that "the Deputy Superintendent of Police can definitely identify the photographs taken by co-conspirators with our files during the commission of the so-called theft" but the admission that the second Police was on the railway platform, that he did pick up a tool— as a matter of fact two knifed— as of not sufficiently damage the Government. Who does not know that when people caught and handed one ought to be punished, the suit witnessed one witness there by a newspaper? Is this witness not because wants and came to be pulled up from the ground. And since it is recognized to have a Police with a knife, presence of a knife by the Police is denied. I have had the great fortune to have Police in South Africa. I had happily good fortune to have many laws. Their literary education are unimpaired unimpaired. Not I expect recall a Police without a knife. But the so-called co-conspirators do not claim explicit trust in their alibi. They claim an impartial investigation. Not so the Director of Information. He claims the authority of a judgment for his witnesses.

The second denial is just as embarrassing to the Director as the first. It is not denied that a Police threatened Kalyon, but it is denied that he threatened to cut his hair. The threat, it is said, was held out because the Police objected to being photographed. The Director glibly adds that co-conspirators are well aware that the Police object to being photographed. I am one of the co-conspirators. But I have not known a Police get to state such objections and I have known many Police to have been photographed and I have known some who had been eager to be photographed. I contacted from St. Valdivia the way Police was, and they discovered that the man was being used to document them, agrees to be photographed. He further states me that if he got the opportunity he wants, he would be able to show how and where the objection was unreasonable. And we all know that the King of the Police, His Majesty Amambala, has willingly subjected to the intrusion of photographers. But as the latest of words that the Director has brought to his attention, are being made out clear, clearly, that Kalyon was threatened. By the way, let me make this clear, that the Subordinate in Durban are not only offering co-operation. On the contrary they want to cooperate with the Government in finding out the truth about assassination. As co-conspirators they could not have asked for a commission. They could simply have requested the authority of Government. But they have not done so. Their Subordinate is simply qualified to provide justice from the Government of the day.

The third statement is about the pulling of a woman by a Police out of her house. It is stated that a Police acted in an open doorway. It is not clear why he should have stood in an open doorway in a private house. It is stated also that a woman never consented to say that she had been pulled and pushed by a Police trying to enter her house. The reliable information is then given to the public that this woman a few days afterwards accused herself to the Subordinate who heard her with the Subordinate by saying, "What was I to do?" Careful cross-examination of the woman in later reported before any value can be attached to the Subordinate's statement.

The fourth statement is about the alleged information of a Police. Here too the fact of the reality of the Police is not denied. But what is stated is that there was an inherent intention behind intentional operations. And the absence of adequate intention is sought to be inferred from the practice of the railway answering calls of police at all levels of glass in villages. An intelligent public can easily draw its own inference from such a denial.

Of the same type is the denial about another Police supposed to have been seen.

In the sixth statement about the alleged assault committed on a woman the denial is baldly stated that the Director merely says "It is possible that some one acted as a Police, but there is no evidence that the man (if that was a Police)" as if the evidence of Kalyon himself is the effect that it was a Police who committed the assault it of an investigation. The Subordinate Office has the statement made by the witness who rescued Kalyon in the effect that the assailant was a Police employed by Government.

I have also only a few samples from the case, witness and I have analyzed the case that has appeared elsewhere in Durban, but I claim for the general such absolute impartiality and awareness upon such as is possible for every human being. All the witness in Durban have to appear at least three times a day. His Minister Denis is himself a lawyer. By every last part of practice of the profession of journalism he may be claimed to be a fully trained politician. As such he must know several qualifications practice that of being able to cut from before. He goes periodically to Durban in order to see things with his own eyes and hear with his own ears. It may be presumed that he has a reputation to him. I therefore felt surprised while he was in his hotel to study his notes which are the subject matter of the information as also the Director's notes of his notes and I at once saw that the Minister Denis had nothing to be inferred of and that the Director's statements did not concern anything to state Minister's evidence of the facts that he observed in Durban.

The Director is considerably clear about the formal hearing of the witnesses by the Police who he was because believed a poor head to think. And then he loses that through he proclaimed to one of his co-conspirators that he would see glass by the Train and Police very much down, the Train and Police have completely neglected the ordinary.

The co-conspirator on also the Government's letter make much of the fact that the Government could not be blamed for having brought to Police, as

Mania in Spanish had also fallen on the weakness. Neither the Government nor the Democrats seem to know that nobody in Gujarat wishes the idea of any one having the services of Pathans as weakness, etc. Not for the people of Gujarat but a very few will oppose them, but there is a certain anxiety behind the tongue of Pathans, and those who have such anxiety do not like any to pick up the subject except them. On the contrary they will give their best to get hold of men who may be capable of doing the greatest mischief! And if the selfish Indian and others do not want, they and the rest of the people of Gujarat will have to put a heavy price for getting hold of but otherwise not expecting them for their own purposes, for they Pathans or others. But when a Government expects a profession that it knows to be essentially bad and detrimental to the people in general, it longer waits upon wrong and should not be supposed if it comes in for an instance of blame. There could be no other meaning as the Government wanted Pathans to Double from the existing that situation to be having of the services of Pathans by private individuals. And what business can the Government or the Director want the public to draw from the fact that some Pathans are not honest? Surely both must have the same to know that the absence of such in Spanish was not against Pathans at all. The word 'Pathans' does not have a different connotation. As used by the public in English it means an essentially bad character—a traitor. The people of Spanish would welcome all the good Pathans from wherever they may come. And after all, it was a selfish Indian who came to the rescue and made the statement in Valladolid about a better Pathan. The statement then is not to the same but to the character of some passed in English. Therefore the statement is not shared in the slightest degree by the Government's withdrawal of Pathans, when they have been found as honest persons. Let it not be said in the Government that if the people of Spanish wanted things in the shape of Pathans, they must of course be in the shape of honest people called by special regulations.

### Sriwanth Shrivasthava

#### Reminiscences

(By C. P. Jadhav)

VI

One of the greatest pleasures in life, leaving an atmosphere behind it, is to laugh heartily together over politics and international, which make the distinctive feature of every personality. However is the call that comes life.

Nothing is so useful as the historical records of early men that we read about their speculative and unorthodox inclinations, without any contrivance of their honest weaknesses. The character itself becomes moral in such an atmosphere and there is nothing unwholesome or unwholesome in nature. I have already told some incidents of the very famous houses in Malabar (Muzil) known as the Gurdak. Let me tell some more, before I leave the Gurdak itself for Delhi. I must begin with a personal incident.

In Delhi, I have acquired a bad habit which has come from long residence in the country. When I

last visited, nearly twenty-five years ago, I got into the usual Anglo-Indian custom of taking tea in the early morning, just after getting up from sleep. I had never done this in England but it was assumed that it was absolutely necessary to do so in India in order to escape sickness. In the end, I did not escape sickness, but I happened to witness the bad habit of looking for my cup of early morning tea.

Malabar House. I have used to give me a delicious I made, I believe, of this (tea) what he used to call Gurdak tea. It was sometimes offered to friends in the hospital, and it was perfectly delicious. I cannot say it tasted like tea, but it was a good substitute, and I almost got to the full taste of tea, after every effort to do so. Its virtues were always regarded by my doctor friend, and by constant practice he could not partly appreciate the virtue. At last, I could laugh them, in the delighted atmosphere of the company, while he sat with me.

On one occasion, Sir James Duffin, with all his staff, came to inspect the Gurdak. They crossed the Gurdak on a platform, and when he was done, at four o'clock in the afternoon, they were all very sleepy. Sir Malabar House was expected on the regular visits of the special board of rain in which belonged to the Gurdak, Sir James Duffin and he would like to try it, and he requested only to be allowed by asking for a second cup. The A. D. C. were in duty bound, therefore, to ask for a second cup also, and to make his excellent opinion, following the lead of their chief. Sir Pathans Ramo Dora, whose gift of liquor was so low among this class of Malabar House, told us how he watched their faces as they tried to drink the Gurdak with themselves. When the story was told to me afterwards, with all the embellishments which come from frequent repetition, I told Ramo Dora that a Gurdak would be necessary to be drunk at once, and the first instance of the world should be done before A. D. C. who looked their own cups of Gurdak into his. Sir Ramo Dora, and some laughter, said, "No, they didn't look them, but when they thought an eye was looking, they stopped them on the ground."

Asking they went the name of the Gurdak, which Malabar House Ramo Dora thoroughly to enjoy. Mr. Ramo Shrivasthava had come to visit the Gurdak, and Malabar was sitting here along the road, discussing Indian politics on the wall. He tried to join me, with repeated emphasis and persistence, that the Indian village was still unimpaired in many of the great features of the general life. It should be mentioned, that the story happened, twenty years ago, long before the Sir Congress (Muzil), Sir Ramo Shrivasthava and "Do you mean to say that the village, have nothing about the All-India National Congress?"

Malabar House Ramo Dora said, "Please ask the question from the next village we meet, and let us see how you do in the end."

Very soon a village came along, and Ramo Shrivasthava got the question! "What do you know about the Congress?"

It was duly interpreted in the village's own dialect by Malabar House Ramo Dora, who could speak, with a

<sup>1</sup>The present notice of the A.D. appeared in Young India on September 16, 1917—December 21, 1927 (Volume 9, 1928, May 22, 1928 and June 7, 1928 respectively).

village's secret paths. The village ceased and said: "Kanga! Do you want to leave the way to Kanga? Why, you are going in the wrong direction! That is the way to Kanga, along that road on the left."

This story, with Kanga's Mendicant's lamentations, was told me at a Gandhi's gathering, accompanied by a release of laughter, which made it almost impossible to stop laughing, owing to the laughter of every one laughing together. I could tell many other instances of instances which made a vein in the Gandhi's this night.

There was an sign of any assembly here-wardly of Mahatma, Gandhi's name. He enjoyed a laugh against himself, just to make it as if he enjoyed making a laughing job about other people. There was a faint suggestion of co-sensibility, all the while, whereas he himself was the leader of all the best part of the lot. Whenever he was, there was laughter and laughter and joyful movement. There was no one, without exception, yet there was a greater sympathy. It was rather like the parallel of the early Prajapatis, as when people in an, although the very best national was more, the business and culture was made light of, as instance of the co-sensibility movement of perfect joy. [To be continued.]

## Young India

Burdick Bungle  
(By H. K. Gandhi)

The more the Government's success itself in the Burdick case, the more I am sure that. The long letters of H. K. the Government's in H. K. Burdick's case continue were continued and do not improve in position was in the intention of a characteristic in H. K. Burdick's case to be.

The Government's letters alternative made the case. The Executive claims that another copy has already been made and issued. His correspondent that 'there is not one member of Government who is not fully satisfied as to the justice of Government's action and so that I should use the word 'generosity'.

This is coming in a circle. If the Government were to make any changes of the type mentioned in the correspondence, they would not improve matters for us. On the contrary, these changes would give us severe indications to get a more such from the Burdick people and for them. They do not want a hole and corner inquiry as which they are not really and effectively represented and which is not open and independent. They claimed that what the Government would do was, even process, the people believe to be honest and open. They wanted, and these actions have emerged in clear why, that Mr. Jayanti's and Mr. Anderson's reports are available, full of correspondence and more over of substance. They want also to substantiate their complaint before an open, impartial and independent committee.

The Government's policy will with laughing correspondents for public that they stopped writing Mr. Jayanti's case of correspondence, i. e., 25 per cent. increase, and Mr. Anderson's, i. e., 25 per cent. increase in process substance linked upon 20 per cent., but

that they refused the increase to 25 per cent. And now we are informed by the Government that this reduction was not only put but even process. What the people want is not generally but justice over and over, and they submit that even the 20 per cent. increase is accompanied by loss, accompanied by the condition of the application. The Executive in the other hand protest that it's increase was approved, it would be found that the increase should have been much higher. If that is the reason behind of the Government, why then it not accept the very reasonable request of the people for the appointment of a proper committee by whose decision they declare they are willing to work!

When the people challenge the failure of officers of the Government, it is reasonable, it is evident to them in that both the reports of other officers who have their confidential upon their documents, often revealed and were often reported. If the Government is determined, as his profession is to, of going on the report, he like accept the reasonable offer made and considered as it is with the confidence of the people for whom Mr. Executive makes in his letters picture instead of means sympathy.

But, declares the Government, the 'intention' when the Government's H. K. has made letters by his executive filed, used in the way of the full flow of the sympathy. If they are in the way of the 'intention' who, the Government claims to 'know well,' would all pity of the intention as many are now doing, if they are allowed to, why then is not necessarily involve these objectionable companies? The Government has been before always found to be reasonable enough to remove all the 'full process' it has discovered respectively in its way. Why then is it having about this (in the original language of the Government H. K.) 'source of agitation from Burdick being in the poor people of Burdick' and allowing the second person to become a party side to the 'agitation' and the Burdick case to be replaced by the repeated police drafted case Burdick?

The Government is in such a hurry to justify the 'conventional' justice and demand by Mr. Vaidik. Patel and his fellow correspondents, the hospital of the intention is not better that there were 40 Patents, or another to say there were only 15. But of the Patents, I shall have to say more another minute.

The Government's policy is partly the movement in Burdick as the ground that the people of Choral who are usually concerned have not received the satisfaction. I know nothing of the case of Choral. But I do know that that story is wrong has been admitted to before now by the people of India among for them (in their case) the non-comprehensibility side of 'the people Burdick'. It may be that the people of Choral are too weak to stand the test, whereas the people of Burdick having been under healthy influence for the past ten years have found themselves strong and willing enough for evidence that was to be made in reality a Government that has become concerned for its non-comprehensibility and brightness.

Here is the whole case. Says Mr. Executive

"Why should Government give up to an decided right of administration in, as you suggest, the decision of some independent committee? I am



action to meet the situation in every way that is possible, but the Government would be with the mass of Government which allowed such a thing to happen."

"The individual rights of administration' is the guaranteed licence to bleed India in the past of starvation. The licence would be somewhat modified if an independent committee were appointed to advise the means to disarm features the people and the executive authority. Let us be sure that the independent committee does not mean a committee independent of the Government. It must a committee appointed by the Government of any kind to be independent of official process and not used to hold the money in the year with the right in the national people to be duly and effectively represented that such an open enquiry means the death knell of the secret, unscrutinised revenue policy of the Government. What is, in the widest demand of the people, the slightest 'acceptance of the functions of Government?' The very least check upon the abuse of independence of the executive officers is enough to send the Government into a fury if it will when the British law is in a way to break India, God bless the 'great Mother'! Well, God does help the helpless and He only helps when one is utterly helpless. The people of India have been in Sarawati the Ghatyana which the garden of India being, India the starling of India the people are slowly waking up from the lethargy of ages. The British possess one last strategy; India, that work as they are, they have got the strategy to suffer for their correction.

It is too late in the day to call Sarawati unscrutinised. It will be unscrutinised when such and so follow—unscrutinised—because unscrutinised. Last Monday heard the South African Spharika and one the all-powerful Union Government gradually lost India it. Both Lord Chelmsford, the then Viceroy, and Sir Edward Galt, the then Governor of India, recognised its illegitimacy and efficacy and an independent committee was appointed resulting in siding to the people of the Government and resulting in the policy of a conspiracy-like wrong. It was then recognised in India and a national, patriotic, half-hearted and incomplete as it was, was made known the Government agents in India and those who were making the movement and the people. The then Governor of the Central Province proclaimed to that with the Nizam that independence and released the provinces and recognised the right claimed by the Sarawati. Last but not least Sir Leslie Wilson himself when he was put sentenced by the conspiracy of the 'great efficient service to the world recognised in silence is forced and granted the Indian people relief.

I wish both His Excellency the Governor and Sir Maxwell will take note of these facts that have happened within the past fourteen years. Sarawati = Kachhi cannot now be entirely declared unscrutinised. The fact is the Government has no case. They do not want their present policy to be challenged as an open enquiry. If the British people can stand the final test, they will have had open enquiry of the work done of the administration. It is their individual right to claim for their government a better belief as reported without.

## National v. Alien Education

In the course of the original address to the students of the Vidyapeeth and the Vidyapeeth which opened after the summer vacation on the 11th instant, Gadhing delivered an address which is reproduced below.

"I trust you have given careful thought during your vacation to the fundamental concepts adopted by the Vidyapeeth. As I have repeatedly said and thought does not lie in a vacuum. You find us against them, but the lessons must come in a way to us. Our real strength lies in a general understanding, acceptance and practice, so far as it is humanly possible, of these fundamental. If the students who have remained loyal to the Vidyapeeth live again in mind, we are sure to achieve through them the goal that we have set before us, namely, being. What is needed is sincerity of purpose and freedom pursuit of the principles. I want you to put your teachers at ease and to assure them that you will be loyal to all ideals in the principles for which the Vidyapeeth stands. Truth and justice constitute the foundation of our work, and those who have no faith in these have no place here.

"Let us understand some of the deep-seated differences between Government education and the national. One of our students has gone to all in London and may come well on. They are the pride of the Vidyapeeth. Much as they may desire to be known, are students of Government institutions like to do so? It is not open to them to go to Harvard and help Yehoshua, so it is to you. They can support work specially. What is heavy work for work of a group and under it of a critical moment in national life? Knowledge and liberal training are no substitutes for conviction.

"Again there is a world of difference between our method of teaching and theirs. For instance, we may not teach English in the way they do. We may give a working knowledge of that language, but we may not without committing national suicide neglect the mother tongue, and make English the vehicle of our thought. In the national education we strive to correct the poisonous practice. We must learn all our subjects through the Indian language. We must search and make it capable of expressing all shades of thought and feeling. In no other country do we find the state of things so far gone. We have just done the wrong all these years learnt everything through the medium of the English language. We have strayed from the path of duty.

"Come into the teaching of economics. The present system obtaining in Government institutions in this country has its own economic. German had to be an addition from the English. Free trade may be England's solution. It could not be. We have got to invent a system of Indian economics.

"The same about history. A Frenchman writing a history of India will write it in his own way. The Englishman will write it quite differently. The description of India between the English and the French will differ with the writers who have described them. Indian history written from original sources by an Indian pen will be different from that written by an English historian though each may be quite honest,

We have generally aimed at accepting English versions of events in the national life. Here, therefore, there is a vast field for you and your teachers for original research.

"Even our teaching of a subject like mathematics will also be different. Our teachers of mathematics know too completely their Indian traditions. We will thus combine naturally with the teaching of mathematics such Indian geometry."

"Then we are getting a special emphasis on cultural and educational training. Do not make the mistake of imagining that this training will dull you and it is not by making our teachers' mathematics for instance, find that our mathematics is superior. An intelligent eye caught to an inferior training or given a poor rule will not be satisfied that an inferior teaching of business."

## A Great Tamil Poetess

(By C. R.)

Tamil is one of the most ancient languages of Eastern Asia. It is spoken by more than two crores of people in South India, Ceylon and other parts of the world. It is the daughter of Sanskrit like Gujarati, Marathi, Hindi, Bengali and Sinhalese. She also uses perhaps the language of Andhra, Drak, Kannada, the language of Keralam, and Malayan the language of Natta, a language so far English words independent of Sanskrit. Some of her words borrowed words had come from Sanskrit and assimilated them perfectly.

The possibility of Tamil which delinquents, is not only from Sanskrit but also from Telugu, Kannada and Malayalam so that the word and improved combinations are copied in the simple construction, *कृष्ण*. It should not be imagined that for the same the language of the literature is poor. Tamil has a very ancient classic literature of great beauty and value which has inspired many a European scholar. *Tiruvalluvar's* *Thiruvalluvar* is a noble classic book and *Santhana's* *Stapanam* is a worthy rendering of the great epic with remarkable original beauty. There are numerous other works, ancient and modern, which should be considered by the reader in Tamil literature next to a short note. But my purpose is not to write an introduction to Tamil literature. I merely wish to introduce to the readers of *Young India* only one of the Tamil poets, a great female hero, the accredited friend of all Tamil children whose purity, nobility, courage, wisdom, tolerance and loving make her a unique figure in all world literature.

*Arava* [அரவ] is loved and worshipped in Tamil Nadu as an avatar of the Goddess of Learning. No temple has been built for her or statue erected, but she is worshipped through her songs and orisons. Furthermore, the mother of the word, as we could see pointed figure in classic Tamil literature, but *Arava* is certainly the most popular form. The simplicity of her expressions is remarkable. Her poems are strong also, permeated by, universal sentiment, from the commonest, for the youngest children to begin we soon to they learn to read, and they are also read by the most advanced scholars along with other classics of the highest rank. Every Tamil child reads from the *Arava* (*Aravali*) or *Alphabetic Alphabets of Arava*. *Arava* (Aravali),

find pleasure in them, the right *Aravali* mother, *Arava* should be copied from *Yashwanth Kaveri*. When you see give to my school. There are but the first three lines in, say, 4. And there are smaller sections for the other letters, in all 100. Thus there are other poems of *Arava* which boys and girls read in their schools as school. In fact, *Aravali* through long years had been the most of children's book in Tamil Nadu.

Trishanku has a beautiful *Aravali* section with all "sentimental". She was compelled by a common playmate given to her "Aravali" lover to abandon her children and also mother as soon as they were born. *Arava* into the first child. Her mother was torn by great sorrow in extreme beauty in the quality of a husbandly life. She was a mother of *Aravali*, the child is said to have addressed three verses to the mother.

"O God that who one of this will

She is my husband's wife,

That it shall be! Be it the word of heaven

The burden is low, my mother

Do not you break your heart over me!"

The child was picked up and looked after by the "association of the village, and she grew up to be one of the noblest and most learned women men and women of the time. She never married and lived the life of an ascetic. *Arava* has left the stamp of her extraordinary life poetry. Although the poems of the last century of willing homage to her greatness, she received wealth and power, and delighted to use it and was among the poor and the holy.

Once the *Arava* King received her and asked her when she came from, and she replied

"My legs are getting rotten, I've been I walked

And a weary distance covered

O monarch of the land ruled by heaven,

Where the postulates in the world"

Open these mouths to drink the honey,

(Drinking from the tree of wisdom)

What gift shall I call my own,

A monarch like me!"

Once a peasant, called her wife to celebrate *Arava*, and when followed is described a woman which may be truly realized that

She sat by him and wiped his face,

Twined the hair and combed her hair

With affectionate attention.

But when he said, "There is a guest,"

She was startled. She sternly exclaimed:

"With a guest she was still the husband had!"

She took up an old woman's basket

And she had him and him her again

Forsook him wherever he was.

In another place the husband was of a different kind. She served *Arava* with love as her husbandly loving her very unselfishly, which resulted in the following verses

"She" my eyes look to me,

My heart's desire with always,

And my good words return to me,

And all my loves have to with me

"In the night of food is unselfishly served

Once *Arava* was caught in a heavy *Arava* in the course of her wanderings and was to a cottage on the

"In the great world to expect.

both of the flooded Plains, the vast dense white-  
thistles all drooped and shivering with cold. The  
shepherd who lead them was alone, but his two  
girls Agnes and Susanna, dressed but, gave her one  
of their own well-made 'wadder'-coats to wear, made  
but of warm brown fur, and placed before her a hot  
wood of dramachin and ingurat gin. The simple and  
cordial hospitality of these shepherds was to  
Arvo's heart and also eyes:

"These girls work even all full of laughter,  
They never let their feet, nose and fingers,  
And never let us not to work as I think,  
Feeling the gin on it  
It was green, and they said, it was only vegetables

But really they served me Arvo!  
The full-bowled Arvo is seen in the following  
verse sung by her about the industrial area she was  
given to visit on this occasion:

"Poor Nell! the shepherd told me by my cloth  
And would not let me go at all from her home,  
And simple Nell of Palgama  
Gave me his perfume, saying, 'My wife was  
Sorrowed and, come let us go to India,  
These three two-things each high  
And walk with the tale like me,  
That the girls so bravely gave for me to wear'  
Go again,

"Fountain of Independent Water  
Served me an excellent feast  
So full of love and courage  
A dish of corn, rice, and mixed herbs it was,  
And next butter-witch the nibble nibbled,  
But a was worth the whole world for all that"  
(To be continued.)

## Notes

### A Noble Soul Gains

As I was writing for Young India, I have a who-  
some Nalanda Echo showing me of the death of  
Sachchidanand Prasad Ghoshalindia Das who was one  
of the richest among the sons of Orissa, the head of  
commerce and trade. Ghoshalindia Das had given his  
all to Orissa. Instead of love and his striving character  
and qualifications when Sri Atmavidya Thakur was sent  
to Orissa in 1918 to distribute seed to the farmers-  
students. Sr. Thakur used to visit to see how  
Ghoshalindia Das loved his commerce and finance in  
struggling to help the farmers. He gave up his  
position and his membership of the Legislative Council  
during the Non-Cooperation days and never returned.  
Who was more for him was to share the resistance  
of his financial position, the Imperial India. He  
loved the wealth of some of his other friends and  
remained in his street home in what they considered  
to be his folly. His was nobility in life was to see  
demonstrated. Used social and happy. My last letter  
became a wonder of Late Lagan's society and was  
pleasing to make Ghoshalindia an efficient vehicle for  
the economic social of poverty and development. Orissa.  
The country is the power for the death of Prasad  
Ghoshalindia Das. Though he is not in our minds  
in the back, he is in our minds in the spirit. Let that  
whole spirit guide the workers of Orissa, let his death  
lead to a larger definition in service, greater effort,  
greater self-effacement and greater unity among the

struggling workers who are less free for the national  
requirements. I make my conclusions in the relative  
and the many thoughts of the deceased parties.

### A Shame Upon Young Men

A correspondent writes me a newspaper cutting  
showing that recently in Hyderabad, India, the demand  
for Indigo has been increasing at an alarming  
rate, an employee of the Imperial Telegraph Engineering  
service having received Rs. 25,000 as a gift during  
the week-end and on casual occasions thereafter. His  
poor son who makes heavy a condition of marriage  
dresses his education and his country and his country  
remained. There are many such movements in the  
country I wish that these movements would deal  
with questions of the character. Such movements  
often become self-satisfaction, instead of 'service',  
as they should be. Further representing such values  
from within. Good as the work of these leaders is to  
be seen as helping public movement, it should be  
remembered that the youth of the country have their  
eyes on the public appreciation they get. Such work,  
if it is not backed by inward values, is likely to  
demonstrate the youth by creating in them a sense of  
unconcerned self-satisfaction. A steady public opinion  
should be created as a counterforce of the degrading  
position of money and young men who add their  
finger with such dignities and should be uncer-  
emoniously from society. Parents of girls should care  
to be taught by English degrees and should not hesitate  
to teach, while their little names and provisions to  
secure them, prefer young men for their daughters.

### A Tribute

In a letter to Mahatma Das had written  
Mr. H. K. L. Prasad about the death of Ghoshalindia Das:

"I can fully enter into your appreciation of  
the death that has befallen the Ashram by  
Ghoshalindia's sudden passing. It was as though I  
had lost an own brother. Yes, of course, have  
the letter that I now tremendously impressed  
me in the full progress of the Ashram, and  
how much he contributed to ideal and practical  
character. It seems incredible that this dear,  
cheerful, smiling brother, who whom I had  
exchanged so often and affectionate on matters on  
my last day at the Ashram, should have passed in  
the physical form from among us so suddenly. The  
fact that, as far as my insight of old, in the  
background,

"Ghoshalindia and I, as you know, worked closely  
and always harmoniously at Purna. Indeed,  
friendship and harmony were the keynote of the  
circumstances, and a simple courage that adapted itself  
to meet the needs of each one's life. Of late years  
we met only upon my occasional visits to India,  
and then only for brief periods. But I always  
felt refreshed and stimulated by the counsel of  
an old and efficient man's conversation."

"He was left a noble and strong example for  
us all, and I feel very sure that, though he be absent  
really in the flesh, his spirit will move among you  
perhaps more truly than if he had remained in the  
form that was so familiar and dear to us."

Many of us in the Ashram are reflecting the worth  
of the last observation.

## The Story of My Experiments with Truth

(By M. K. Gandhi.)  
PART V—CONTINUED

### On The Asah

The Asahs had been in existence only a few months when we were put to a test which as I had earnestly expected, I received a letter from Anandlal Thakur in this effect: 'A healthy and honest respectable family in the town of getting your Asahs. Will you accept them?'

I was perturbed. I had never expected that an respectable family, with an introduction from no less a man than Thakur Durga, would so soon be seeking admission to the Asahs. I placed the letter with my companions. They welcomed it.

I wrote to Anandlal Thakur requesting our colleagues to accept the family, provided all the members were ready to abide by the rules of the Asahs.

The family consisted of Dadhiah, his wife Gaudhade and their daughter Lakshmi, there were two other boys. Dadhiah had been a teacher in Kowlop. They all agreed to abide by the rules and were accepted.

By their abiding, created a havoc amongst the Asahs who had been helping the Asahs. The very first difficulty was found with regard to the size of the wall, which was partly controlled by the cross of the lightning. The rain in charge of the wall's edge slipped that drops of water from one location would pollute him. So he took to covering it up and re-creating Dadhiah. I told every one to get up with the about and continue during most of all year. When he saw that we did not mean his about, the man became relaxed and started to talk to us.

All necessary help however was stopped. The town who had asked that question about an water, clearly began to follow the rules of the Asahs had never expected that any such would be forth-coming.

With the stopping of necessary help some measure of proposed usual beyond. We were prepared for all this. I had told my companions that if we were harassed and denied the usual facilities, we would run away. Alas! We would rather go and stay in the respectable quarter and live as whatever we could get by manual labour.

History came to such a pass that Mahatma Gandhi was the great, so the voice, 'We are out of hands, and there is nothing for the road ahead.'

I quietly replied: 'There we shall go to the outside side's quarter.'

This was not the first time I had been faced with such a trial. On all such occasions God has been help at the last moment. One morning, shortly after Mahatma had given me warning of my secondary flight, one of the children came and said that a Shikhi was working in a car outside and that he wanted to see me. I went out to him. 'I want to give the Asahs some help. Will you accept it?' he asked.

'Most certainly,' said I. 'And I confess I am at the present moment at the end of my resources.'

'I shall come tomorrow at this time', he said. 'Will you be here?'

'Yes,' said I, and he left.

Next day, exactly at the appointed hour, the car drove up with our quarters and the last was Shikhi.

The children came with the man. The Shikhi did not come in. I went out to see him. He placed in my hands currency notes of the value of Rs 1,000 and drove away.

I had never expected this help, and what a good way of sustenance it! The gentleman had never before visited the Asahs. So far as I can remember I had not been only once. He visit, on occasion, might be doing help and giving some! This was a unique experience for me. The help delivered for another in the respectable quarter. We were left again safe for a year.

Just as there was a storm outside, so was there a storm in the Asahs' camp! Though in South Africa Anandlal's Shikhi used to come to my place and live and had with me, my wife and other women did not with him to visit the Asahs and the Asahs of the respectable friends. My wife and I were ready to do what we could, if not their duties, towards Dadhiah. The monetary difficulty, and caused me no anxiety, but the moral storm was more than I could bear. Dadhiah was an ordinary woman. Dadhiah was a man with slight education but of great understanding. I had his patience. Sometimes he did have up, but on the whole I was well impressed with his behaviour. I shared with him in certain other trials. He not only agreed but proceeded upon his wish to do so.

The admission of the family proved a valuable lesson to the Asahs. In the very beginning we professed to the world that the Asahs would not compromise non-violence. Those who wanted to help the Asahs were that put on their guard and the work of the Asahs in this direction was considerably, simplified. The fact that it is mostly the real orthodox Shikhis who have not the daily glaring exposure at the Asahs is perhaps a clear indication that non-violence is a religion in its foundation. There are indeed many other proofs of this, but the fact that good Shikhis do not struggle to help an Asahs where we go the length of doing with the orthodoxes is no small proof.

I am sure that I should have to stay some quite a number of things pertaining to this subject, how we tackled different questions arose out of the same question, how he had to overcome some unexpected difficulties and various other matters which are quite relevant to a description of experiments with Truth. The chapters that follow will also suffer from the same drawback. I shall have to deal separately details, because most of the characters in the drama are still alive and it is not proper without permission to use their names in connection with such a work which they are concerned. It is hardly practicable to change their names so as to get them away now and then to cover the chapters concerning themselves. Besides, such procedure is contrary to the spirit of the autobiography. I therefore fear that the rest of the story, valuable as it is in my opinion is rather after Truth, will be told with considerable confusion. Nevertheless, as my dream and hope, God willing, to bring the narrative down to the days of Non-cooperation.

(Translated from Gujarati by M. G.)

## The Facts about India A Reply to Miss Mayo

(By C. P. Andrews)

VI

Mentioned in a tropical climate like India, boys at least three years earlier than in a cold climate such as England. To show how vast the difference is, I would quote the following passage from a recent book, called *Wages from Wages*. The writer says: "For English children, wages is a foreign term. Most of the real earners are the boys, who've so developed physically at rate of wages and interests in Britain,—wages means a lot."

This includes the whole aspect of earnings in the tropics. The late marriage in England and America are obviously impossible in the East, unless thoughtful men believe that marriage has become an art in the West.

What has to be realized on both sides of this, that marriage laws have been made by East and West alike, which will have to be modified in time. The stress of the present act of compensation has helped back the age of marriage too early in the East. The stress of another act of compensation has forced forward the age of marriage too late in the West.

Both sides have given to the extreme point. Thus, marriage delayed till the age of thirty or even later in Western, such as you, but unfortunately happens in Western countries, are with, somewhat common. The large number of applicants, who were ready at all, because of opportunity to give them, cannot represent a healthy social condition. On the Eastern side, child marriage, between the ages of twelve and fourteen, are widely spread. The large number of Indian widows, including child-widows, who may never marry again, has also at times attracted other the society. When both sides are thus in the wrong, the worst thing of all is that a concept of social righteousness.

The time is now ripe for reform both in the East and the West, and it will be needed and. What is needed is well-kept sympathy with the difficulties that have to be met on both sides, not ignored alike. It would have been easy for Indian writers to publish accounts since from unscrupulous Western sources setting forth the worst cases, away to foreign shores, but few minds in the West. The Indians they have done as the whole two countries and continents or employ such phrase as

A second point, which is likely to be slowly manufactured in the West, is the question of a correct marriage in India, while the law side is still being in many Indian ways, the Government has been given that polygamy is a heinous crime. Because correct laws and marriages have been laid in marriage matters, and have changed more than two sides, as a rule to remove them in time, as a whole in a line of pleasure, it has been assumed that polygamy is very widely practiced. Men, in the West, on this subject are often halfheartedly sincere. When I was in South Africa, recently, I had often to dispute accusations from this subject, and I found it very difficult to do so owing to general misapprehension.

The same spirit are perhaps the last countries. They show that even till you speak of Indian marriage, including both Hindu and Muslem, are unscrupulous only. It is also common that this slight prejudice of polygamous marriage is still further deepening in educated classes. There is, however, unfortunately, one thing, but little public consciousness of a polygamous marriage, which even great scholars is concerned, it may be seen in the recent volume of India. But that is due to the pleasure of supply, which will bring the public mind. It does not go down to India.

Looking back over the whole of the time I have lived in India, I cannot possibly remember having made the acquaintance of any Indian who was not a strict monogamist. Thus, it is entirely wrong, to regard India as a whole to have polygamous society. Indeed, if proper laws cannot be laid down, it might not be hard to find, within a short period, to come occupying the law of the land, as there is a total law done in Turkey.

With regard to the present polygamous character of Indian men and marriages, which I have referred to above as an exception, we have only to remember the great number of the unscrupulous marriage within the legal limits of change in one that later in the above in this matter of legal marriage laws. We have to be aware, all the more mind is ready to give help and comfort to widows become boys.

There is a never finished in Madras. Up to the present, the very idea of divorce is unthinkable. There is no legal divorce, but, a marriage solemnized behind the veil of Hindu social legislation will probably be in the domain of widows, from a life longage those whose marriage have been a deadly failure. India, means the right of divorce for a woman is not less for such cases in India. The Hindu practice remains very strict, even now, that who has common have widowed ladies.

One of the second nature peculiar to Hindu India, as life in India today, is that to widow should be remarried. It has been made practically dead, from the time of Victoria, that also represents an unusual part of original Hindu religion. It is rather a custom that has gained the identity of religion, and it is not to be considered as a custom. For custom has made even the heinous custom, which often takes place in early childhood, is added in the concept of marriage itself. Girls, who have been betrothed but not actually married, are in some places not allowed to marry again, even if the boy to whom she got is betrothed she before the marriage is completed.

The many of widowed widows of the kind in a life in the Hindu customary social system, which ought to be removed. The number of marriages among such child-widows is enormous. Ceylon and throughout Taper have been doing the changed attitudes of such marriages. But progress is still very slow, because India is a conservative country, and the villages are backward.

The social life of the Hindu widow varies greatly, from income and family and position, and also her own mind. At least, that has been my own experience. In certain specific instances, I have found that

able to be a naturally and one. There is something truly heterogeneous in the modern mind or the modern India; rapidly buried by his relations was a second marriage, even with one who may be twenty years younger than himself, with an observance of cast or discipline for his dead wife, while the widow renounces all these heritages, and is never allowed to marry.

I am fully aware that the modern mind itself is not self-life but that the whole content of the relation of the family or society cannot be created in a day,—especially in one such country as India and China, where the whole social power of the people has centred on the family, rather than the individual, being regarded as the end. We have to expect that great act of view and attitude in whole social being before we seek to reform its details. We have also to come to a much closer understanding about the changes which the modern mind really requires.

But what can be truly said to like. The case of India, as a whole, have generally recognised the Hindu, which by a great sense, the widow has had to live in the supposed interests of society. They have looked upon widows, who have come up to their ideal of self-sacrifice for the good of the social order, with a reverence of spirit, that can be seen in the respect and honour which they give them. On the whole, this is the aspect of widowed in India that has generally attracted my attention and won my highest regard. When it became noticed during medieval times, as we see the Dowry, its consequences became obvious and when King Rana Mewar Raj, once had a widow son, worked along with Lord Dunsford for its abolition, the movement of widow has been generally supported. There was at popular level indeed this drastic change in the social system, when it was passed into law.

But the kind of the first "Dowry,"—that is to say, the wife who prefers in the such her husband—(1) remains strong. One of the patterns of modern India, that has touched the heart, is that called "Dowry," by the British. It is deeply embedded in the Dowry, from the late Prajapati Bala of Delhi, the son of an Indian Christian and devoted to the Christian faith, explained to me clearly before his death, that nothing could drive from his mind this ideal of a Hindu wife in his country, which had become embedded in legend and song. He regarded it as one of the highest ideals in the world.

As far as I have personally witnessed, there is a movement for the widow in the Hindu form, that is altogether genuine. She who that movement by her presence, goes to a self-sacrifice. The child is, especially, here in love and with it is gentle and kind in those on all occasions. Probably, the movement goes to a vast, or a vast of service, in those Catholic countries, in the same manner possible to what I have seen with any one form of the treatment of widows in India. All this comes into the Indian form. We have witnessed a dramatic time.

A dead law, which ought to be wholly buried in the West, is still, that the modern social system, including the whole structure of Hindu religion, called

cast, had once served a useful purpose. It safeguarded marriage, encouraged an alternative domestic life, and gave a healthy discipline to a man whose discipline was more needed. Casts is safeguarded today in its present form and every people's consciousness in form of absolute equality between men and men and also between men and women. But however it helps to establish the equality of the sexes and to work the system, it is to be as the aged system of a parental and mercenary character have become embedded in Hindu society, that it has in a way kept together in that ancient organic structure within the social order of Hindustan, called caste. For the social principles underlying the social life were actually captured by the different caste institutions, in this way, the various forms of Hindustan, including the equality of marriage, were brought into the original village people.

I have found commonly in Indian villages, not an uneducated and a village, but an uneducated, level and uneducated. This movement is here, at first hand, the deep penetration which the Hindu religion has made into every part of the social fabric. There can never be any real change in the structure. It has become the very and root of the culture of Indian village life. This system is still, for the most part, safeguarded by the strength of them. It holds fast, in most of the most critical relations of life. In other respects, as I have said, it is uneducated and uneducated beyond any repair.

If Mrs. Mayo had seen, as I have done in 1910, the deplorable results that have occurred, when the comparatively widespread marriage influences under the caste system had suddenly been destroyed, owing to some bad economic process such as that of industrial labour, that would have resulted with ignorance here, how carefully checked and guided the new reformations in India must be, if care is to be taken to be changed, or a revolutionary movement, that in present only may be advanced, without any corresponding destruction of what is good.

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E. Alford Day Sahak		10
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Raymond Porter Sahak		10
Gayle Ellen Sahak		10
Mikaelson Paul Kwan Sahak		10
Halle Mikaelson Sahak		10
Ellis Almond Sahak		10
Melby Yvonne Sahak		5
Ellis Alford Sahak		5
Melby Yvonne Sahak		5
Karen Hansen Day Sahak		5
Suei Mikaelson Hansen Sahak		5
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Alford Kater Sahak		5
Mikaelson Yvonne Kwan Sahak		5
Thomas Hansen Day Sahak		5
Halle Day Sahak		5
Annabelle Sahak/Hansen		5
Paul Hansen Hansen Sahak		5
Elizabeth Sahak		1
Alford Hansen Kwan Sahak		1
Gayle Kwan Sahak		1
Kopper Kwan Sahak		1

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# Young India

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No. 26

## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART I—CHAPTER II

### Abolition of Indirect Taxation

We start, for a moment, with the subject, which, in the very beginning, had to receive serious and earnest attention, and finally culminated in a matter that engaged my attention.

Indirect taxes were those which had originated from India to induce trade or industries for five or ten years. Under the Simon-Coulter Settlement of 1914, the duty on import of the indiarubber articles to Nepal had been abolished, but the general principle from India still remained.

In March 1926, Pandit Madan Mohan Malaviya moved a resolution in the Imperial Legislative Council for the abolition of the indirect taxes. In accepting the motion Lord Hardinge announced that he had "abstained" from the Ministry's Government the progress of the abolition of the taxes "of the system." I felt, however, that India could not be satisfied with an easy escape or evasion, but ought to opt for immediate abolition. India had tolerated the system through sheer exigencies and I believed the time had come when people could reasonably opt for this course. I met some of the leaders, such as the 1930, and saw that public opinion was ready to favour of immediate abolition. Might this be a fit subject for Satyagraha? I had no doubt that it was, but I did not have the matter approved.

In the committee for Young India had made an appeal of the necessity of "the removal of indirect taxes" which to be said was "indirect" while such measures does as well allow of domestic arrangements being introduced.

In February 1927, Pandit Malaviya asked the Government to abolish a duty on the immediate abolition of the system. Lord Hardinge refused permission. It was time for us to start the struggle for our India's freedom.

Before I started the agitation I thought it proper to call upon the Young India to apply for an interview. He immediately granted a Mr. Malley, one Mr. John Kelly, was his private secretary. I came to close contact with him. I had a satisfactory talk with Lord Chelmsford, who without being definite promised to be helpful.

I began my tour from Bombay. Mr. Jitendra Prasad contacted to convince the members under the auspices of the Imperial Government Association. The Executive

Committee of the Association met first for hearing the resolution to be moved at the meeting. Dr. Bhabha, Rev. Mr. (now Sir) Lala Lajpat Rai, Mr. Vankar and Mr. Puri were present at the Committee meeting. The discussion centred round the issue of the period within which the Government was to be asked to abolish the system. There were three proposals, viz., for abolition "in several instalments" "by the 31st July" and "immediate abolition." I was for a definite date, so we could have made what we do if the Government failed to accede to our request within the same limit. Sir Lala was for "immediate" abolition. He said "immediate" indicated a shorter period than the 31st July. I explained that the people would not understand the word "immediate." If we wanted to get them to do something, they must have a more definite word. Every one would interpret "immediate" in his own way.—Government was very, the people realize very. There was no question of non-cooperation "the 31st July" and it nothing was done by that date we could proceed further. Dr. Bhabha was for the terms of the agreement and ultimately Sir Lala had also agreed. We adopted the 31st July as the last date by which the abolition should be introduced, a resolution to that effect was passed at the public meeting, and meetings throughout India resulted accordingly.

Mr. Jitendra Prasad put all his energies into the organization of India's dependence on the Young Association the Indian from Bombay who formed the agitation. I remember the names of Lady Tata and the late Dadasaheb. The agitation had a good effect. The Young India was encouraged more.

I visited Karachi, Dacca and various other places. There were the meetings everywhere and there was widespread enthusiasm. I had not expected anything like it when the agitation was launched.

In three days I used to travel three and had therefore wonderful experiences. The C-I-D was very strong after me. But as I had writing to attend they did not collect me, nor did I carry them any trouble. Fortunately I had not time to receive the news of Mahatma's, though the news of that name was quite common where people have me.

On our return the delegates detailed me several matters, asked for my notes and took down the number. I of course readily replied to all the



## The Facts about India

### A Reply to Miss Mayo

(By G. F. Andrews)

VII.

On one single point does Miss Mayo lay stress, throughout the whole of her book, that is the deterioration of Indian life owing to the effects of child marriage. It may be taken as one of her main themes.

"Take," she says, "a girl child of twelve years old, a perfect physical specimen in brain and blood, strength, system, without any sort of blemish or taint of health. Turn her back upon her at the earliest possible moment."

"The Indian girl," she continues, "is constitutionally fitted for intellectual work months after reaching puberty, or sometime between the ages of fourteen and eight. The latter age is earliest, although it varies widely and occasionally the former is well above the average."

She blames every one in turn for not having had the commission to deal with Indian education from the start, and she accuses that her own statement will go straight unopposed. She blames the social sciences for keeping silence, or else interfering in a hazy, and declares that no one among them is sufficiently fit to hold up the mirror and show what is really taking place.

Even the case which has been so published, a great deal has been written on the matter which may be fairly summarised here. It goes almost entirely against her assertions. From every side, it has been independently shown that, but generalisation, as this vital matter was based on an one observation, she had not even carefully studied the causes upon which she relied. A very large number of maternity cases are quoted by different doctors and writers, having statistics at their disposal, which go to prove that the procedure mentioned, of which Miss Mayo speaks as so almost universal, is rare.

To take for instance the maternity cases at Madras General Hospital, where 2,121 mothers were delivered of their first babies, 84 per cent. were 27 years or over. Out of nearly 4,000 cases of first marriages in other parts of India, only thirteen were below fifteen years of age, and the average age was about 21 years. Anthropologists, who have had long experience of Indian conditions, have stated that those first child birth records are a fair index of what is going on in the whole country, though it varies considerably and occasionally primitive marriages still continue.

One of the most striking figures of the records of I.H.I. which obviously causes remarkable Miss Mayo's wide statement, is this, that at the age of 15, 604 girls out of every 10,000 still remain unmarried. This is the least recorded cause figure for the whole of India, and every record shows that the age of marriage is everywhere. It probably has reached at least 85 per cent. in the present period. It may be well higher. In relation to these correct figures it is necessary again to refer to the fact, emphasised in the beginning of the last chapter, that everywhere in the Empire is reached at least three years earlier than in the temperate zone.

In addition to these statistics, which cannot possibly be challenged, it also needs to be remembered that the marriage ceremony in India by no means implies immediate consummation. Sir Donald Mackenzie, writing English customs, was perhaps the greatest of all past official authorities on Indian customs, and his words may be explicitly relied on. He writes as follows.

"Whenever, in fact, marriage in the custom, the bride and bridegroom in our times together till a second ceremony called 'Muhurta' has been performed, till when the bride lives as a wife in her father's house. This second ceremony is separated from the actual wedding by an interval of three, five, seven, nine, or eleven years, and the girl's parents in the time let it. When a time happens that the father in his marriage takes place, the first consummation begins."

This statement of Sir Donald Mackenzie is corroborated by the Census Commissioner of the United Provinces for I.H.I. Those provinces are one of the centres of orthodox Hinduism, and therefore his statement may be taken as typical of Hinduism elsewhere. "Marriage," he states, "among the Hindus means no more than consummation. The parties do not begin to live together immediately after the ceremony, but after the lapse of an indefinite period, generally not less than one and not more than five years."

The reason why Hindu parents are often so much a hurry to get their children married is very simple. The same motives have become so dominant that now they consider well over a thousand with all the advantages mentioned. The Hindu becomes obedient to a very considerable degree, because children marriages are very rare up to the present time. Therefore the father is anxious to obtain a suitable match for his daughter and secure her life. For it is commonly regarded as a great disgrace in India to have a daughter reach unmarried old age.

Two things would immensely accelerate the movement towards the abolition of child marriage, which every reasonable man in India desires. The former is the recognition of intermarriage between civilisations in the same zone. The second is the spread of women's education.

There is one subject concerning which Miss Mayo deals again and again in her book, and the spread of venereal disease. Her statements are entirely general and she gives no figures or statistics. I have been obliged in carrying on usual reform work, to take up this extremely difficult subject. The facts are very hard to get out. From my own personal enquiries over many years I have been led to believe, that the larger towns of India have become badly infected. But even the country, or the case with the country districts. Some approximately thirty per cent. of the people of India live in the villages, it seems to me very certain, that over the whole of India the percentage of infected people is very low. At the same time, the danger to every part consisting of the infection being spread to the country from the towns, owing to the obligatory labour of Indian returned labour.

One interesting phase of venereal infection exists to me in the nature of an abscess. At the hospital, at

# Young India

## The Doom of Purdah

(By M. K. CRISPIN)

A renewed appeal issued by many great influential men of India and almost an equal number of ladies of that province advising the total abolition of the Purdah has been just issued in India. The fact that this 100, ladies have signed the appeal shows that it is really as natural as walk upon the ground and is a thing of the past in India. It is worthy of note that the ladies who have signed the appeal are not of the highest type but ordinary Hindus. It is highly interesting.

"We want that the women of our province should be as free to move about and take part in the public life of the community as all professions, as their sisters in Karachi, Madras and Madras in an essentially Indian way, avoiding all attempts at Europeanisation, for which we hold that a change from national costume to a complete adoption would be like dropping from being you into the sea, we feel that purdah was not, if we want our women to develop along Indian lines. If we want them to self grow and bring to the world life and ease as well as joy, if we want them to be excellent managers at home, helpful companions of their husbands and useful members of the community, then the purdah, as it now stands, must go. It has no value, why for such women can be taken without the veil in their dress and in our opinion that I see the usage of half of our population, that has been complained everywhere is reduced, it will have a great which, if properly guided, will be of considerable good to our Province."

I know the evil effects of the purdah in Bihar. The movement has been started near the river.

The movement has a curious origin. Dada Bhanu Prasad Mishra, a Hindu worker, was accused of forcing his wife from the oppression of the purdah. As his people would not let the girl come to the school, he took her girls from the school to be companions to his wife. One of these Kalyandebis, Kalyandebis daughter, was to be the wife. She was accompanied by the late Kalyandebis girl's daughter Durgabai. The parents of the girl wife released the strength of the school girls to name young Mrs. Mishra from the purdah. The girls lived at Kalyandebis. Kalyandebis Kalyandebis went to see his daughter and used her system of life and gave to his efforts. He took it in the village where Kalyandebis was, along his work, and died at Patna. The Bihar branch Kalyandebis made it a point of honour to show war against the purdah. Kalyandebis brought by change to the school. Her coming to the school created a sensation and led to the school who was already prepared for it. It there found in the struggle with greater zeal. Thus the movement having a personal touch proved to be carried on with energy. At its head is that concerned scholar of

India, the late M. K. Crispin, Dada Bhanu Prasad. I do not remember his having headed a movement that has been started in Bihar.

The appeal was issued in July 1917 on the date of which to announce an extensive campaign against the system which put a great loss on social service by our half of Indian humanity and which does it justice to some extent and give the rest of light and food to it. The object of a campaign that only of our social work campaign was made towards India, the greater will be our progress towards our intended goal. The progress toward nations will show the same spirit of India is not to know the meaning of being Hindu we must be incapable of adopting customs or habits incompatible with the other nations, if we allow the better half of ourselves to become purified.

I therefore recommend the Bihar ladies as they are not entirely taken by the strength of the purdah. The success of such a reform depending as it will entirely generally, depends upon the purity of the workers. A great deal will not work the better who have signed the appeal. If understanding their living years up the purdah, they retain the original meaning of India's movement and show courage and determination in the face of heavy odds, they will find success quickly awaiting their effort. The campaign against the purdah if properly handled makes more liberators of the right type for India and the women of India.

## Burdah Week by Week Some Parallels

A comparison between the utterances of some of the officials in Burdah and those during the Burdah in India in 1917 reveals the same fundamental mind, the same spirit of intolerance and ignorance, and the same weakness. The same methods employed today are of course crystallized in intolerance and hostility but the mind of the back of them is the same. Mr. Prasad, the Commissioner in those days, was more polite and courteous. He referred to Gandhi as his "friend" and "a pure and sturdy character," and to Dr. Kalyandebis as "Maharaja Kalyandebis Kalyandebis. Dr. Mr. Prasad, Dr. Kalyandebis and his associates are "a system of ignorant living in the people of Burdah," and in the Collector of Burdah they are "N.C.C. leaders who have no head in Burdah to lead, and whose progress here is under other auspices, would need to be admitted to the Burdah (I) moved by Mr. Kalyandebis. These different systems reveal the different nature of those who have and have, though they belong to the same fundamental mind. But through their language in Burdah differed they appeared in the same, their strength and character and even their misapprehensions here the same character. Mr. Prasad said "You say Mr. Gandhi is talking for the party. I ask you to consider who is more culpable in this Burdah—Mr. Gandhi or Government? Have you forgotten the history of 1857? Have you forgotten the many cruel deaths, arrests and the blood of those who were martyrs?" Dr. Kalyandebis today said "The Lucknow-Muzaffar correspondence with the police." It was because of his intolerance and his Government's sympathy and admiration for the ill-fated persons that a copy of papers were distributed as well as those allowed by the British in Gujarat."



### The Facts about India

(Continued from page 24)

Maritimo, in Canada, Dr. Cass, the superintendent, gave me his own written testimony based on over twenty years' experience, that the infection among the Indian patients was far lower than that among the Europeans or the Japanese. This was well supported by letters he long for the most part a life of exposure from their own families, the latter having remained in India. He gave me carefully a rough estimate, and the lower percentage of infection on the Indian side was very marked indeed.

All that I have gathered, as a social worker, would lead me very naturally to study Miss Mayo's paper critically about this very difficult subject. Some essential dissent appears to have come to India from the West, and to have been prevalent in Europe long before India was infected, and since also Europe and America are far more advanced than India, it seems to me almost certain, that in this matter India has not reached the high incidence of infection in the West.

Before concluding this matter, I would wish to be very clearly understood that in those villages and the dispensaries in Miss Mayo's account of the Indian situation, I do not at all wish to imply that the marriage age is yet satisfactory, or that the spread of venereal disease is a negligible matter. Child marriages, with social consequences, are still much too common. Marriages also between old men and little girls having already in the earlier stages when contracted will continue to occur. They do not yet command sufficiently by healthy public opinion, though even laws drawn are improving. Only a short time ago, such a marriage, as the part of a social worker himself, called forth immediate energetic condemnation. Social reformers, one and all, would welcome equally every attempt made to hasten the day of reform, but we feel that reform is retarded where there are grossly unclean.

One of the chapters in Miss Mayo's book, which will evoke pity and sympathy in the West, is that which describes the epidemic of child leish, due to very early marriage. Neither I personally, nor those who undergo my work, would follow by a moment's conviction of the kind, wherever they are present. They are able to be removed at the first possible moment and the public conscience would revolve in these matters, so that reform may be speedy and also wisely directed. It is only when Miss Mayo makes sweeping generalizations based on frequent cases and leaves the full impression by her book that such things are normal, and are exceptional, that the best comes to grief in the name of truth against such a government of India.

Let us take for instance the delivery of the first child by the young mother, with whose pain and suffering as Childbirth every one must sympathize, strongly desiring to help to make the inevitable better lighted. I would only refer to the evidence given me by a distinguished doctor from the West, after he had been out to India for some years and had had ample time to make his own observations. He was astonished, also his own Western experience, at the comparative ease and freedom from labour agonies, with which the first child birth usually took place in India. "There

is much less suffering," he said to me. "Childbirth, not less in India, appears unusually a natural process, untroubled painless." Then he added quickly, "Of course, there are abnormal cases, and these the suffering must be terrible because it is intensely unaided by modern medicine."

Taking India as a whole—the India of countless villages,—of some six millions and seventy lakhs of (European) family practice medicine, supported by the medical habits of the towns,—it is not surprising to find, as my informant stated well that, how natural and untroubled child birth usually is and how quickly without recourse their ordinary experience. The villages of India have known them ever since history. There have got to be visited in certain cases and even treated of bygone have to be taught. But generally they are able to perform the normal functions of human life with but little interference of help the outside. Long centuries of past experience, wisdom, decision, in the matter arose at the time, were not possible, have obliged them to practice self-help. The fitted custom. Those who have proved their fitness to survive have themselves discovered many ways of making human life comparatively tolerable.

Certainly, when we see the village women of India with their steady erect bearing, their easy grace of motion, their laughter and their calm, as they perform their daily tasks, we have the clear sense of suffering lightly borne. Only the sting of longer seasons, even very large areas behind, causing a weakness, a misery, a pain, that an improved methods of domestic hygiene can cure, unless along with them the rate of daily work is reduced and thus proper compensation is placed within the poor man's grasp.

I Miss Mayo had actually observed, at first hand, intimate acquaintance with all this village life, though living for long years in the white, and concluding it to be all so heavily exposed, she would have found that much of her suffering in the subject, giving almost imperceptible details, might have been omitted. For it represents rather the tropical side, the exceptional instances, than the normal side. It might have been necessary to tell of a more careful look, finding out pathology that by remedy does not represent a general experience, based on a trying effort.

I can well understand that in saying all this, I am doing the Indians wrong left by my words, that I am making light of their human suffering, of a very substantial kind, and taking the sting out of Miss Mayo's honest statement to such a way, that it would fail to have its effect of making the public conscience of India into awakened action. I would grant that such a good is needed, that life in an increasing tropical climate becomes inevitably unclean, so that things fall back again and do not get done. But to good policy combine effectively to live in an act of courage. And courage needs a very steady hand. It cannot be performed in a hurried moment by a flying visitor, who has never set together work and believed.

Finally, in such matters, there is a profound meaning in the old saying, "Change begins at home." After all, such matters, as in a certain sense, know less through it, our working experience how to solve the new problems. Surely, it concerned ourselves

from the village, however generously intended, often adds to the work of income collecting instead of alleviating it. Even among the progressive tribes of Central Africa, it has been found necessary to take into account new customs which have a survival value rather than ruthlessly to sweep them all away.

New scientific methods and new scientific knowledge get into primitive societies, but it is not to eliminate diseases like leish mania and malaria and cholera. We have in our hands today increasingly more powerful preventive weapons than we had before. There is an immediate step to be taken for each of this kind, and it is being bravely carried out. The Rockefeller Institute workers and many medical missionaries, as well as it which kind of Indian workers themselves, who have been trained at Western colleges, are among the chief promoters of the villages of India every day by their patient work. But it is necessary always to make use of knowledge and scientific method to be appreciated and appreciated by the village people themselves, if it is to have any lasting value. It cannot be bravely donated and accepted from outside.

(To be continued.)

## A Great Tani Fortress

(By D. H.)

II

Once Arava was coming to meet it a temple but the happened to be working for him and towards the shrine. A pleasure experienced her the first, "Oh woman," he said, "do not be here this with your feet pointing to the shrine of God." "Pardon," answered Arava, "you are right. Now all we where God does not allow, so that I may only stretch my will with my feet pointing God only for I am, wrong." The agitator was silenced.

The very gods were eager to hear her voice. Kumbhara or Kumbhara, known as Kumbhara, the son of Shiva, is the favorite god of the Tani people. He is the god of youth and love and was, and remains about on the hills and in the jungle. He desired to have commerce with the famous Arava. So he took the shape of a new-born young boy in the jungle and was sitting on a golden throne when Arava came there. She was tired and looking up for him, saw the boy on the tree.

"Little friend, will you show me some faith?" she asked.

"Do you want them, but it is said?" answered Kumbhara.

"This led to getting my legs," thought Arava, but said, "Yes, show me the best faith."

The girl threw down a ripe fruit and when Arava, picking it up from the ground, began to chew on it he felt of the spot that made it a, "Ha! Ha!" laughed the merry god. "Here a cure, it may well

Arava was captivated by the joke and said:

"How is the old man that did not mind."

The hardest thing

That ever before a pleasure ever

Is unknown to the heart.

For two nights now I cannot sleep

For I have confessed desire

Before this one day in the jungle

Causing the black affliction."

Little did Arava mind the ideas of the land, though they proved her desire and increased her greed.

She joined the line at the Pandava King's wedding of which her success may be considered thus:

"Will you hear me how I heard at the great wedding

Of the Pandava King, the royal sister!

I was present and was puffed and my temper was appeased on,

My lady demands, but of this I had nothing!

The pandava's betrothal of all the world is free here at the Pandava, which also means "I am."

"Why should Arava mind the marriage of the land? Is her own mind"

"To the best beloved with the spirit of excellence girl is true"

To the best, think when it occurs to reason!

Woman is known to the man,

And the long is known to the man's."

One of the interesting features of Arava is the remarkable simplicity of lines in which she serves the Southern Districts.

The first Parvathian are sung by Arava at the following way in a stanza of four lines:

"Shame is trial of distress.

Arava is what you desire anything else.

Arava is the essence of what and what helpful man of being man and wife

And when you think of the Devas

Give up these lines.

Great the Shakti of Arava!

Now is Arava's care system

"There are no other but two if you want me to tell One, the good man who help the poor in distress!

The other, that will not be help. These are the two lines,

And these are the two high world! this is a scripture text!"

Now is Arava's religion to trial!

"All religions may be true,

Do good; release from evil.

The great god did in your past lives

In the world you stand on this earth.

Therefore the only do good!"

Even so Arava's love there were wearing crown and this is her motto!

"The Arava girl's hand, the man of the man's Vajra.

The Thousand of the Three (Shakti of the) the Thana-

ment of the (Vishnu) says, the Thana-

The Thousand, the Thousand of Thana-

All are but one and the same nature!"

Arava's writings include with references to domestic life, and the conditions for happiness here. One is the marriage she was good and colored woman good to an ignorant husband, and she could get her the right of the independence and demand. She passed time in every experience on the earth.

"If I could get at the bottom, that good

That there is the dry leg of a man,

I would bring her four weeks and read his first book

Of the way that the old, read before"





# Bardoli Satyagraha Fund

AMOUNTS RECEIVED UP TO APRIL

Privately acknowledged in Young India of 24-4-1931	Rs. 15,770-13-4		
<b>Students of Poona College,</b>			
(Sri Singh Mahendra Talwar)	100-0-0	100-0-0	
Hindal Anantlal Shah	100-0-0		
Sambhal Kishore Joshi	100-0-0		
Savaya from place of Gujarat	25-0-0		
Mithalwala	25-0-0		
Mishra	5-0-0		
Oshrokar	100-0-0		
Prasad Modi	5-0-0		
Patel Jeta Ramji	10-0-0		
Vidhata Yashay	5-0-0		
D. K. Marbhara	1-0-0		
M. L. Desai	5-0-0		
Ananta (Dharmchand) Shah	25-0-0		
Narasimji N. Vaid	5-0-0		
Sardeshkar H. Shant	25-0-0		
A. Srinivasan	5-0-0		
D. Anandji	5-0-0		
Wadhvani Dada	1-0-0		
Gandhi Shri	1-0-0		
Vidhata Dharmchand Moha	5-0-0		
Phily J. Alkhand	1-0-0		
Shree Dattaji	1-0-0		
D. K. Sankarji	1-0-0		
Vidhata Dharmchand	5-0-0		
<b>M. K. Das</b>	Rs. 100	11-0-0	
Spontaneous signs of some Ashramites on the 15th inst. on the 16th day		5-11-0	
<b>C. F. Marathe Congress Committee</b>	Wardha	50-0-0	
<b>P. D. Desai Shri</b>	Gandhi, Kashi	50-0-0	
<b>Rampal Natar</b>	Shrihar, Sr.	100-0-0	
<b>Shri Khandeji Yash Singh</b>	Rajpur	100-0-0	
<b>P. D. Desai Shri</b>	Dahod	100-0-0	
<b>Dharmraj Chintamani Chitambar</b>	Ahmed	1,000-0-0	
<b>Krishna Bhatnagar</b>	Jodhpur	5-0-0	
<b>W. Raghunathswami</b>	Shrihar	1-0-0	
<b>K. L. Karandikar</b>	Kolhapur	5-0-0	
<b>Jagdishwar Mahapatra</b>	Bombay	5-0-0	
<b>B. S. Athar</b>	Kolhapur	5-0-0	
<b>M. K. Sankarswami</b>	Kolhapur	5-0-0	
<b>Chandrabai</b>	Dahod	10-0-0	
<b>Vidhata Shri</b>	Mahad, Gujarat	5-0-0	
<b>Through a friend</b>	Ahmed	100-0-0	
<b>Kamalnath Malvi</b>	Chand	25-0-0	
<b>Secretary Vidhata Chintamani Chitambar</b>	Kolhapur	5-0-0	
<b>K. P. Joshi</b>	Gandhi	20-0-0	
<b>Secretary, Dh. Congress Committee</b>	Prithvi	25-0-0	
<b>Chandrabai M. Shri</b>	Gandhi	25-0-0	
<b>Rajkumardas Shri</b>	Dahod	20-0-0	
<b>Mahadevi Congress Committee</b>	Bombay	25-0-0	
<b>Nand Chitambar</b>	Bombay	14-0-0	
<b>Bhava Sarwanand</b>	Kolhapur	25-11-0	
<b>S. Sarwanand</b>	Gandhi	25-0-0	
<b>The People's Own Printing and General Business Co.</b>	Poona	25-0-0	
<b>Kandharaj Khande</b>	Shrihar	25-0-0	
<b>Manji Lalji</b>	Gandhi	10-0-0	
<b>M. V. Joshi</b>	Gandhi	5-0-0	
<b>Mahadevi B. Yash</b>	Bombay	10-0-0	
<b>Shrihar</b>	Bombay	5-0-0	
<b>Secretary, Congress Committee</b>	Bombay	75-0-0	
<b>Shri Mahadevi and Vaid</b>			
Association	Dahod	25-0-0	
Gandhi School	Gandhi	100-0-0	
L. E. Khande, Vaid	Dahod	15-0-0	
Kandharaj	Kolhapur	25-0-0	
V. S. Narayan Mahadevi	Mahad	200-0-0	
Bhava Congress Committee	Jambhwa	25-0-0	
L. Vaidharaj	Talpur	5-0-0	
<b>The People's Organisation of Bombay</b>		1,000-0-0	
<b>The staff of Hindavi Cooperatives Club (1st instalment)</b>		11-0-0	
<b>The staff of Mahad Central Union Club</b>		25-0-0	
<b>The Executive and other subscribers of Bombay Area (Bardoli and Jambhwa)</b>			
Mysore	25-0-0		
Dahod	5-0-0		
Mumbai, Congress Committee	Mumbai	45-0-0	
Vidhata P. Das	Dahod	5-0-0	
Secretary, Congress C.	Bombay	20-0-0	
Kandharaj	Bombay	4-11-0	
Prithvi Panchabhaiji & Co	Gandhi	25-0-0	
G. S. W. Shrihar	Bombay	5-0-0	
C. V. Rangaraj	Chand	10-0-0	
Through Vidhata Shri	Bombay	15-0-0	
Shrihar B. Das	Dahod	25-0-0	
Shrihar P. A. Narayan	Bombay	5-0-0	
A. P. S. Shrihar		5-0-0	
Dh. Congress Committee	Dahod	1,000-0-0	
City Congress Committee	Mumbai	125-0-0	
Fulekar Shrihar	Dahod	5-0-0	
A. Shrihar	Kand	5-0-0	
N. Sankarswami	Shrihar	10-0-0	
Kandharaj	Dahod	45-0-0	
Chandrabai M. Shri	Bombay	45-0-0	
C. P. Das	Dahod	25-0-0	
Lala Narayanji S. Shrihar		10-0-0	
Manager, Khande Mills	Shrihar	25-0-0	
Mahadevi	Ahmed	25-0-0	
Secretary, Vidyadai Shrihar	Bombay	100-0-0	
Secretary, City Congress Committee	Bombay	100-0-0	
Secretary, Shrihar	Bombay	25-0-0	
Vidhata Panchabhaiji	Bombay	25-0-0	
The Vegetables of Bombay	Bombay	100-0-0	
Shrihar Mahadevi	Bombay	100-0-0	
B. S. Prithvi	Bombay	25-0-0	
Mishra, Shrihar Shrihar	Bombay	50-0-0	
Chandrabai Shrihar	Mumbai	200-0-0	
A. Shrihar	Gandhi	75-0-0	
Sale Proceeds of year		5-11-0	
			<b>Total Rs. 28,740-0-0</b>

R. S. The total amount received at Dahod on 25-4-31 was Rs. 1,000-0-0





# Young India

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No 27

## Confusion worse Confounded

I am thankful to the Director of Information—may I say to the Government—for their having offered a detailed criticism of my article on the British case to the issue of the 14th June. The Director seems to be under the impression that it is the best article ever published here, foreign and otherwise, and chooses to keep the full text of it in only a few columns. In the long run, of a case which has been thoroughly discussed in its three pages. I am sorry to have to observe that I have looked in vain in the columns under reply for any enlightenment, say over facts and figures in defence of the Government case. On the contrary, it appears to me to be such a farago of error and nonsense, of facts and half-facts that I should have preferred not to reply to it, but for the sorry reader who is likely to be misled by careless reports.

I am glad to note, at the same time, that the Director of Information has so reply to make with regard to the preliminary objection I have raised, i.e., the floating of public opinion and of resolutions of the Legislative Council during recent years. I would hold to say that the ignoring of the two resolutions of March 1917 and March 1927 and proceeding with reckless indifference of one relation after another in the work of these committees is in itself a conspicuous evidence to warrant the launching of Satyagrah by each and every one of the nations in question. Unhappily we can be off as yet from that sense of increased strength and national solidarity and that is why Satyagrah is only a solitary instance of such resistance to wrong out of many others which have been cowardly allowed and wronged.

I shall now deal with some of the points raised by the Director of Information, adding up what he reports as the best evidence that, viz., my criticism about Mr. Jaykar's and Mr. Anderson's reports, and in doing so I shall take up the first and the last paragraph of the Director's article in order. I was shocked by the Director's half-baked and 'a very strong personal attack on the honest and integrity of Mr. Jaykar—a doubtful and unproven Indian official? Have we more of the remarks made by Mr. Anderson about Mr. Jaykar in his striking review of the latter's report? "Have there or is there, half-baked details that not one penny, not so the foundation for writing. This is not what you expect of a truthful report. . . ."

surely and without the slightest stated reason at all when refers to an increase of 25% in tax and expenditure. If the Government's statement of accounts had been 25% in credit probably here and that 25% would be upon 'tax and expenditure' The truth is that he is either 'without a compass and without a ruler.' I do not think up accounts about the negligence of Mr. Jaykar in disregarding the duties assigned to him nor say the stronger than these I have just quoted.

I take the following from the Imperial Gazetteer about the duties and responsibilities of a ministerial officer: "The duties of the ministerial staff consist of minute local enquiries from villages to villages through large towns of course, and their are few officers of Government who are closer more into contact with the people than the Ministerial Officers to have greater opportunity for understanding their material feelings." It is curious that Mr. Jaykar failed to perform these duties and to read himself of the great opportunities that he had and I may say on the strength of an enquiry more personal and intimate from village to village than any that the Director of Information has ever made. I would further say that it is only justice and common decency to proceed the very large number of Public and Tribal in British who have seen in their newspapers and who entered Mr. Jaykar's office from time to time during the settlement will surely bear me my reader. I have further brought the accuracy and honesty of Mr. Jaykar's accounts. Now let I know also exactly nothing more from what Mr. Anderson himself has done: "I cannot believe," he says, "that reports of this kind have been submitted with the idea that it required." He has further remarked "Moreover, I find in some of the correspondence statements that many of these figures had been copied and introduced by the minister. Now I do not consider that check by the minister's clerk would ensure that any of his clerks or other employees can take the place of the clerk which a settlement officer is supposed to apply personally to these data and rural statistics." Our ministerial law of the clerk (as under the absence of it) in respect of the title matters prepared by Mr. Jaykar failed to satisfy Mr. Anderson, that in respect of the rural statistics should have satisfied him. For this I can find no reason but Mr. Anderson's excessive partiality to his pet rural theory.

It is possible that in the possession of actual survey statistics Mr. Jayakar was faced with an impossible task. Mr. Macpherson, the then Collector of District, said in the course of his reply to the questionnaire issued by the Land Revenue Assessment Committee, "A closer enquiry into the matter will further show that the real statistics reflected by the Settlement Officers are not reliable. It is true that the Settlement Officer is directed to analyse abandoned tracts and areas which are not used again. He has to decide whether the tracts are correctly recorded and whether they are paid in full and with regularity. As a matter of fact it is impossible for a Settlement Officer to investigate as to whether the tracts are paid in full or regularly. It is quite possible that in several cases full tracts or shares in the Record of Rights are never fully surveyed. Not that the cost is great high or low or considerable or nothing whatsoever. . . . Part of these tracts is a definitely full area as a whole to the Settlement Officer that statistics of tract, whether in land or cash, cannot be used as the basis for definite conclusions as regards the existence of arableness, unless they meet its considerable values and unless these statistics are carefully checked." It is a pity that being thus faced with an apparent impossibility, Mr. Jayakar dodged and the Director of Information went on to believe, that he performed his responsibility.

That brings me to the Director of Information's advice to Mr. Anderson. I am afraid that that advice at least in the Director's words has been described by Mr. Anderson himself and the advice that he has offered is contrary of the high justice required by that advice. He has made one grave blunder and has now tried to do with a host of others. About Mr. Jayakar's total of 42,523 acres being the area taxed on during some years between 1913 to 1915 we are told "Mr. Jayakar found one acre taxed at a rate of Rs. 12 for one year or for two years or sometimes even for some years. He called these irregularly taxed for one year for Rs. 12, two years for Rs. 24, or some acres for Rs. 30. This of course means that some one acre lands were taxed. But all the lands were by no means for some years. Many were for two years only."

The treatment of the statement is surprising and against the whole Appendix II of any value it may have. How does the one year's taxation affect the case? Why did not Mr. Jayakar consider himself to be asked to tax all such of the seven years? The result of the inquiry has led Mr. Anderson, his spokesman, as will be well seen earlier from the following table compiled from Mr. Jayakar's Appendix L, II, 114.

Village	Total area of land in the village	Area of dry land taxed for one year	Area of the land taxed for two years	Area of the land taxed for three years
	in acres	acres	acres	acres
Durg	1,117	1,063-4	5-0	
Vidhan	719	1,189-01	30-11	
Moyarad	1,017	1,181-0	15-0	
Shivnarsala	750	8,713-2	37-31	

If we must believe Mr. Anderson that 42,523 acres represent the total landed area out of the total occupied area, we must believe according to the table above that the area taxed in all the seven years exceeds the actual occupied area of land in the village! It is impossible to think of a worse reflection of administration

Not satisfied with this story, Mr. Anderson has entered into deeper ones. "Mr. Anderson," we are told "stands by that statement and maintains that it was not still in error about the 'land.'" In defence of this statement we are of course asked to believe the absurd figure of 42,523 acres and to still be "the unshocked and contented and the uncomplained ones," when the whole people anxiously in that area had on so good a day to make up of economic respectable opinions. "But what of the 'Hull system?'" we are asked, and the Director cheerfully says hereinafter "of a good block in 'Hull' with a limited area of 35 per cent. and of 'Vardol' with a 50 per cent. area," "taxed and captured by 'Hull.'" As for the latter, may we ask why the Government should have particularly chosen the exceptional instances of presumably Khasiyas areas where most of the land has gone into the hands of the owners instead of representative blocks from any of the Khasias or Hindu groups of villages? And as for the 'Hull system' the argument sounds like teaching some grandmaster how to work eggs. I know the 'Hull system' very well indeed and I also know that if all the area captured with the help of 'Hull' is to be included under "non-occupied arable area" we can prove that in the whole of Assam there is no person appointed land at all! I may observe for the information of the Director that even the smallest holder of land throughout the agricultural areas whose the help of one of his own 'Hull', or his neighbour or neighbour's 'Hull', does he get that same area to be so unproductive? If, as we are told, "very many are holding 20 or more acres cultivable land, or if the holding is very large, they cultivate part and lease part." It only remains my recollection that even the small fraction of people whom I have described as non-agricultural are agriculturists. I should like to know the actual figure of "dry, unproductive and sometimes tracts" as described by the Director of Information says, lease out three lands. Few and far between in these areas, they have other members of their families to cultivate their lands but there. The fact is that even in a few unproductive or otherwise backward, Khasia or tribal areas which has a compact population of dry, unproductive and unproductive agriculturists whose very values have known their lands to the eye of the Government. As Mr. Smart, whose judgment has for the time being been warped by the personal and prejudicial of the moment, and as Collector of Mowbhat "in a system previous only a small percentage of land is taxed and out of that small percentage at least half is not used for an economic end."

I am sure in some of the "unproductive" which the Director of Information has converted to one for "dry and cheaply not assessed." Have they not?

(b) Does "profits of agriculture" include in the calculation cost or not?

I emphatically say no. To tax the waste of a Deputy Director of Agriculture, "to measure like India where holdings are very small and where many villages for land in very large due to the unbalanced proportion of land and tenants, competitive rent must prevail. Under such circumstances the highest yields would

the basis of cost estimates and price estimates and allowed interest on capital working."

[B] & [c] How to calculate the profit? Whether we try to define the whole living expenses of the cultivator and if so, at what standard? Does the profit have to imply a measurement of the average every year between harvest and collection time?

"Profile of Agriculture" is a phrase used in the Land Revenue Code and means nothing more or less than the net profits of the land, and the theory of taxing assessment on that net produce rests on the foundation of experience of cultivator and on the various false statements of, or on the language of the Director, the best students of crop-yields. Available for instance, is the work of Public Finance says "The largest and most profitable land taxes in the world are those which take the net return as the standard" that here to calculate the net return, we are asked "By their answer to the question raised [b] is that we need not doubt the whole living expenses of the cultivator. This we lay to the side in the case of an enquiry into the economic condition of the agriculturist, which is quite possible in the subject but which we need not discuss here. That the task of arriving at the net return or net produce is not one of unnecessary difficulty is demonstrated by the system of settlement followed in Madras. I quote from the Imperial Gazetteer "In Madras the gross produce is converted into money by the application of a conventional rate, representing something less than the average price of the prevailing money price. From this sum a deduction of 10 or 12 per cent is made for the cultivator's profit and tribute from markets, and another deduction of from 11 to 12 per cent to allow for vacancies of seasons and susceptible produce of soil. From the amount so thus reduced is subtracted the estimated cost of cultivation so that the net value of soil, that is to say the cost of seeds, implements and seed, the wages of labour and the cost of manuring and weeding, and the balance after subtracting there is taken as the net produce on which the assessment is to be based."

It may be possible for a profit for the My Indians to "accrue with ease produce" its usual value. Not so with many men who have grown poor in Government service abroad as well as Mr. Robinson, a p. Mr. Smart, Mr. Singh, Mr. Gaur, Mr. Mohitkar and so many others. Mr. Singh, who has lately been holding up a bad case, may perhaps in any corner of country. But speaking with an impartial mind to 1954 he said "Agricultural assessment should be based on the net produce of the land, i. e., the gross produce of a particular crop should be measured by actual experiment. This has been done in Great Britain. The nature of a crop per acre is worked out and its value is ascertained. The landholder's share of the value at full and the fair percentage of revenue is applied up to 40 per cent of the full. Examples of assessments obtained in this manner can be found in the recent settlement reports of Jharkhand and Sindhabad districts of the Upper Sind Frontier. This system means that when the value of produce is known, the assessment is automatically fixed at a certain percentage of it." Mr. Gaur, one

of the 'very able and substantial' members of the Working Land Revenue Assessment Committee, whose system is cited by the Director of Information in support of his estimates, and in his reply to the same Committee's suggestions "I would repeat that the basis for revision of agricultural assessment is not should be the profits of agriculturists."

The fact is that even the Government in fixing 20 per cent assessment proceeded on the basis of 'the profits of agriculturists. The Director of Information would have no failure that Mr. Jayakar "had reported from the office of Government in having his proposals finally set aside rather than on 'net value' that the correspondence between the late Mr. Dabholkar and the Government tells a different tale. "His Excellency," we are told, "is further satisfied that even the date of the present revenue settlement which was made 50 years ago, the profits of agriculturists in Madras which have increased by more than 20 per cent, and this consequently it is equitable that the assessment, being the share of the profits the increase of which is made due to Government rates, should be 20 per cent over all." Here, then, too, the opinion of the Director of Information, the Government did find it possible to work a system of profits of agriculturists. Now the whole problem remains is that the calculation of profits on which Government has proceeded is wholly erroneous and that the manner in which the workers have worked out the net produce in Madras, they have worked out the unprofitable methods that there is no warrant for any adjustments. I have before me facts and figures of many of these cases individually worked out, but it is not my purpose to trouble the reader with them. I repeat therefore that if an independent and impartial committee of inquiry were to be appointed the workers would be pleased to show their figures at that stage."

A word to be the recommendation of the Indian Tariffes Inquiry Commission which has been strongly used by the Director of Information. We are asked to believe that the Commission concluded "that Government value basis is the only just and sound basis, in fact the only basis for land revenue which could be accepted." What they have actually said is that "What the Commission would recommend is that for the future the basis of the assessment should be the actual value, by which here they mean the gross produce less actual production, including the value of the labour actually expended by the farmer and his family on the holding and the value for weeding, and that the business of the settlement should be for the future, be based on the assessment of the value as a uniform basis which such changes as might be made appropriate in each province."

Having thus distorted the opinion of the Commission it is not surprising that the Director of Information should have ventured to mention that according to the Commission the rate of assessment should be established at a comparatively low figure not exceeding 20 per cent of the actual value.

The Director has cited the conclusion of a majority of the distant Land Revenue Committee. Why is he silent about the conclusion of its majority? As regards the 'net value,' it is sufficient to

means that all of these were officials, that the individual systems of men of them, viz., Mr. Garrett, has been already noted in the course of this article and that another was even also. But Mr. Anderson himself!

I have done. I think I have stated enough facts and figures out of the records of Government witnesses to prove the other influence of the Government's case. The latter witness has only contributed to make confusion worse confounded. Let Government make no further attempt to dispute the fact that witness may be the master of Government's case, they must count with us how hard the slighted relations by the people—their reactions—can be put and our contest.

M. D.

## Young India

### The Cause of Foreign Medicine

(By B. N. Ghosh)

The spirited plea, on behalf of the secretary or master of education of Newb School of June Deoband, Director of Public Instruction, Allahabad State, recently delivered at the Native University for Women, has evoked a reply in the *Times of India* from which a broad sketch of the following extracts lay me to garner.

"Medicine is valuable and useful in this world as directly or indirectly the result of Western culture. Instead of this, we are to be made to spend years and yet say that from Raja Ravi Varma we derive an Mahatma Gandhi, every one of the Indians who have achieved anything worth mentioning or any distinction was from the East, directly or indirectly, of Western education."

In these extracts what is considered is not the value of English as the medium of higher learning in India but the importance and influence of Western culture as such on the persons mentioned. Neither the Newb nor any one else has disputed the importance or the influence of Western culture. What is essential is the question of India or Eastern culture or the other of the Western. Even if it could be proved that Western culture was superior to Eastern, it would be ignorant to take one's whole life for some preceding time and discipline to be brought up in Western culture and then become disappointed and turn away from the people.

In my opinion, whatever reason for the latter the process named by the extracts had upon the people at large was due to the extent they retained their Eastern culture in spite of the adverse influence of the West. I regard as adverse the influence of Western culture on this continent in the sense in which it is understood with the full effect that the best in Eastern culture might have produced on them. Of myself what I have freely acknowledged, viz., that in Western culture, I can see that whatever service I have been able to render to the world has been done directly or the indirectly by me of Western culture in the manner it has been possible. I should have been thoroughly untrue to the nation as an enlightened democrat had being knowing fully of, seeing, then for and perhaps

even doubting their ways, India, thought and discipline it is difficult to estimate the loss of energy caused to the nation by her children being obliged to seek the accretions of a culture which, however good in itself, was opposed to those which they had not inherited and become loyal to their own.

Examine the question systematically. Would Chinamen, Malays, Sikhs, Tibetans and a host of other nations have done better if they had been educated from their childhood in the most efficiently arranged English schools? Have the men named by the writer of the article as critics done better than these great nations? Would Deoband have done better if he had become an M. A. of an Indian university? Where is strong the compelling, unbroken English-speaking class and language brought from their infancy under the influence of Western culture and who could be named in the same breath as those who have not all perils and shared the discipline of the last forty years? Are they better nations than France the United? Are they great exponents of Western culture, than Norway who are leading in London and Paris whilst their Roman are backward? Thus it is wrong to be proud of a few nations which has made their progress in their own land and which has taught them to prefer to waste the resources of their spirit and their own souls in Europe in chasing the happiness and pleasure of those even whom they are called by a higher power to rule.

But the point of issue is not Western culture. The point of issue is the medium of instruction. Say for the fact that the only high education, the only education worth the name has been received by us through the English medium, there would be no need to prove such a self-evident proposition that the point of a culture is to create a nation most entire all interests including the highest in its own, to create an unbroken unity. It is a self-evident proposition that the growth of a nation cannot help or withhold a living contact with the masses under their knowledge in spiritual and intellectual through a medium understood by the people. We can estimate the immeasurable loss sustained by the nation owing to thousands of its young men having been obliged to waste years in mastering a foreign language and the illness of which is their daily life they have the best was not in learning which they had to neglect their own written tongue and their own literature? There never was a greater responsibility than that a particular language can be incapable of expression of expanding abstract or scientific ideas. A language is no mere instrument of the sciences and growth of its speakers.

Among the many evils of foreign rule this striking impotence of a foreign medium over the youth of the country will be created by history as one of the greatest. It has sapped the energy of the nation, it has cheapened the life of the people, it has estranged them from the masses, it has made education unnecessarily expensive. If this process is still permitted to, it will not be to the nation of the land. The country therefore educated India should shed her from the hypnotic spell of the foreign medium, the better it would be for them and the people.

## A Great Tard Poetess

City O K?

111

The office of literature is to help men and women to build character. In Tamil, the direct and delicate method is freely employed. Courtesy, nobility of conduct, spirit of sharing, gentleness and an ever-ready willingness to give credit to the detractor are the common subjects of Tamil literature. All the poets lay to the same subjects, but the classic poets have a fervour and fervidness of expression and a wealth of striking images that make even delicate literature words of steel and iron beauty. Here are some of Kaveri's immortal verses. Of course in rendering into familiar language the wonderful resources of expression that is the most striking feature of this classical language has been lost. Each one of the following extracts is a sample of fine direct and vigorous lines in parallel and most expressive language:

"Praising women by practice of hand,  
Good deed by the practice of speech,  
Fervour learning by diligent observation of the world  
Fulfilled before men, less by daily practice comes—  
Her love, joy and a helpful name  
Are qualities with which men to bless.

"Three kinds of men there are, O world  
With passing time and fugient flowers!  
The first that do good without waste of speech,  
The second that do it of deed,  
And the last that wait a word when said,  
Do you want a living figure for that?  
Three kinds of men, the courage and the justice  
The just have lost without knowing the usage  
Strength and hours lost, but for justice that yields no  
Till, but words of fit flowers for seeking.

"Harshness cannot succeed against gentleness  
The more speaks on way through or wild elephants  
But it cannot pass through yielding oxen.  
The rock that breaks not for the blows of the  
long arrow-like  
Spills under the gentle stress of the green tree-trunk!"

"The love makes a woman give and waste away  
But she gives more and more beautiful for all that  
Belong may waste those broken away by lack  
But attachment brightens their obligations.  
Someday she becomes a good man's wealth  
But such waste with and might's destruction.  
So do the woman and man that love man being  
From the field of battle with their hands are cut  
And the maiden's lives that were on the injured  
side.

"The hero's glory is the girl's field  
Give life and beauty to dead and ugly women!"

"Of great nobility of character which does not  
diminish with abundance of human part of others have  
with the opposite qualities. Arise deep.

"For does not diminish the abundance of milk  
Nor does the strength which flows in abundance spill  
Behind them as you might, seek that are dried  
Of the want of knowledge will remain indifferently,  
While some had passed by adversity  
While such with their ability enhanced.

Look at the exquisite comparison in the following  
selections:

"When fishermen, leave the boat  
They wander from shore to shore  
Never will they land their boats before their love  
The granite pillars spins and breaks  
It is never but the weight  
How far was it rolled and land?"

"The steps of the noble-minded shudder like a rock  
in stone (it is far over it)  
Those are others who when engaged are like gold  
That breaks but easily with a pin (it is, if needed)  
But the steps of noble souls that walk in the  
righteous path  
is like the stone's round or better.

"Which splashes miserably but find satisfaction"  
"Less when ground does and more away  
The will should automatically push its own  
Toward long way less than painless on  
But one effort through their persistence of mind!"

"How may do death will take them  
The who will not want to see their own  
How you can see the daily lives  
With men at the study time!  
Died the end when the noble love falls down  
It names as forgettable death  
On the woman and protect, then from the end!"

"The man may die any and the learning said  
Always with the man  
But even that, how to learn it with  
In achievement to speak men a good  
Education may provide the scholars  
And unless them to want  
But even that, when the scholar ends school,  
They will not willingly say, or

Knowledge and skill of scholars are among the  
highest values in the Tamil world. At the same time  
teaching is deemed the most difficult thing a man  
may do. The subtle alphabeticians for V. or  
Ephraim's theory is to be taught. For it  
is fundamental. Great master release does work.  
What teachers Arise and other Tamil poets say about  
teaching should not be misinterpreted as a code  
of encouragement of illiteracy and neglect of character.

"Young, and come together  
The other as wild were land  
But being straightforward talk  
'I can give nothing to you'  
How likes to the truth  
When I have said straightforward  
Is worthy for that the 'love' and the 'generous'  
of the two others."

A feeling that will be shared by all the true  
expressions of noble education for character and  
justice!

"The man who is respected as a long live state  
which may be looked day.

"To give without being asked or systems of trust  
To give when asked is liberating  
To give after the man was come again and again  
is more its liberating  
But the man that who do not give trust then,  
And they are deemed to speak with their children!"

'The water flows along the channel  
To find the true place in the field  
But as it runs along its course  
It finds the grass that grows on its way  
It is the narrow path there's the good man.  
The glad always goes there into his life!  
Did all may have the use that goes for his life!  
About friendship and company the spirit is the  
following estimate one of uncomparable beauty

"Take it as always that relation  
Are there when blood runs  
Dresses that is there with you,  
Does it not kill?  
The look that grows in the distant people,  
Does it not turn you?"

"The waterfowl stop not when the ground gets dry  
Yet there are friends who like their body  
Abandon you when business or longer matter,  
They are friends who, like the waterfowl  
The boat, the boat and they in the pond,  
Lays and, but comes not back!"

In the Tamil society in former times there was a strong village community organisation on the democratic basis, which turned on the administration of justice. The following lines of Arava relate to the duty of citizens to be truthful and upright in their village tribunals

"When the stone panted in just  
And left all impartially to leave it,  
He who lay a little light comes his voice  
And gets the stone rejected  
Shall remember his, and his relations too  
Will speak looking on nothing."

"He who gives the powerful oppressor,  
When justice is on the poor man's side,  
And makes the latter lose his share,  
Shall be certain first  
Punished by the hand of the ruler and his people  
The will speak children"

"In the assembly of people  
If a man gives his voice unjustly,  
His house will be haunted by an evil spirit,  
Religious work and deeds will give them,  
With evil obstacles bound to the house  
And deadly enemies walk in their house."

Arava does not fail to stress proper emphasis on goodness of conduct and conduct on the part of those who lead the political life. This may be seen from the following verses. She shows a vivid picture of the wickedness of poverty

"It is better not to give alms  
Than to give, among words of alms,  
A contrary will to worse than an evil spirit,  
Why, money is better than friendship without love,  
Death is preferable to company of life without money."

One of the maxims attributed to the spirit in the famous almsday in an man's day is worth

"There are the clouds above in the heavens  
To pass the common man,  
There is, the earth below in lower land,  
And the birds and the stars  
If any look into city and countryside  
Of heaven's face,

Through his usually, my death, but he is a  
wretched man."

May a man of business see profit from the  
following verses of the old wisdom Tamil poems.

"Consider this well, he who spends more than  
he earns

Will lose honour. His discrimination will disappear  
Whoever he may go he will be deemed as a thief,  
And so we know that the seven forms of life,  
And even to his own good women,  
He will be a man of evil.

"It is the one which that system into life,  
One of the best is better and good  
It will not spend as you know  
For the most powerful among men  
Can ever succeed in their life  
Without success and exception.

The look that comes and looks the man is compared  
to the measure and discipline that makes ability  
less than

"Foster your talent on knowledge,  
Make you pure complexion.  
Foster your eyes with when speaking to him,  
But your eyes please only in your own mind  
And your wisdom, when they've done their  
glorious task."

While exercising our duty, we must avoid grief or  
anxiety of failure, or evaluation of success. Indeed it  
may be said that, such resignation is the keynote of  
Arava's philosophy

"Fence it as it is, do not try to do deep deep set,  
A man's will not bring up four sides of water!  
My hand (with), you may have wealth  
And instead, all as you choose.

But every one will say only that measure of joy  
Which she has come in her previous lives—

"That which is not destined to come  
Will come not, come and explain as you may,  
That which is destined to come will not fail,  
Though you may say my, my, and avoid it, it's  
as much

With will spend one but and every will death!  
Consider it well, this body is but a worthless house  
For pleasure, sorrow and disease and trouble  
The man knows this and so like the water on the lotus  
Without attachment puts these eyes in release."

Contentment for this life of restless worry all to lead  
ended in the words of Tamil classic literature

"O my body, my bag of troubles,  
I ask you to let me from hand and day  
You will not leave  
Yet when another day, I ask you to take on  
For a couple of days to come,  
You will not come earlier

On an day can you release my troubles,  
It is difficult to pass my life with you.

"We bow to the unknown, we wonder, and we beg,  
We care for with words, we pretend, we deceive  
and fall.

We sing praises, and we lead our words to the (the  
all) for a measure of rest for the great body

\* This is common in the Tamil society



'A measure of your life the body  
From within defines the body  
But one must think and think  
The night comes of pain  
And word from within into the outer world,  
The final word of this world  
Must speak of inner truth  
In wisdom and mercy'

(Dedicated)

## The Facts about India

A Reply to Miss Mary

(Dr C P Andrews)

VIII

The Labour Movement in India stands on facts by the depth or shallowness of its theory or the nature of its methodology and values which inform its own position in public life. Within the Labour Movement itself, there are as varied dimensions. Along with Revolutionary Theory, United Left Union, the late Young Revolutionary, Front Union, Indian Workers, and countless other variants, it runs all sections less than the more successful 'socialist' which repeats the system at one of these but takes of the past, in a very narrow and conservative tradition, which must necessarily be closed away to fairly select members of those depressed classes but all the Trade Unions. It withdraws from its position and again. This is the general attitude of enlightened Indian opinion today.

Enlightened India stands very strongly behind its political aim that it now being made of this question in their respect, Miss Mary in one of her kind letters, she has done well for France in which a visit to Delhi, and the working group to her by the 'socialist', as terms of continuing history. She has done so for your organization and has written kindly probably for a state of religious unity that never happened I was at Delhi a very short time and I learned first hand information about what actually occurred. No sense of unity of equality, such as she suggests, such place. The crowd was collected from the neighbouring villages by her different methods of persuasion, which were rather desultory, not inspiring.

The political aim of the depressed classes, as rightly a part of the capitalist system, is a thoroughly desecrating accident. Who knows employment of it can only be done in the true sense of social justice. For it is a part of the mass struggle of 'bread and rain' which has come three times. Korea, China, and has been the case of every imperial system. The depressed classes are themselves rightly looking out for themselves of it all. They believe Gandhi, because he has devoted his whole life to their service. They will follow only those whose sincerity they trust.

We also have other questions that India is not alone in being called upon to face this and as a depressed people in reality, the Indian problem is similar to that of oppressed and not even all over the world, wherever they have been brought under imperial bondage. The worded 'colour' question in the United States and also in South Africa, where racial segregation continues the depressed classes, which will follow in Japan the whole peasant system.

in Central and South America, the total failure in India and Eastern Africa, with them and much else besides used or left together. They really have the time, which the Indian movement of the world has not and is not.

For the so-called 'socialist' of India are tomorrow the rules of moral and political, economic misadventures ago. They are the able to very narrow social procedure which have now been entirely forgotten. These struggle are economic and they will not disappear in a day. But there, who represent the Labour Movement of India, there is all in other way but forwardly and without any programme, theoretical failure, or their own, an intention to check all such dimensions of our time by method, or of the other more serious, as far as they in their power. They have led me deeply the history of religious doctrine to have any desire to compare it to other.

Therefore, they do not defend for a single moment 'socialist' in India. But they claim, at the same time, that the West should not be too ready to see down India. They also demand from other places in South Africa, and elsewhere, that there should be no favour toward the thousands of Indian workers along with other men, on equal terms, on the basis of equal pay for equal work, and a programme wage which shall apply to all races alike.

If it be asked further, in what way the abolition of caste-discrimination and the removal of other social evils in India may be effected, the following answer may be given in general terms.

India is essentially a peasant country, with its land not so poor. Now and then, events may be ruled in evidence by necessary conditions, as the more religious men have shown, but the contact of the Indian village, which leads to Hinduism, is to remain vitalized in the soil as power.

It is true, as simple as India, that we have in many respects, when any generalization is offered, it may be found with its hardy workers, and the Hindu West Indian Indians come to mind, as well as other classes of people who have made nothing a profession. For the sake of their religious discipline, when taken all together, a very small compared with the vast population of India, whose land is not so unproductive.

It follows from this, that the man who speaks in the name of India must speak, not by appeals to religion, but with moral authority based upon a steady and secure life. The appeal must be personal, and restricted to a person, because the treatment of Indian villages, and the welfare of the villages, can only be reached directly and surely by those personal methods. Thus the social reform must be individual and made within it as individual, unopposed local and central, in order to obtain the full emotional response from millions of human hearts, that may carry it to its permanent status.

On this account, and also because of the nature of the change which India calls for quiet and consistent, quiet, approached through personal relations and methods as personal love, has ever been the approach held in India. It has been the one practice.

has and pardons them, showing up both parties to which the act of India applies.

In the times through which India is passing today, with their turmoil and upheaval, it is easy to see how a dynamic personality, such as that of Gandhi, has unconsciously greater power of appeal to the masses than others, than any other act of legislation passed by the Legislative Assembly. Let me make it plainly clear to readers outside that this moral appeal, which Gandhi makes by whose action directly to the common soul of India, is far above all to the fact, that it does not depend on any material basis of material wealth, or worldly power, or any other of these. I have certainly talked to the village about this, and, probably I have found that the moral character, and this alone, has been the moral of the masses attracted. He has become the embodiment of their own idea of progress.

It is one of the most remarkable things to me, that as all Menkha writes about "Mother India," these latter movements of reform among ourselves. I do not think that she has really passed over what she has seen. To believe, though that hypothesis has to be taken into account as such propaganda as her. Rather it seems to be due to the natural sense of her heart and the people to whom she writes by her own hand. Whatsoever may be the case, there could hardly be any greater contribution of the best from this. It would be parallel to the letters of a writer, living in the city of St. Francis of Assisi, in Europe, to bring to notice the Platonian movement in the new supreme leadership, moral movement of the age.

For the moral progress, which Gandhi has taken up, and thousands of millions are copying out, actually makes every one of the social evils, which Menkha condemns. While it may be true, that as he partly pointed out in the Non-Cooperation has passed largely into other hands, it is equally true that Gandhi's personal moral influence with the masses, is stronger than before and is enabling water and water order to its all-encompassing hold upon the village. I have gone to meet him and lived with him upon his farm, in all parts of India, and wherever he has passed his moral influence has been permanent and deeper. He does not sit at ease, in his "planet" and comfortable home at Dehra-dun, as Menkha has pictured him. He has gone on penance, discipline, the length and breadth of India, of unceasing hardship and training. He has preserved the most sacred country himself. He has lived in the very midst of the "untouchables." The movement of moral reform for his lifetime has been carried forward by eight millions, many of whom have made the true spirit of that India. In this way, things which were done when nature it follows, are likely to be accomplished in a single generation. Cleanse and spiritual movement is making less than a casual revolution and improvement before our eyes. The wrongs of untouchability, the old people contribution, the evils of child marriage and the practice of sati, the practice of inferior a standard of young girls, all these things are being very rapidly broken down from within. The progress of constructive labor may look very

unpromising from the outside. But the inner factors of civilization has already been initiated. The new reforms will be all the more lasting, because they proceed from within and are carried out by Indian themselves.

This opinion of Menkha is another of the new kind that all countries already at work under it all the more excited that her more information must have been taken from the small isolated world of England and English women at large, and not from the people themselves. It is easy to trace to this narrow culture the different classes, which she takes with each year, along the English where she has been taught to believe about "not a ripple or a wave" being left in England, about the weakness of the Franco-India by the "untouchables," about the "future" of the Non-Cooperation movement, about the English King. In every sentence, she shows what may be called the "old" point of view. To say indeed, who has no idea of the "old" life, the preservation of truth, which these persons and their support, would have caused the facts to have been shown under its aspect, as one of an already given type, if Menkha had not persistently attacked the present life and moral character of those who are built upon this. It is this fact, that leads it at once out of the class of hardly written and finally corrected without and made it a manual work and foundation.

It would not be surprising, as a good explanation of the weakness, which she looks toward in the West, that the present has already been passed. Owing to the popularity of the Arabian nights, a certain number of the East, which is entirely unfamiliar to the village of Hindu India, had long been a favorite theme of romances in the West. This gave Menkha's book, with its whole atmosphere of moral earnest, a confidence of truth to western readers.

There is no real, called "truth," which embraces everything it touches, turning like fire. Menkha's book has been left by all Indians, who have had the courage to read it in the end, to bear this character. It concerns not the end and means. It does not lead and guide. If it had been only the dress, we might as well be satisfied for the moment. The writing always has a cold touch, and she has no remedy to offer except to continue the British domination. Above all the rest, the whole book had attacked most was this, that she insisted and insisted the Hindu religion as if it contained nothing good at all, but only the character of Kishan and the dirty temples at Dehra-dun. Here, perhaps, the worst, that Menkha did, indeed had insisted most, instead of leading clearly.

It would not be surprising, because the book that drew the West and applied the old was not the kind of it called and made physical, but only eyes leading, but rather that of a really based approach, but only upon doing a thing. There is not a single piece of evidence, throughout the whole book, to show that she has ever studied Hinduism comprehensively. To believe this is built upon this foundation more than anything else. Therefore, to quote Huxford, while writing about India, is like pretending to play of Handel, with the character of Handel left out.

[To be continued.]

## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER III

### The State of India

Chambers in the land of King Janak. Just as it stands in many groves, so and so in his field of cotton plantations until the year 1917. The Champaran forest was leased by law to plant these out of every twenty parts of the land with seeds for his land-folk. This system was known as the indiarubber system, as three lakhs out of twenty (which made one sixth) had to be planted with rubber.

I must confess that I did not then know even the names which bore the geographical position of Champaran, and I had hardly any notion of rubber plantations. I had seen patches of indigo, but little dreamed that it was grown and manufactured in Champaran or great facilities to thousands of agriculturists.

Expansive Shukla was one of the agriculturists who had been under this lease, and he was filled with a passion to wash away the stain of indigo for the thousands who were suffering to be so exploited.

Two men caught hold of me at Lucknow, where I had gone for the Congress of 1920. 'Vaidi Shukla will tell you everything about our distress,' he said, and urged me to go to Champaran. 'Vaidi Shukla was even older than Babu Vinayakchandra Prasad who became my esteemed associate in Champaran, and who is the sort of public work in India. Expansive Shukla brought him to my tent. He was dressed as a Hindu sanyasi without and without. Vinayakchandra Prasad failed me to make an impression on me. I took it that he must be some valid regarding the simple agriculturists. Having heard from him something of Champaran, I replied to me my own. 'I can give no opinion without seeing the condition with my own eyes. We will please move the resolution at the Congress, but leave me free for the present.' Expansive Shukla of course would come along with me to the Congress. Babu Vinayakchandra Prasad signed the resolution expressing sympathy for the people of Champaran and it was unanimously passed.

Expansive Shukla was glad, but his eyes mistleed. He wanted me personally to visit Champaran and witness the miseries of the poor there. I told him that I would include Champaran in my tour which I had contemplated, and give him a day or two. 'One day will be enough,' said he, 'and you will see things with your own eyes.'

From Lucknow I went to Coringa. Expansive Shukla followed me there. 'Champaran is very near here. Please give a day,' he insisted. 'I'll make me the time. But I promise that I will come,' and I further announced myself.

I returned to the Ashram. The ubiquitous Expansive was there too. 'I'll fix the day now,' he said. 'Well,' said I. 'I have to be in Calcutta on such and such a day, since and meet the time, and will not be there then.' I did not know where I was to go, what to do, what things to see.

Before I reached Rajendra Babu's place in Calcutta, Expansive Shukla had gone and established himself there.

Then this agreement, unaccomplished but suitable agreement required me.

So early in 1917, we left Calcutta for Champaran, looking just like fellow-citizens. I did not even know the name. He took me to me, and we travelled together, reaching Patna in the morning.

This was my first visit to Patna. I had no friend or acquaintance with whom I could think of putting up. I had no idea that Expansive Shukla, through acquaintance as he was, must have some relations in Patna. I had come to know him a little more as the journey, and on reaching Patna, I had no chance but approaching him. He was perfectly unostentatious of everything. The villa that he had when he had been with me really nothing of the sort. Patna Rajendra was more or less as a general to them. Between such agricultural citizens and their villa, there is a gift to make us the Champaran field.

Expansive Shukla took me to Rajendra Babu's place in Patna. Rajendra Babu had gone to Paris or some other place. I saw Rajendra Babu. There were six or two servants at the bungalow who paid us no attention. I sat with me something to eat. I wanted them which my acquaintance presented for me from the house.

There was great cordiality in Patna. I might not draw water to the well while the servants were busy at last, drops of water from my bucket might pollute them, the servants got knowing to what that I belonged. Expansive showed me to the various houses, the correct procedure deposited in the various cases. All that was but loose whispering of anything new, but I was amazed to see things. The servants were doing their duty, and as they thought, doing what Rajendra Babu would wish them to do.

These preliminary experiments enhanced my regard for Expansive Shukla, if they also enabled me to know him better. I saw now that Expansive Shukla could not please me and that I must take the talent in my own hands.

(Translated from Gujarati by M. D.)

### Our Tobacco Bill

A correspondence with a tobacco bill is a variety of tobacco since when the same page for the tobacco bill I find that we pay for manufactured tobacco and cigarette 125 lakhs of rupees per year. The cost is increasing every year. The import of manufactured tobacco which was 24 million lbs. in 1925 rose to 3 million in 1927. There was a corresponding increase in the import of opium. If the references I have consulted are reliable, we do not expect any of our own tobacco. Therefore the value of that considerable crop has to be added to the figures quoted above. If every smoker stopped the day habit, reduced to make of the world a chimney to feed his breath, damage has been and will be done of tobacco dependence and made a power of his savings or some national fund, he would benefit both himself and the nation.

M. K. G.







**Awakening ~~our~~ Students**



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# Young India

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### Notes

#### Education for Service

A broad note the following interesting article from The Service of India issued by M. H. D. Smith

"Our educational methods have been set on a slip-slide. It has, for instance, been too much the practice of our universities to let the young men leave if they choose, but if they find study distasteful, then to allow them to take their time away abroad at their own pleasure. It seems strange that it should have been overlooked what a wrong was thereby being done to the nation, for wrong it certainly is, since every member of a nation is here born to its work, and to be a pure parasite. For the whole methods pursued courses of our educational institutions are made to induce them to the study of the book and dwelling in an atmosphere of comfort and self-indulgence, they have failed to appreciate the real aim and the real importance of education. Let us hope that at the future it will be accepted as good a diploma to work to take advantage of opportunities for 'learning' as it were to be a soldier by deserting his post."

It is remembered that this is said of national education as of national military service. It will be as wrong to turn to an army of mindless drilled and paid to crush the spirit of their folk and let us as it would be to bring to an educational institution designed to subvert the progress of a foreign dominion.

#### Kashi Vidyapeeth

Principal Narayan Datta of Kashi Vidyapeeth, Benares, sends the following for publication

"The Kashi Vidyapeeth is open on the 1st of November 1933 (July 22, 1931), after the longest summer vacation. The student of the college department (Vidyapeeth) exceed over four years. A student has to take one of the following special subjects

- 1) History, Politics and Economics,
- 2) Philosophy (Eastern and Western),
- 3) Ancient Indian History and Culture.

All education shall be through the medium of the Hindi language and Sanskrit languages

A student can be admitted in the Vidyapeeth after passing the National examination of the Vidyapeeth, or the Bachelors or any other

recognizing examination of any university or body. There is provision for students in the Vidyapeeth for all students. It will be compulsory for all students to give progress, speaking, physical exercises and common work.

No fees will be charged for tuition or maintenance. There is, further, a provision for a few scholarships of up to a maximum of ten rupees per head per month for students of talents and character. But a student's monthly expenditure does not average less than three rupees."

This is one of the few national institutions that will remain in existence, thanks mainly to their Government's gifts and generosity.

#### Are We getting Power?

Professor G. N. Hanumanthiah sent me some time ago the answer a series of questions on India's present-day. His reply was so good and so I later had to be desisted of helping or to solve this difficult problem, I thought that instead of merely giving my own answer, I would send the collection of experts in the matter. Letters were therefore addressed to a few such friends asking if they would make time to give their considered opinion. Professor G. N. Vaidya of the University of Bombay has kindly sent me his response as a series of replies. The first treatment the reader will find elsewhere in this issue.

#### All-India Cow Protection Association

A general meeting of this Association will be held at the Jayaprakasharam, Calcutta, at 11.0 p.m. on 20th October to consider the following resolution:

"Inasmuch as the All-India Cow Protection Association has not been able to command public attention and complete co-operation with the official channels of his country, and inasmuch as we as far as have been confined to the slow spread of the objects of the Association and especially in helping in creating a fiery and windy at the Congresses in view of the objects of the Association, and inasmuch as the subscription and donations are slowly confined to those who are engaged in the experiment, and inasmuch as the numerous petitions and memorials which were expected to succeed to and be allotted to the Association have failed to do so, the existing members of the Association hereby resolve to disregard a and to adopt the less pretentious title of Cow Protection and Protective Society and to

entrust the affairs, management and control of the funds and stock of the Association to the following Committee of management of the Society with full powers to discharge the funds, conduct the said experiments, to add to their number and otherwise carry out the objects of the Association and to frame a constitution and rules for the management of the Society and to make such amendments thereof as may from time to time be required."

It is unnecessary for me to write anything more on the reasons for bringing forward the resolution. Mr. Barendse, and I have felt for a long time that we were not doing justice to the Association or the public by leaving it under the unobscure general title without showing work as results in keeping with the high aim. The funds are not principally those that have received from personal friends and some received by me for the experiments, which I believe are most important of the new to be tried from destruction. It therefore seems that it would be proper and more honest to make the Association a small society of those whose interests are and approve of the methods advocated in these pages for the prosecution of the new. The funds of the present manner are about Rs. 25,000, the stock consists of a few books mostly gifts received by me. The current monthly expenditure is about Rs 15. The liability of the Association is to discharge such expenses as may be incurred by the scheme for the purpose of conducting the experiment referred to it.

M. K. G.

## The Facts about India

A Reply to Miss Mays

(By C. P. Andrews)

XX

Miss Mays's description of the slaughter of goats at Kailash, Calcutta, and her charges about quinine prescribed to dumb animals deserve very serious consideration. Such evidence is rare about and wherever they exist they are undoubtedly a standing disgrace. It is not possible to offer any defence for them, for cruelty to dumb animals is evil all the world over.

But while it is true, that in certain temples animal sacrifices are still offered, it is also true that Hinduism in the great majority of its temples has abandoned animal sacrifice altogether, and substituted the beautiful custom of offering flowers. This is by far the most ancient form of worship in India today; it was the origin of the temple priests of the Soudic and Jain faiths, and also of the Vedians, who which followed. In a thousand ways, this gentle compassion towards animal life has now become a daily practice, so that, with many millions of devoted Hindus, the slaughter of any animal, either for food, or worship, is a thing utterly unknown.

With regard to the sales of animal sacrifices, such as the skins of Kailash, no dream of modern times has ever been written. More tremendous is the dream vision of the past, when the play called *the Begging Fool*, and in English, *Scavenger*, by Harivindranth Thapra, the poet of our race, openly in Calcutta, every year, shows in Kailash itself.

The play is one of the most popular among those the poet has written by the stage, and a always

attracts large audiences, who deeply appreciate its moral bearing. It would be impossible for this to happen, if there were any real vanity left in the real practices at Kailash. They are clearly marked, entering mainly in the tyrannical superstitions of mankind.

On the other hand, is it not true that the early history of dumb animals has become fixed in concrete altogether among Hindus, and a great part of India? Is it not true that the slaughter houses, where dumb dumb animals would be driven, are altogether absent? No country in the world has shown a higher or nobler regard in this direction than Hindu India. It was the first moral lesson of pity, proceeding from one of the greatest religious reformers within Hinduism, which was able to accomplish such a startling change in the complete absence from man's mind of a whole people, murdering many millions. A religion, which could thus nurture the brute aspects of man, for the sake of the animals whom man had least to pity, cannot possibly, in its essence, be cruel. Its humane power is still written in modern life, and, as a living ideal today, it carries those who prefer it much further in their mercy towards the animal creation than the West is yet prepared to go.

To come back from this to Miss Mays's specific charges. There are cruelties practiced by ignorant drivers to draught animals, which are inexcusable. There are practices, such as the bastinado, well reported in the literature of the last days of our free press, and the flaying alive of goats, which are worse than brutal. They are not so heinous as some of the conventional practices of the West, in which animal life is taken in a no less cruel manner for greed of gain. Everything should be done to shield these things from the earth immediately, and in this direction every help is needed.

For these things, as I have tried to show, are not typical of India, nor even like Kailash is typical of Hindu religion. They are the aberrations, not the usual practice.

But, it is truly typical of Hindu India and of an entire religion in the world, that the smaller wild animals, especially the birds and squirrels, have neverly forgotten their fear of the human race, to gather with all the nerve-making tissues that this fear involves. In the parks and zoos and gardens, and along the open streets, these dumb animals have become so completely free from about that they will flutter and scurry about, even in one's feet, as around one's head, in complete confidence of the kindly nature of man. Only this morning, as the day I am writing, a squirrel played all round about me as I sat in the veranda, and even scrambled over my face, without a shadow of fear and again, while I went out walking in the early morning, the birds sang as quite unharmed by my presence. They hopped about close to my feet, and also went on with their songs while I passed under the trees. Such a harmony between man and nature has never continued to last together. It is one of the most beautiful things in the world, which has to be seen by uncloud eyes to be understood.

What pains and freedom and joy this absence of all trace of fear denotes to millions of joy, suffering creatures, can most easily be imagined than described.





# Young India

## Awakening among Students

(By M. K. Gandhi)

The message of Bardoli has not yet been fully delivered. Not complete as it still is, it has taught us lessons which we shall not readily forget. It has revealed our sleeping spirit; it has brought us new hope; it has shown the enormous possibilities of mass non-violence practised not from conviction, but the most vibrant with moral as a policy. The descriptions I have heard from representatives of the wonderful demonstrations held in Bombay in honour of Sri Vallabhbhai Patel, the spontaneous offering of Rs. 25,000, the effluents, the display of his net, the showing of gold and bank notes as they as he was passing through the huge crowds, the emotion that gripped his entry into the theatre are proof of what Bardoli has wrought in the space of a few months by its courage and valour. Moved as the country has been throughout India, it has been more marked amongst the students and the most among the Bombay students. I tender my congratulations to Sri Narayan and the brave boys and girls on whom he has created such a wonderful field. And among the students the spirituous steps out the three Purojits, Man Chandra and Kishore Chandra, who by their beautiful addresses and courage are said to have stirred the student world in Bombay. Mahadeo Desai has a letter from a student in a Foreign College whose students on the 4th instant spontaneously obeyed the students' Bardoli day, stopped all work and made resolutions in which there was a willing response. May the manifestation of courage on the part of the students of Government colleges and schools across the net not fall at the crucial moment. The letters being received from students of individual provinces by them for the sake of proving their loyalty may to the Bardoli funds are most touching. The students of the Central Kanya, Yashwanth Vaidya, Ganeswar, a hotel at Chhatrapati, Raja Garud near Varanasi and several other institutions which I cannot recall at the time of writing have been either doing better to save themselves or denying themselves milk and ghee for a month or less.

It would have been wonderful if the young that the nation of Bardoli, especially the Hindu women whom we have hitherto refused to count amongst the fighters for freedom, have been teaching us by their silent suffering and cool courage had been wholly lost sight of. It can be said without fear of contradiction that it was the students of Ghose who led the fight for freedom in that great country, it is the students in Egypt who are in the forefront of Egypt's struggle for real independence. Students of India are expected to do no less. They attend schools and colleges or should attend and for self but for service. They should be the salt of the nation.

The greatest obstacle in the way of students is lack of comprehension merely sympathy. The best

lesson therefore that students have to learn is to stand firm. Freedom can never be won by those who are afraid of resistance, poverty and even death. The greatest fear for students of Government institutions is resistance. Let them realize that learning without courage is like a man sitting huddled to look at but afraid to walk at the least touch of a hot substance.

## Bardoli Week by Week

### The Truth about Bardoli

When Sri-Manohar in his heroic letter to M. K. the Governor revealed the truth about Bardoli, as it appeared to an impartial constitution, many of the sleeping spirits from their deep slumber. One of them was the Times of India which found the truth too unpleasant and sent its special correspondent to see if he could make it more palatable. He has succeeded in convincing Sri-Manohar and in showing that the truth is, if possible, even more palatable. That is his credit what those articles under stirring headlines mean. Free stripped of all the exaggeration and sensational made in them, all the nightmares and phantasies that have been caused by the writer, and the correct conclusion that he as Sri-Manohar has drawn, the facts preserved by him in the *Jyoti* article. And they are these: That Sri Vallabhbhai has succeeded in paralyzing the certain administration that is the ruler that over eighty Purojits and a little less than half of the Talukas have resigned, and those who have not are by no means by said to be loyal to the British, but the people's sympathies with the five millions and twelve lakhs (Volunteer except) is so strong as it can be, that even in the absence of Sri Vallabhbhai the Bardoli action was leading with safety, that the 100 volunteers, many of them with experience of all life, an inspiring excellent discipline, leading a rigorous life, living on simple fare and roughing it over the heavy women of the taluka are full of a courage here worthy for Sri Vallabhbhai and prepared to do, and die; that the people have gone through a most terrible ordeal and the health of the young population and of the dumb cattle has suffered heavily.

"Even the devil must get his due," the great sentence has revealed and revealed these facts, no matter how palatable they may be to the Times of India and the Government. We take this as a piece of advice that he has rendered to the cause, in spite of himself, and one offered to open his consciousness and see his alternatives. For no man that the new Government has not so completely lost its head that it would be urged on to be dominated by the cry of Federalism and Service, not even the most unprincipled could well believe that it is by the clergy students of moral beyond that "the Purojits and Talukas have been won over and the present work of the whole nation completely paralyzed" and so on. Sri Vallabhbhai, he can well afford to forgive some of the blots on his.

### The Lesson of Puroj

Many things can be learned. For I am sure that when Sri Vallabhbhai read that the worthy correspondent of the Times of India had found him "completely understanding what an irreparable catastrophe of"

and policy of "downright cruelty to animals," he must have heartily laughed. We can also afford to ignore the Director of Information's solemn claim of co-operation—the man in reply to Sri Manohar is heartily contemptuous and heartily untrue. What cannot be forgiven is deliberate, persistent misrepresentation. The following is the evening edition of the Times of India from all others in respectance and bad faith:

"All things have turned out, the Hon. Sri Manohar has simply made use of the peace delegates of the Indian National Congress as tools to lead out to what extent the Government are prepared to negotiate and whether there is any insuperable danger of their taking any strong action. Having admitted himself that Government are for an inconvertible peace if it can be had, Mr. Vallabhbhai Patel has previously limited out. The kind of simplicity at which he would have jumped some time ago does not satisfy him now. He does not want an official co-operation into the territorial and economic. What he wants is a kind of Soviet Committee composed of men of his own choice or those men on whom he could depend as proxies to say that the Government in British has all been wrong and ought to be cut by treaty or force on 1938."

Though Mr. Parashramdas has revolutionized the mind of the Chamber and Sri Vallabhbhai, I think it is the duty of every responsible private and public man to denounce the influence that. This is not the first time that the paper has indulged in sweeping attempts at misstatements of facts. Whenever I find about a compromise has either no 'business' or no 'right to interfere,' or even be a 'tool' in Sri Vallabhbhai's hands, Sri Manohar's committee is a universal tool, and so is the Chamber composed of men like the Parashramdas, Mr. H. P. Mehta and Sri. Lala Karam, whose noble attempts at an inconvertible compromise have gone to nothing. Whenever the time comes to appreciate the blame in this matter, we can not hesitate to say that the party that consistently tried to frustrate these efforts, rather by misstatements or by advising Government to go ahead and 'denounce the non-cooperation,' was the Times of India.

What is it that the paper wants? Does it want Sri Vallabhbhai Patel to go before the Executive on broad issues and to set the pace? The paper hopes that Sri Vallabhbhai was ready 'to walk on the Executive' before he started the campaign, but he was referred to the Bureau Department. Even today he is ready to obey the committee, if Mr. Executive suggests him for an interview. The fact is that this journal and most of the editors of the Bombay do not want even that thing to happen. What is there to prevent the head of a province from communicating the heads of a campaign to discuss with him the terms of settlement? It is only as he would demonstrate his willingness for a settlement, and the leader in obeying the committee will show that he is humble enough to respect nobility and equally anxious for a settlement. Even when Non-cooperation was in full swing—therein, it may be supposed of course, no Non-cooperation today.—Gandhi did not desire to respond to, as it turned out, an unwise invitation of Lord Reading to go and meet him.

And as for the intention to be taken, there are numerous instances on history to show that it may always proceed from Government. To take a famous instance like Wherry the King did not think it necessary in his dignity to convene a 1914 Conference at De-Location Palace "with the object of discussing outstanding issues in relation to the problem of Irish Government,"—a Conference which included men like Sir Edward Carson and Captain Curran in South Africa General Smuts always associated with Gandhi even when the latter was at jail and in Bombay Sir George Lloyd visited Gandhi to discuss the situation on more than one occasions.

### The Revolt of Youth

The heading of the note need not alarm any one. I do not mean 'the Revolt of the Youth' as Judge Landis's name. Simply we are far off to get from that catastrophe and many more youthful movements like Gandhi's may possess the characteristics from our country. What I mean is the revolt of youth against the prevalent slave mentality. The 'Famous revolt' of which the representative of the Times of India talks so much is not there, however much it may be wished and it will be needed at least as strenuously voluntary less like the previous time continue to crush the present ones. But what that revolt may yet take place or come, the student's revolt is coming. I shall not separate on it as Gandhi has done the leading article to it. I shall not come to the end of his misstatements. The outcome of self-denial have been noted. The Bombay youths are trying not only to help the collection—the amount of Rs. 25,000 was collected as the 4th lotteries was entirely due to their efforts, but to spend as intelligently related to the movement by meetings and distribution of literature. The Hon. Sri. Manohar's Patel League are following suit, the latter having had a successful meeting and collected from amongst themselves over Rs. 1,000. There is a stir amongst the students of Poona—the members of the Agricultural College spontaneously elected the 'Yashwanth Day' and are organizing collections. Let others follow and manifest of their calm and without fear of consequences, and they will prove the truth of the motto adopted by the Bombay youth—"The youth shall shape the destiny of the nation."

### Gradual General Awakening

Throughout the last few years the greater change may be said to have remained unspoken to and about from all national movements. But Gandhi has had to teach their leaders too. Many of the Tahsil who have resigned are Brahmins. The other day Sri Vallabhbhai's news reported the final ceremony of the Mahatmas performed by the Brahmins of Jodhpur for the success of the British Government. On the way he stopped at Soneta and was the guest of Sri. Kankarum the son of Dinkar in those parts who has tried to attract nationalists into his house ever since the days of Non-cooperation and who has won the admiration of his country by patient, silent suffering. His good conduct upon the whole meeting is evident Sri Vallabhbhai's news, indicated how with the fresh year year, and proceeded from with an open heart out of his own year. The Brahmins who performed the Mahatmas start the right to obtain the

just as the English ladies amongst them, the Brahmins who monopolised the 181 among the privilege. At the end of the ceremony all the money offered by the public, which usually would be distributed amongst the Brahmins, was given away by Shambhū Sahaygūn and Dr. Vaidyānāth to the benefit of all. Whatever may be said as regards the spiritual value of a site like the one at question, the novel way of conducting it made a most healthy departure and agitated a substance always that is wanting even a strictly orthodox community.

## Swami Shradhdhanand

Reminiscences

(By G. F. Andrews)

VII\*

One special subject constantly came before us in those early days and absorbed our conversation for as the real main aspect of education, namely Hinduism, Shri Swami Mandel Karna had greater access of all.

Shri Swami, as said, was the highest Vedic ideal. It had to be brought back by the Arya Samaj, essentially through the Gurukul, to modern India. Strong and abiding conditions of evil growth had sprung from the growth of Western civilisation. The young India had sprung up too rapidly. There had been an upsurge of family life at the village had left for the town. There had also been, in the village themselves, a gradual decay of the older Aryan practices.

Madhusūdan Mandel Karna and the Aryan ideal of Shri Swami were very deeply at heart. He longed to give the best of his own life in order to spread it to others. There was an aspect of Gurukul teaching, from which he expected more permanent results than this.

When he spoke to me about it I used to see his eyes light, and I could almost picture him as the great King, Sri Chakrad, who used to be present—

My strength is in the strength of tea,

Because my land is pure.

Soon I heard from him to regard the value of Shri Swami as tested and furnished by the education of youth in the Gurukul.

He told me, that it was his own wife's desire, when he became a 'Sannyasi' he had already had made up his mind to do, to leave aside every other subject and go up and down the land preaching the full doctrine of Shri Swami, as contained in the Vedic Gāyā by a power in the Vedic practice of a long, healthy period of Shri Swami, followed by perfectly sound and wholesome marriage, when the day age arrived, would India's greatness be restored.

The Gurukul life, he said, was specially intended to maintain the practice of Shri Swami. It was the first stage of the long pilgrimage of our moral existence. It led forward to the second stage of the pilgrimage. Without this could possibly take its place, as by a substitute for it. The preliminary early child marriage, practised by some Indian communities, he

condemned. They were not to be mixed with the modern Vedic system. The Aryan practice was to delay marriage to the age of twenty five for young men, and a proportionately advanced age for young women. Marriage contemplated as an advanced age or adult life, when the physical strength had been preserved, and the mind was truly Aryan. Others were not.

Previously, I had my doubts about two things in the whole Gurukul programme and I expressed myself openly about them. They were both connected with the separation of the boys from their homes. The young child who came to the Gurukul left his father and mother at an extremely early age, and, with the exception of rare and brief visits home, was not encouraged to go back to his own family at all. The first was that because the Gurukul was such a place. About that, first of all, I felt grave difficulties.

Madhusūdan Mandel Karna told me that all this was in the form of an experiment. The Gurukul principles were necessary to obtain complete control over the young boy's mind, and a divided allegiance would not bring about the best results. But I could not help feeling, that such permission and isolated development of the child was essential. It might produce a class of monks, such as those religious bodies, which exist for the material world, such as accepted by some of our people. But that was not the object in view. Therefore, the almost complete severance from his father and mother did not seem to me to be either advised or helpful for the young child.

I found from conversations that there was a diversity of opinion on this point. I do not know how far this part of the discipline has been observed in recent years, but even with our own system at Anandapuram, where the boy spends one quarter of each year in his own home, I was still conscious of the danger of a prolonged separation from his parents.

A second difficulty presented itself which was never what it was in the first. It was the absence of healthy and natural relations. Realising all that I used to my own school, in a large family, where father was more numerous than brother, I could not but regret the impoverishment of life that must inevitably take place, when young boys had no natural brotherly relationship with young men.

But I have from those doubts in my own mind to the memory of Madhusūdan Mandel Karna himself, with his eyes looking for purity in all his children, and his daily saying that there here might be best satisfied living this object in view, he encouraged games and physical exercises in the afternoon and filled up all their days with exercises till bedtime, it would have been difficult to find more perfect examples of physical fitness than among the boys of the Gurukul Gurukul.

Later on in life, when, after taking the view of ourselves, he had become Swami Shradhdhanand, I asked him soon that was, if he wish to go out and preach Shri Swami, was present in his mind as a great act, and he would answer me that it concerned his own mind only but other duties, such as the removal of untouchability, had become part and parcel for the time being.

(To be continued.)

\*The former volume of the series appeared in Young India of September 10, 1921; December 27, 1922; January 7, 1923; May 15, 1923 and June 7 and 14, 1924 respectively.

## The Story of My Experiments with Truth

(By B. K. Gandhi)

PART V—CHAPTER III

### The Gentle Mahat

I have mentioned Mahatma Jinnah in London when he was studying for the bar, and when I met him at the Bombay Congress in 1915,—the year in which he was President of the Indian League,— he had received the acquaintance and educated me on conditions to stay with him whenever I happened to go to India. I harboured a qualm of this invitation and sent him a note explaining the purpose of my visit. He immediately came to the car and pressed me to accept his hospitality. I thanked him and requested him to guide me in my destination by the first available train, the railway guide being useless for so alien a country as India. He had a talk with Keshavnagar Shastri and suggested that I should first go to Mandlayagar. There was a train for that place the same evening, and he sent me off by it.

Pravraj Kripalani was then in Mandlayagar. I had known of him ever since my visit to Hyderabad. Dr. Chatterjee had told me of his great services, of his simple life, and of the address that Dr. Chatterjee was receiving out of funds provided by Prof. Krishna Rao and his professors in the Government College, Mandlayagar, and had just received the post when I went there. I had sent a telegram informing him of my arrival, and he met me at the station with a crowd of students, though the train reached there at midnight. He had no notion of his own, and was staying with Professor Wallace who therefore virtually became my host. It was an extraordinary thing in those days for a Government professor to harbour a man like me.

Professor Kripalani spoke to me about the concrete conditions of India, particularly of the Indian character, and gave me an idea of the difficulty of my task. He had established very close contact with the British and had already spoken to them about the reforms that took me to India.

In the country a small group of vildis called me. I told them that I was disappointed among them, as his message specially applied to me.

"It is not possible," he said, "for you to do the best of work you have come for. If you stay here [meaning Prof. Wallace's quarters]— you must come and stay with me or in Gaya Bahu. It is well known world here. I have come on his behalf to invite you to stay with him. I continue to get all kinds of Government, but we shall render what help we can. Most of the things Keshavnagar Shastri has told you are true. It is a pity my brother has not been here. I have however, tried to find him, but Vaidyanathji and Bahu Rajanathji. I expect them to arrive shortly and they are sure to be able to give you all the information you want and to help you considerably. They come over to Gaya Bahu's place."

There was a request that I could not resist, though I hesitated for fear of embarrassing Gaya Bahu. But he put me at ease, and so I went over to stay with him. He had his people dressed all their affection on me.

Vaidyanathji Bahu was moved from English and Keshavnagar Bahu from Pat. Vaidyanathji Bahu was not the Indian Vaidyanathji. I had met in London. He impressed me first class with his healthy, simplicity, gentleness and somewhat half, as characteristic of the Indians, and my heart was drawn over it. The Bahu which served for him was an admirable surprise to me.

Soon I felt myself becoming bound to this circle of friends in living friendship. Vaidyanathji Bahu accepted me with the best of the care. He used to be in the habit of taking up the case of the poor inmates. There were two such cases pending when I was there. When he was my such case he invited himself that he was doing something for these poor people. But that he did not charge fees from these simple persons. Lawyers whom under the Indian law if they do not charge fees, they would have an opportunity to run their households, and would not be able to render effective help to the poor people. The figures of the fees they charged and the amount of a barrister's fees in England and India staggered me.

"We give Rs. 10000 to us and so for his opinions," I was told. Nothing less than five figures in my case.

The friends listened to my lengthy speech and did not understand me.

"Having studied these cases," said I, "I have come to the conclusion that we should stop going to law courts. Taking such cases to the courts does little good. Where the courts are so distant and far-reaching, law courts are useless. The real relief for them is to be free from law. We cannot or will not we have drawn ourselves out of India. I had thought that I should be able to leave here in two days, but I now realize that the work might take some two years. I am prepared to give that time, if necessary. I am now leaving my ground, but I want your help."

I found Vaidyanathji Bahu unacceptably well treated. "We shall render all the help we can," he said shortly. "but you tell us what kind of help you will need."

And thus we sat talking until midnight.

"I shall have help you for your best knowledge," I said to them. "I want clerical assistance and help in interpretation. It may be necessary to have a conference, but, much as I would like you to run that task, you would do only so far as you had yourselves capable of giving. Give me my pocket-handkerchiefs and giving up your profession for an indefinite period is no small thing. I had it difficult to understand the local habit of India, and I could not be able to read papers written in Hindi or Urdu. I shall want you to translate them for me. We cannot afford to pay for this work. It should all be done for love and out of a spirit of service."

Vaidyanathji Bahu mentioned this immediately, and he was encouraged me and his company by me. He used to describe the conditions of all that I had and how they had things would be

required, how many of them would be needed, whether they might come by force and so on. Then he asked the writer the capacity of their muscles.

Obviously they gave me the answer: 'Such and such a number of us will do whatever you may ask. Some of us will be with you for no more time as you may require. The idea of economic growth equal to improvement is a novel thing for us. We will try to establish it.'

(Translated from the original by M. B.)

## The Poverty Problem in India

By G. N. MOH

University Professor of Economics, Bombay

The following four questions were recently sent to certain economists at the Institute of Statistics, with a request to give their answers in the same. The questions were:

I. What are the facts of poverty?

II. Whether India is richer or poorer today than 25 years ago or a longer period?

III. Is poverty in India general or confined to particular groups?

IV. Causes and remedies

I must admit that there are very difficult questions to answer. They involve a survey of Indian economic conditions by all data sources, and would require a degree of satisfactory answers in detail ways attempted. But on the current facts to be placed on living standards in the line of statistics, I think it that they must be as brief as possible. The answers attempted by me to the questions are complete answers, but I believe they will concentrate the attention of those interested in the same issues, and will thus be a boon to discussion.

### I. What are the Facts of Poverty?

Poverty and riches are relative terms. I may be richer than a beggar in the street, but poorer than a millionaire. The same is true of countries. England is richer than India, but is poorer than the United States of America at present. When we speak then in terms of countries, what we really mean is that the average Englishman is richer than the average Indian, but is poorer than the average American. This distinction is important, because it is possible to prove that the total wealth of India is greater than that of England—we still however say that India is poorer because we know that the share of the average Indian in the national production of the country is smaller than that of the average Englishman or his country.

The statement that the standard of living is low in India means, in more than one sense, that the standard that India is poorer. The inference is that India is poor not because her standard of living is low, but the standard of living is low because the capacity is poor. This really means that the production of the country is so small that the share of each is not sufficient. This idea of efficiency makes a relative term. A certain quantity of land is sufficient for one but it is not sufficient for another one who does more physical work. The same quantity of land will be more than sufficient for an apparently more considerable man working in a rubber tree, because he may be sluggish.

We have therefore to ascertain the point of view from which we consider the standard of living to be low in India. Because this will also enable us to determine the goal, namely, the point of view from which we should try to raise the standard of living in India under present circumstances. It is necessary to ascertain the present circumstances, because the first step has to be taken from the condition in which we are at present.

It is not difficult for even a casual observer to find that thousands of people in different parts of the country are ill-fed, ill-dressed and ill-housed. In the case of such people the standard of living is certainly low. It is never long the bare minimum of subsistence. These are not of the same type, certain classes of people who are somewhat above the minimum subsistence level and are able to do their work efficiently. In other words these people have enough food and clothing and housing accommodations and a few other requirements to enable them to do the work that they may have undertaken on a voluntary or efficient manner. These who are able to enjoy more comforts or give more quantities of life are of course few in number. They will have more than necessary to keep them in an efficient condition, they are therefore called the richer class in society and are objects of envy by the less fortunate.

The people may therefore be divided into three classes (I) those who are at or below the standard of minimum subsistence; (II) those who conform to the standard of efficiency and (III) those who are able to live in a standard of comfort. These must be the standards or norms of poverty in India or any country. The quantity of requirements will vary from country to country and also with people having different methods of life. For the general facts remain the same. For example, when we say that the standard of living in India is low, we mean that the capacity of people come under the first category, being at or below the standard of minimum subsistence. This being the case, it is impossible for us to raise the standard of living in the near future to such an extent as to bring the majority of people into the third category of "comfortable class." It would be a sufficient conclusion in the economic life of the country if we succeed in raising the standard to such an extent as to bring the majority of people into the second category of people who conform to the standard of efficiency.

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## Non-Cooperation or Civil Resistance?

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# Young India

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### The Poverty Problem in India

By C. B. Fildes

University Professor of Economics, Bombay

II

#### Is Wasteful India in danger or poorer today than 20 years ago?

The answer to the question whether India is richer or poorer to-day than she was, say, 20 years or a longer period ago involves statistical consideration of an extremely complicated matter. The Indian Economic Enquiry Committee presided over by Sir H. Verrier Elphinstone recently reported about the methodology of the material for its accurate estimation in the subject over the recent years. They have suggested various changes for strengthening the machinery of collecting statistical data which would be useful for such and other allied purposes. But these recommendations have been delayed.

In spite of this, estimates have been made from time to time of the average per head income of the people of India. These estimates must be taken with great caution, because in addition to the inadequacy of the statistical data on which they are based the method employed in such cases is different. In the absence of better estimates, however, they may be taken for what they are worth as showing at least the general tendency.

The estimates are as under:		
Year	Average income per head in British India	Author
1870	Rs. 20	Dalrymple
1881	" 27	Sir J. D. Baines
1900	" 30	Lord Curzon
1910	" 38	Mr. Fisher
1911	" 34	Mr. K. J. Chenier

The increase in the per head income as seen in this table is to some extent real. What we want is to ascertain the growth, if any, in the real wealth of the people, as measured in consumable commodities. In order to convert the nominal money income into real income, we must have found in the Indian markets of the general price-level in the country during those years, which will tell us the purchasing power of the rupee at such of three different dates and then enable us to make a proper comparison of these figures.

After a scrutiny of the statistics compiled in such one and other references (vide note), I find "Forward Development in Modern India," page 22-23,

The index numbers of prices in India are given in the following table along with the average income per head income.

Year	Per head income	Index No. of prices
1871	20	81
1884	27	100
1908	300 Rupees	118
1910	30	125
1911	30	140
1920	74	179 (1920)

We know that prices have fallen in India since 1920 and the index number for a current year, say 1927, would therefore be smaller. But the per head income would also be smaller or almost the same, proportion because it measures the production of all goods in the country in terms of money by means of current prices. The only difference will be that due to a material increase or decrease in the volume of production in recent years as against that in 1911, that we can easily ignore the difference and say that the tendency shown in the above figure is generally true today.

The estimate for 1920 was the last made officially and if we therefore take it as the basis of comparison we shall be wrong on the safe side. On this issue we find that the money income per head rose from Rs. 27 in 1881 to Rs. 34 in 1911 and in the proportion of 100 to 124. During the same period paper rupees have increased from 100 to 175. This means that in order to have the same real income in 1911 as in 1881 we must have Rs. 132 in 1911 as against Rs. 100 in 1881. We find however that we have only Rs. 124 in 1911 as against the required sum of Rs. 132, which shows that the average Indian is poorer today in the value of 8-19,120 as nearly 15, or more, rupees today than 40 or 50 years ago.

(To be continued)

#### For South African Indians

A cable from the Secretary, South African Indian Congress, Johannesburg, says:

"Constitutional scheme accepted. Stage returns to the Union here in India next winter unless India 20th September next or next application to South Africa that date the Commissioner, South Africa, Pretoria. After making application they must return to the Union before 30th March 1928. Give wide coverage publicity all parts India."

This cable the signature that was going on in South Africa in regard of the constitutional scheme had was "Sir" Curzon and then in India by C. B. Fildes and S. K. Ghosh, page 60.

having the Rt. Hon. Minto's previous efforts and having an arena free in South Africa, as well as here. Let those Indians, who have developed eyes in South Africa, the holders of certificates and are desirous of availing themselves of the right of entry, make haste to send their applications so as to reach the Commissioner of South African Passports, as it before the 30th September next, when they propose to present in South Africa themselves or to reach there before that date. Each applicant should give full particulars, giving name, address, occupation, date and number of certificates and details of relevant facts. The applications should be sent by registered post in good time. I wish that I could give more definite guidance. But having got the applications from at any rate of the holders before me, I am prepared to do so. And while I hope to publish further information so that as I get it, let us say, they sending the applications pending the receipt of further and later information.

M. C. G.

### The Facts about India

#### A Reply to Mrs Mura

(By G. K. Anand.)

II.

Those who come to the East from England and America have often great difficulty in understanding for the first time, what an ancient civilisation centres and how carefully it must be handled if moderns are not to ruin it.

For the North of Europe and America are both comparatively modern in their own civilisations. They represent a New World, which has just completely cut its teeth with the world of antiquity. It has often been noticed that the peoples of Northern Europe have less war prejudices and passions than the North-They have also more patience of sympathy with the tropical peoples. This, is a curious asset, as due to the fact that the civilisations of the South of Europe is older in substance, and therefore more able to be understood than. One of the great puzzling historical changes of the modern age lies in the fact, that material power in the world is rapidly passing south, away from the tropical climates, while at the same time the North, owing to its commercial expansion, has not yet advanced the capacity to understand an ancient system of civilisation differing from its own.

The New World of the North has to learn government. It may have obtained many forms of its own order of life, but what can it comprehend the incomprehensible lives of India. It may have leaped on to the top and stood down to learn, saying, "Lord, who shall rule?" but it has not had time to learn in the old world, even within saying, "Then, lord! This might shall they not be imposed of thee?" There is not that courage of imagination which responds to the question, "Who shall it profit a man, if he gain the whole world and lose his own soul?"

The world is becoming smaller every day, nations and continents are drawing nearer to one another, owing to the rapid expansion of commerce. But for the cold North to "invade the world like a Colossus," solely because of its greater riches and its vast resources of supplies and supplies—this may look for a time magnified as a feat of strength, but

it may also contain concealed in its feet seeds of its own destruction.

In passing and other nations, the Northern power of the world, in their own destruction, had the great forces to start with a new geographical area untroubled by the accumulation of the past. But the Asiatic East, whose civilisation that began, has its own accumulations already accumulated. This could not be cleared away in a single night by order to make a fresh start. Humanity does not give in that way.

The Modern World of the North had, as it were, a clean slate. Nothing had to be rubbed off. But in the East, the human race had already driven its roots far down into the soil. Humanity there had already its roots in its own great traditions, which are of priceless value in modern. These are especially needed in days of such cut and burn, when slow and steady thinking is of a moment or moment of the rapidly accelerated speed at which human life is being carried on.

It has been necessary to refer to all this, because Mrs Mura's book, by its earlier appearance, is one of the most alarming symptoms of the new era. It warns us about the things that have specially to be studied in the future. One of the whole world in its own or that on equal terms, it is essential to learn lessons.

The design of this book, with its superior art of language and exquisite metaphors, is all the more admirable, because it is written on a subject people almost unacquainted and less capable in India long ago. For over a hundred and fifty years India has been held in subjection and ruled by others. The Morley of 1857 was rejected not as blood and followed by acts of vengeance. Deliberately intended to crush all spirit of independence in the future.

Meanwhile, on other sides and in other ways, India's needs grow up again to meet its long years' debt. Subdued by those who she material gives, India had still the discipline of giving a new spiritual impulse to modern. For Mrs Mura has not set to writing this book because, she despised, as she possibly intended to do many words, to print the history of India's spirituality. This she attempted to do by publicly insulting India's status and feeling them dated into rubbish.

It would be difficult for any living writer to deal a more deliberate insult than Mrs Mura has done, and accordingly there can be very little question that she has understood exactly what she set out and attempted to do. It has been rightly said that even since America has India felt as deep a humiliation.

But there is one thing that she appears to have forgotten. The business of superiority is a double-edged weapon. It does not like a knife upon the hand that cuts it. India has felt the weight of this hand in a way that no hand or another nation has ever touched her since the ancient Indians. It has caused within her a spirit, which has made her go back to her own self and come to realise kindly the first step. She has made her appeal against the gross injustice of this book to a higher power than that of man, and it will not be made in vain.

(To be continued.)

## The Story of My Experiments with Truth

(By M. K. Gandhi.)  
PART V—CHAPTER XIV

### Face to Face with Ahimsa

My object was to inspire with the confidence of the Congress agitators and encourage their pliancy against the Indian placers. For this purpose it was necessary that I should meet thousands of the youth. But I deemed it essential, before starting on my journey, to have the placers' side of the case and see the Commissioner of the District. I sought and arranged appointments with both.

The Secretary of the Placers' Association told me glly that I was no wonder and that I had no business to come between the placers and their trusts, but if I had any communication to make, I might as well do it in writing. I politely said him that I did not regard myself as an outsider, and that I had every right to inquire into the conduct of the trusts if they desired me to do so.

The Commissioner, on whom I called, proceeded to bully me and advised me fervently to leave India.

I negotiated my interview with all this, and told them that there was a tradition of Government stopping me from proceeding further and that I might have to go to jail rather than I had expected, and that if I was to be arrested it would be best that the arrest should take place in Madras and if possible in Baroda. It was obvious, therefore, that I should go to those places as early as possible.

Champana is a district of the Taluk division and Madhav is its headquarters. Rajawade Shinde's place was in the vicinity of Madhav and the houses belonging to the Khatris in its neighbourhood were the property of the Shinde. Rajawade Shinde visited me in Madhav and I was equally anxious to do so.

So I started with my secretary for Madhav the same day. Bhai Govindkrishn had arrived on his horse which became a catastrophe. I could hardly manage to sit. The very same day we heard that about five miles from Madhav a man had been killed. It was decided that to compare with Bhai Dhananjaykrishn I should go and see how the next morning, and we accordingly set off for the place on elephant's back. An elephant by the way is about as common in Champana as a bulldozer or a tractor. We had scarcely gone half way when a messenger from the Police Superintendent overtook us and said that the letter had not been acknowledged. I saw what he meant. Having left Dhananjaykrishn impressed by the original destruction, I got into the third carriage which the messenger had brought. He then served us up a notice to leave Champana, and drove us to jail place. On his asking me to acknowledge service of notice, I wrote to the effect that I did not propose to comply with it and leave Champana of my own free will. Thereupon I received a permission to take my load the next day for distributing the notice to leave Champana.

I kept writing that whole night writing letters and giving necessary arrangements to Bhai Dhananjaykrishn.

The news of the notice and the permission spread like wildfire and I was told that Madhav had by

witnessed unprecedented scenes. Dhananjaykrishn and the other house-owners, with men. Fortunately I had finished all my work during the night and so was able to cope with the arrests. My companions proved the greatest help. They occupied themselves with capturing the arrests, but the latter followed me wherever I went.

A mob of Hindustani sprang up between the officials—Collector, Magistrate, Police Superintendent and myself. I might have legally retained the notice served on me. Instead I accepted them all, and my ardent friends the officials was spared. They then saw that I did not want to offend them personally, but that I wanted to offer civil resistance to their orders. In this way they were got of ease, and instead of harassing me they gladly excused themselves of my and my secretary's occupation by regarding the arrests. For it was in order communication to them of the fact that their authority was shaken. The people had by the moment lost all fear of punishment, and gained confidence in the power of love which they are least afraid.

It should be remembered that on one leave me in Champana. The placers were all by name. Champana, being far up north of the Ganges, and right at the foot of the Himalayas is close proximity to Nepal, was not off from the rest of India. The Congress was probably unknown to these parts. Some those who had heard the name of the Congress shrank from taking it as some movement of. And even the Congress and its members had crossed this land, though not in the name of the Congress, yet in a far more real sense.

In accordance with my secretary I had decided that nothing should be done in the name of the Congress. What we wanted was work and not names, resistance and not shrews. For the name of the Congress was the last name of the Government and their competitors—the placers. To them the Congress was a hybrid for lawyers' brains, brains of law through legal hospitals, a hybrid for book and mechanical work and for dishonesty and hypocrisy. We had to distribute them both. Therefore we had decided not to mention the name of the Congress, and get in contact with the placers with the organization called the Congress. It was enough, we had thought, if they understood and followed the spirit of the Congress, instead of its letter.

We continued to distribute here and there, openly or secretly, in behalf of the Congress to prepare the ground for our action. Rajawade Shinde was incapable of receiving the demands of placers. No political work had yet been done anywhere there. The world outside Champana was not known to them. And yet they started on us though we had been writing friends. It is an imagination that the third truck in my load in this matter with the placers I was late to see with Dad, Shama and Trish.

When I came to examine my file in the jail, however, I find nothing but my love for the people. And that is love in walking but an expression of my unshakable faith in Ahimsa.

This day in Calcutta was an unforgettable event in my life, and a valiant day for the present and the past.

According to the law I was to be on my side, but only speaking Government was to be on the side. The Commission only succeeded in trapping Gandhi, and in the net which he had spread for us.

[Translated from Bengali, by M. D.]

## Young India

### Non-Cooperation or Civil Resistance?

(By R. K. Ghosh)

There has been considerable Government action since the movement began in India in the use of non-cooperation. It is necessary therefore to distinguish between non-cooperation and civil resistance. Both are included in the wider term Satyagraha, which covers any and every effort based on truth and non-violence. The term non-cooperation was designed to describe any effort through the mass action in the programme of 1930 at the special session of the Congress at Calcutta and continued the same year at Nagpur with the object of securing Gandhi. Under it an objection with its petition in the Government of the day was possible except for the purpose of securing Gandhi. Whenever the British struggle may be, it clearly is not a struggle for the direct attainment of Gandhi. That every such movement, every such effort as that of Gandhi brings Gandhi nearer and may bring it nearer even, that any direct effort is undoubtedly true, that the struggle of Gandhi is in each instance of a specific grievance, it causes the respect the grievance is relieved. The method adopted in the first instance was through constitutional means and politics. And when the constitutional method failed, the people of India led by Mahatma Gandhi went to the aid of civil resistance. The civil resistance does not mean any direct disobedience of the law but only disobedience by non-cooperation. It simply means non-payment of a tax which forms the apparatus of the State has been improperly and unjustly imposed on them. This is tantamount to the signature by a private citizen of a part of the debt obtained by his creditor on his behalf. If it is the debt of a private person to refuse payment of a debt he does not admit, it is equally the right of the State to refuse to pay an imposition which he believes to be unjust. But it is not the purpose here to prove the correctness of the action of the people of India. My purpose is to distinguish between non-cooperation with the Government of India as the object and civil resistance as that of Gandhi with the redress of a specific grievance as the object. This I hope is now made clear beyond doubt. That Dr. Vallabhbhai and the majority of the workers under his command are confined are consistent in their point. The majority of those whom they represent are not. National non-cooperation is demanded. The personal demand of a non-cooperator does not preclude him from representing the cause of those who are helplessly non-cooperators.

### What is "Constitutional Agitation"?

Dr. C. E. Chatterjee has rendered public service as much by his intelligent approval of the British Satyagraha, as by his emphatic declaration, that "it is not in the least inconsistent with the philosophy of Liberalism as I understand them or the importance of the constitutional term 'constitutional agitation' for use to support the British Satyagraha." "If it were," he added, "it would be something scarcely wrong both with Liberalism and constitutional systems," and he did not he suggest the direct government of India in 1932.

In those days when every one and then the question whether an agitation is 'constitutional' or not arose up like King Charles' head, it may be of interest to turn to his pronouncement. The subject of the speech was "The work before us," and it for that work violence was to be placed on constitutional agitation, Gandhi and he went through to bring us nearer to the question—What was constitutional agitation? "Constitutional agitation," he said, "was agitation by methods which they were entitled to adopt to bring about the changes they desired through the means of constitutional authorities. Thus defined, the field of constitutional agitation was very wide one. The first was the normal condition—was, that the methods adopted were such as they were entitled to employ, and, secondly, that the changes desired must be obtained only through the action of constitutional authorities by bringing to bear on them the pressure of public opinion. Now what were the methods they were entitled to employ? The first line suggested, in a consideration of the question, was the physical force was excluded, as for example rebellion, striking or shooting a foreign official and next to come. Striking systems, however, these three things, all else was constitutional. He denied everything that was constitutional was not necessarily wise or expedient. But that was a different matter. Force and appeal to justice lay at our aid. Passive resistance, including even the burning down of any property of those who interest was allowed, by the other side."

It will be seen that Gandhi included—and rightly—well physical force, though in England, was the Dr. Edward Carson and Mr. E. E. Smith (now Lord Pembroke) regarded even armed resistance as constitutional. Never have we heard Mahatma said even years ago that armed resistance is capital law would be constitutional. Strictly speaking any method would be constitutional so long as the change desired was through constitutional authorities, but it was to be shown that all constitutional means would be a weak or gross misadventure of all constitutional authority. That is however by the law. So far as Satyagraha is concerned—and a Satyagraha Satyagraha, as it is a refusal to pay out all money for a purpose only of one law, it is constitutional within the pale of constitutional systems. In India—as in case of all instances of Satyagraha and every non-cooperator—the redress sought has always progressed the action of constitutional authorities. And moreover to include, as Dr. Vallabhbhai Patel pointed out in his speech at Ahmedabad, being simply refused to pay the educational movement, the British Government had gone out of their way to support it as almost



the speech, said to me that she had carried these words in her memory, and did not read it she kept the note.

Over 7,000 copies were given for the Sanyogita fund, which were enough to fill a veritable mountain the height of the President himself on behalf of the staff of the House. **M. D.**

### Spinning in Sanyogitabadi

[The following report prepared by G. S. S. P. Paramahansa has been lying on my file for some time. It will be read with interest by the general reader and with profit by, I think, workers. **M. K. G.**]

#### The Task

The task before the Sanyogita Chakrabortys is a little different from and more difficult than that before many other progressive centers. The Sanyogitabadi was one of the seats of the Rastogi District and is bounded on the other three sides by the Rastogi state, the Badgama District and the East Terai. It is a small state with a population of two lakhs and a number of petty tax laws. The Sanyogita produces an excellent quality of cotton, a peculiar variety, a peculiar variety with a long, white staple. There are many more water and fish tanks in it, probably having been ploughed in certain parts but spinning was never introduced. Before the construction of the Sanyogita Sanyogita Railway station beyond the Ganga was to be cut through the tracks and gates of the Kumbha. Many of them was then available at these places, and women — as far as we know, Hindu women — used to come and spin on their looms here and sell their yarn to local weavers. With the construction of the railway, the cotton from Patna, Faizal and other districts was directly to Bombay and the supply of cotton being less and all the wheels full, was scarce. This was about fifty years ago. Many old women are still living who used to spin on young girls. But the industry has hardly left any trace behind. The art, which was once known by every, has now been entirely forgotten. The task before the Sanyogita workers is therefore one of the reviving of a craft, rather than the revival of an old tradition.

There need be no doubt, however, that the spinning wheel has a place, that nothing like the silk, is the progress of the Indian. The hand is proverbially great, and there is enough leisure with the working classes, and it is my belief of the "white conference" (Sanyogitabadi). The people are intelligent and industrious and develop one easily supply the needs of such households. Cotton was also to be imported from beyond the Ganga from a distance of nearly twenty miles. What is needed is a training up of the women in the art of spinning, washing, rearing and perhaps also weaving, because families of such weavers are few and far between. The process must not only be taught but must form part of the daily life of the people. This is an arduous task, but requires constant work for many a year to come.

#### Methods of Work

The Sanyogita Chakrabortys are increasingly being taking to progressive spinning as a variety of ways. To teach school children to read and write, to encourage the working classes to save a few rupees by spinning, to induce the middle classes to spin for domesticity.

And the better classes to spin as a recreation, to point out to the peasants the advantages of growing their own cotton, to demonstrate the various processes in thousands of specimens of the several village spinning, various methods have been tried during the last few months with varying success.

#### Spinning in Schools

Earlier, some miles from Sanyogitabadi, was commenced to start the activities of the Chakrabortys, the main attention being a number of small weaving factories, successively going on for the last three years and more, and worked by agricultural workers, who are not quite content. They all workers still yearn for it was believed that the lessons had prepared the ground for the spinning wheel. Experience has, if at all, proven the latter to be most ideal however.

Spinning was started in five primary schools in the neighboring villages. The idea was that the schools would raise on the general public and would at any rate meet out to many children trained in spinning. At the Sanyogita Sanyogita spinning was later extended to all the girls' schools in the state, and a few more schools have also been taken up in response to the demand of the school teachers in the village people.

Most of the schools are situated enough to allow a station which being worked locally in the. Our idea also is to popularize the wheels through the women and so the market is introduced to the wheel as well as to be in the open 1,000 parts on the table. The following table will show the schools, the date when spinning was introduced, and the number of students working on the table, and the wheel respectively.

School	Date when spinning was introduced	No. of students spinning on the wheel
1. Akshay	August '17	26 30
2. Durgam	September '17	23 50
3. Vajra	October "	21 8
4. Shree	November "	20 15
5. Sanyogitabadi English Girls' School	March '18	26 5
6. Sanyogitabadi Hindi Girls' School	" "	11 5
7. Sanyogitabadi Urdu Girls' School	" "	24 50
8. Kumbha	" "	27 2
9. Sanyogita	April '18	33 50
10. Sanyogita (Tribhuvan)	" "	10 "
11. Kumbha	" "	18 "
12. Sanyogita	" "	15 "
13. Sanyogita English School	" "	8 "
Total		214 312

Spinning is done as a rule 100 balls in each every day, though the students in their respective households take their daily turns for spinning with the parental consent of the teacher. Nearly 10000 of yarn was thus spun in the school's up to the end of April 1918. In those of the schools the bigger boys do reeling also.

This form of work has been successful and popular beyond all expectation. All the children show the greatest liking for the work and most of them pick up the art in a couple of days. This thing is not a mere abstract idea of novelty. It has been introduced through words. During the coming year



the authorities have decided to start spinning, if possible, in all the primary schools of the state, and to hold a 'weekly' weaving class for the pupils within a few weeks' time.

#### A Spinning Competition

A spinning competition was held among the boys and a reeling competition among the girls at the end of last April. The results were as follows:—

Wearer	Age	Yards	Count	Per Cent
No. 1	20	478	27½	30
No. 2	11	331	27	30
No. 3	8	578	27	31

The programme for girls' spinning had the low end and count ranged from a lower count. Extra time was given to the ladies.

Among girls, the highest is a girl of 8, spun after only six weeks' practice, 114 yards of count 28. Five more girls spun over 100 yards each and one a class one, the prizes being distributed between all of them.

#### Spinning for Wages

We have hitherto not been able to do much yet by way of earning the year. We are situated in a village where the lowest caste people have come to do daily a limited work and hitherto have made their own cloth or done it for women. It is only the 'untouchables' who have no alternative to their weaving business that have been profiting by charkhi spinning. A class of these 'untouchable' boys from two localities do reeling and spinning in their leisure time and are glad to earn a few annas. We pay them a 14 annas more than the standard wage, viz., the price for each inch of 100 yards. Some of these do reeling also and some more, the one being not more yet found of monthly prepared clothes. Whilst we have the means of many of these villages during the last twenty five years had more, and the work in one of the untouchable quarters has been stopped during the last few weeks, almost all the boys having been tied up with malaria. The side that had been accomplished, however, points to the vast possibilities of work in the direction of my new scheme 'untouchables.' Had a more women and children from the higher caste also spin for wages but not with the certainty and the remuneration of the 'untouchables.'

#### Spinning among the Middle Classes

The idea placed before the middle classes is to spin for home consumption. About twenty families have thus been spinning for their own needs. Some families have got charkhi in the extent of 100 yards were out of their own piece at the Charkhiyas and even more have made their own. The Charkhiyas charges had been 1 ½, 2, 10 per yard of 100 threads. I have those who bring part of their own spinning enough for a wage of 10 paise.

#### Spinning among the Higher Classes

The Revenue Minister of the state introduced his charkhi in his own house at the very start. Charkhi promoted a new fabric wheel in the Hyderabad the Ministerial State. But even before that could be done she ordered an ordinary wheel from us, took lessons from our representatives, and placed up the set in a couple of days. Her Highness' example proved contagious. Three of the state makers and some of

the high officials have introduced charkhis in their houses and their charkhis have been giving regular handouts of yarn to the Charkhiyas.

#### The First Annual Exhibition

On the 1st of May we held a small Exhibition of the activities of the Charkhiyas for the main purpose of giving to His Highness, the efficient and the sympathetic public on line of the work that is being done. It was opened by His Highness. The following programme from the address delivered by His Highness in the presence of a small party:

"Mr. Perambalur and his wife have desired to be congratulated on the alert, steady, ardent and unflinching interest in which they have been working. If the persistence of other institutions will induce them we shall be pleased to the highest extent of my power to facilitate coming to an abrupt and unhesitatingly after they are started. Let us hope that the citizens of this state will profit by the example of His Highness's example, industry and content of work."

#### Sword Shroddhanand

##### Reminiscences

(Dr. G. P. Andrews)

VI\*

There, in these reminiscences, I have been purposely ignoring the atmosphere and environment of the Charkhi, for it was there that the first deep affection between us began. It is noted that my memory should go back, not of all to that perfect beauty of the Queen and the Haridwar, which I have intensely associated in my own mind with Mahatma Gandhi. Even now I feel myself still wanting to stay a little longer in these surroundings, before passing on to the story of what happened in India during the years.

I have already mentioned here, when I was in South Africa, in 1913 and 1914, Gandhi used to come at my instance conferences for the Charkhi and its friends. One day, he kindly said to me "Charkhi, it is very easy to discover who are the three leaders, who make up your own Charkhi. They are Gandhi, Mahatma Gandhi, and Principal Kaul of Delhi."

I could not remember his, and I laughed with him over his queer phrase. In later years, when I think, he still remembered what he had then said, and would come to his job about my study of history. When he had come to India, it was one of the greatest happinesses of my life to introduce him, or vice, to each of the Thanes. They have passed away; and the health of the first is very frail indeed. Even then once since then, I have been pained, when Gandhi himself has been very near to death. India is a country that demands a very heavy sacrifice from her children.

It was a narrow pleasure to me, in these early days, when India, Principal Kaul's son, who had always been to me a devoted friend as well, became my dear one in Mahatma Gandhi's house. The new line of affection based on all together still more closely,

\* The previous articles of, the same subject in Young India of September 20, 1927; December 21, 1927; January 10, 1928; May 24, 1928; June 7 and 14, 1928 and July 12, 1928 respectively.

Butler was loved by every one in the Cercle, down to the youngest child, he always managed to attract Muzaki Kama, with an old boyish freedom; and Muzaki Kama, whose loved life went of all its life. With Pierre also came with me in the Cercle and was everybody's heart. In this way there was a steady flow of warm friendship, which made me feel the intense joy of having a real home in India.

Many of these warm relations I value, but none equal to me of the "success" article of the Arya Society and how it gives substance to what they say. But my own personal experience of these study days was made the opposite. With Pierre and Butler left the most happiness that I felt, whenever they visited the Cercle. Though not interesting to the Namas, we were treated with perfect friendly freedom and affection. There was no trace of any moral or religious differences. We were admitted into the centre of the Cercle's work.

Certainly the Vedic ideal is a universal one. Muzaki Muzaki Kama always regarded his own culture as world-wide. Nothing would have given him greater joy than to have gone to Africa, or Fiji, or British Guiana, in order to carry what he felt to be the deeper message of the Veda. Nothing else gave him greater happiness than to have been one, in later years, of those I could all live about the progress made about by Arya Society workers. He was especially glad, when I explained to him, not long before his death, the Arya Society recipe of a certain night school, opened for Africans, at Nairobi, by some earnest members, which Pradh Inamriti had continued. He was always intensely anxious that those, whose he met abroad, should live in peace and fellowship with ancient Hindu dharma, without religious views, who had gone on from India as nations and then as nations.

Ahimsa absorbed his attention most of all, and he was profoundly interested in all that went on there. He would write to me constantly letters of encouragement and joy, when I was in Africa. It often seemed to me, that his heart was leaping to fly over the intervening sea and visit these strange places. He had a mind, that could not be confined in any ordinary range of time and space. He was a pioneer of ahimsa.

Therefore, whenever I returned from Africa, there he had given me a long sentence of some welcome, he would pour out his eager questions, and would be especially anxious to have every detail about the members of the Arya Society, whom I had met.

When the news suddenly came to me of his martyrdom at Delhi, I was at the time (as I have related) in South Africa. Only very slowly and gradually the realization came to me, that I should see his face no more. That night, after the news came, I read through, in my mind, David's latest new Jonathan, the poem deeply touched my heart, as I remembered Muzaki Muzaki Kama who had been more than a teacher to me. I will quote the words, which came to me in my mind of all,

"How are the mighty fallen?"

I am depressed by this, my brother Jonathan!

Very pleasant had they been with us.

They love for me was wonderful, passing the love of women."

[To be continued.]

### By products of Khadi

On the 11th instant the Pacific Airman conducted by M. C. Ramaprasad and Thiruchengode in Tamil Nadu had a fine day's journey opened by Dr. Ray. From the airport end of the meeting it appears that about the Khadi in the way, several of accessibility and work will, rural industries and medical relief have sprung up. The Airman across 111 villages across which annually 15,000 rupees are distributed through Khadi. Several of accessibility is done through the personal services of the 'volunteers' mostly on the same lines as the rest. The Airman was prepared to take an hour's journey to the 15 with and half savings for them. They need Rs. 10,000, for being 100 for each. The work as a rule used in the 'volunteers' have in long distances and could carry themselves and families to get their daily pot of water? In 15 months the Airman gave medical relief to 15,000 men and women. The cost for expenses became so great that they had to build a proper dispensary in a cost of Rs. 1,000. It was to open this that Dr. Ray travelled all the way to the Airman. The hospital cost Rs. 200 per month which was supported from Khadi work. But even the need for attention is felt. I must give in the way to keep the report of volunteer work.

The people are very conservative in their ideas and are ignorant to new ideas. Under these conditions we brought our campaign for sanitation should begin with the children. A children's health scheme was started on 10-2-1938 under which all the children in the neighbourhood below twelve years were offered an afternoon-egg bath on Saturdays and a soap bath on Tuesdays. The doctor and other members of the Airman stood in the work personally, giving and receiving the vaccine from the children's feet and rubbing three times a day and night. Only the schoolchildren have taken advantage of the scheme. At least a very large number of these children came and it was a happy sight to see them being bathed and made clean and safe. The work of this scheme has been stopped now as the schools were off. Only about twenty children are regularly receiving every week. We hope, however, that if we persist, a large number will take advantage of the scheme."

Such are the lines among the many by-products of Khadi. Let workers who care. And let friends help the Airman which is slowly but surely penetrating the masses through their real service by making them sufficient and self-sufficient.

M. K. G.

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# Young India

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No. 30

## Baraki Week by Week

### A study in contrasts

The Government was headed to Sir Vallabhbhai Patel and the latter's aim in reply to the former should a period study in contrast, with one full of explanation and witness, the other a document responsible for its absence, honesty and loyalty and above all honesty. Even if the responsibility finally took form and Government's determination to adopt the way of law and to reject that of submission is fully known the world be thankful that there was this exchange of views. There would be no more shadowy proof of Government's guilt in the matter.

To mention one or two fundamental points on which the population looks down at local. One is wrapped up in the law—the public knowledge of Government on the payment of the interest on loan, in the hands of the country-wide opinion in the history. When is the statutory authority in accepting the old enhancement? And if there is any, there is a way way way out. Let Government keep the whole matter in secret until the result of the inquiry. They have very well given under Sec. 141. All the facts have been released and the Collector may under the Section prevent all the crops from being reserved and the process is good. They say they have given money one year's interest the next year?

And what is the essence of a 'Fed' and 'non-publisher' inquiry and put the burden of it in some cases of fact and calculation?

A man can probably receive for a sentence would have against the necessity of a year after. The Sir Vallabhbhai is not the one to stand as a witness. At the time of Nagpur Rajagopal to call upon Mr. Menon's (and then without answer, and also that they succeed to be in respect of a statement, and compiled as certified Government to put in the end. Even so long as there was some ground for peace and peace with Government in a way which at least they might well say. He explains their confused state and what is under their notice the impact of their own words. He interprets the word 'without' for them, and puts them at ease, and even made them half way by 'sketching the statement that he would soon be prepared to accept a constructive attitude of constructive assistance, provided the people had a voice in the selection of its personnel.

Nothing but publicity can lead to this attitude a man in freedom or confidence Government.

### 'Not the Face of Law'

The reason why Sir Vallabhbhai means, above all things, in a judicial inquiry is that the Revenue law

is not a matter of rules and regulations that apply from the fact that they are a united body to the ordinary collector and even an elevated lawyer, they can be interpreted according to the caprice of the officials enforcing or supposed to enforce them. Only a judicial officer or a committee with a judicial name can be expected to interpret these rules in their proper spirit. But we are told, the inquiry is not connected with the principles of revenue settlement, but with facts. But seriously the inquiry is to work out what must be its honesty and the question whether the principles were properly applied to the facts in question, and for that purpose whilst it may not be necessary to discuss the equity or otherwise of the principles, it would be more essential to deduce the principles from the law and the tenets of G. R. and then apply and explain. This cannot be done by one not allied with a judicial case.

A very interesting instance in point is afforded by the correspondence between the Director of India. It would appear that the paper and in a special article in the Nagpur Revenue Settlement enquired the constructive nature of the inquiry and served Mr. Anderson to give his criticism or answer. It is thought necessary to a letter that Mr. Anderson has addressed on the paper, in place here in the very last paragraph on the phrase 'by the Local Revenue Code' and 'referred by the Code' and in the article in question. The reference in the article was originally in Government Regulations and in the Settlement Board where certain facts are mentioned and certain rules laid down for a proper enforcement of the provisions of the Code. The Mr. Anderson refers to these being referred to in the law. "This is not a law," says he. "There is no such fact as the Local Revenue Code. All these facts of enforcement have referred only to the revenue law of the Bombay Government. They have not the former law" type is a word that the Settlement Officer is 'referred by the Code is vast every village in the three villages. This is not so, and indeed would it be so all reasonable. Many villages would be away at 100 villages. Do you see that it would be a great waste of time for the Settlement Officer, after he has visited all the principal villages, then to have other and also, visit every one of the smaller villages (say in between them)' and so on. Now who is to determine whether a particular rule or other order a Government Settlement is a constructive or constructive and law and the face of law? An executive officer who takes rules formulated over the rules and regulations or a judicial officer or a judicial committee?



been capitalised politicians, not actual sufferers. For the ultimate disease shall remain all the while they before the surface, making into the very veins of the people. That disease is poverty. The role of the European, whose first concern is naturally that of his own country, all the while remains the disease. Owing to perpetual foreign rule, with no destruction of customs and no desperate technological needs, the situation has become almost desperate. Military discipline and its such an atmosphere of repression also favoured the same serious work.

It is not possible, in the local context of these changes to analyse the extent of the poverty of India. But it is necessary to point out some of its effects.

As every school teacher knows, when the subordinate level has been reached, and the life of the year ends even before it, a serious crisis begins from which it is difficult to escape. The money limit of the year must be reached before the water. In business one of the safeguard. One has a hundred ways proposed and hundreds of his children after him. One again has to face unemployment, or else accept a restricted living wage which is little else than slavery. Again, in every business enterprise fail well, at any moment calamity may intervene, and on account of obsolescence may become an impediment, that the labour professed is of very little value. The values slide in their complexity.

The usual poverty of India, as I have already explained, is on a scale of 'household' that is almost unrecognisable in the West. Nothing was approaching it, in such degree, as in some other in England, or in America. I have just come from Coimbatore, where those who are to take the trouble to investigate are being struck with their own eyes nearly a whole population submerged—what Gandhi once described as 'living skeletons.' Let us give only one instance, which he mentions in Young India. It will tell something of the low standard. He met a schoolmaster, in charge of a village school,—the one educational man in the place. His income was less than five shillings a week. On this, he had to keep himself and his family. He was unable to pay any tax, and was unable to take anything for food except rice and salt, with ghee, all the year round. Members of his family type had very serious in their stomach, and there was no standing power left on his body, emaciated as such a diet, in its narrow the danger.

Let us repeat a month, or less than five shillings a week, is actually beyond the ordinary village's standard. The fact is hardly believable, but it has been stated again and again by witnesses of events with repetition, that no less than fifty million people, out of India's vast population, live on the lowest standard of this such day with a life and an occasional loaf, to make it, remaining always on the verge of starvation.

I have mentioned this with anxiety. It leads to starvation, which makes human life sink down from and lower into decay. The cruel and wretched only, against which Mrs. Hays struggles, starting from her American statistics of starvation, unemployment, and disease, are not caused by nature, social arrangements, governmental the human body, but are rather due to a lack of reality, with perpetual under-employment, in a climate of living in the human form, that

the Government, European, whose European work, is reserved to the life, in order to avoid it. For nearly a quarter of a century I have lived in the climate, with constant privation, and always with sufficient employment, but even under these favourable conditions there have been times, when it seemed impossible to go on any longer in the climate. The only escape was to the hills, as this is our refuge. Yet, for 75 per cent of the population of these villages, no chance from the land is possible, as well as no independent period after long. Where life makes the best first of physical discomfort, whether in the slums of England and America, or in the villages of India, the best way always is to escape. It seems to be Mother Nature's own kind way of trying to preserve the man, and the end is death of the class.

One day, in the extreme South of India, the agricultural labourers, who do the heaviest work of cultivation, collected to see me in order to let me know their daily work. There were nearly five thousand present, and it would be very difficult to describe the queer nature of their appearance. Their life was one perpetual warfare, and their way of life almost every two hours three paces a day for a whole day's work, from first to last. If Mrs. Hays had gone among these people and visited their huts and talked with them, concerning such kind of their daily life, she would have thought a long while before she attempted to do what has seemed desirable, that the life of India were really fit to be lived.

(To be continued.)

An Abstract of Production & Sales of Wheat for May, 1920

Provinces	Production		Sales		April '20	April '19
	May '20	May '19	May '20	May '19		
Average	5,800	4,411	3,118	3,167	3,891	3,891
Bombay	1,029	1,159	3,145	3,335	3,335	3,335
Bihar	11,148	1,031	11,029	11,029	11,029	11,029
Madhya Pradesh	13,136	15,318	15,011	15,011	15,011	15,011
Madras	1,261	1,261	1,261	1,261	1,261	1,261
North Bihar	1,261	1,261	1,261	1,261	1,261	1,261
North West Frontier	1,261	1,261	1,261	1,261	1,261	1,261
Orissa	1,261	1,261	1,261	1,261	1,261	1,261
Punjab	1,261	1,261	1,261	1,261	1,261	1,261
Rajasthan	1,261	1,261	1,261	1,261	1,261	1,261
United Provinces	1,261	1,261	1,261	1,261	1,261	1,261
West Bengal	1,261	1,261	1,261	1,261	1,261	1,261
Yamuna Valley	1,261	1,261	1,261	1,261	1,261	1,261
Other	1,261	1,261	1,261	1,261	1,261	1,261
Total	1,261	1,261	1,261	1,261	1,261	1,261

Total Excess, 1,261,275. Excess not reported under other provinces and Provinces South.

# Young India

## An Appeal to Government

(By M. K. Gandhi)

By the time this appeal is printed probably the Bombay Government would have made its final decision on the Bardoli question. I am thinking this appeal to Minister Chelmsford when probably the Government is making his statement before the Council. I have no doubt the appeal will fall on deaf ears. But as a Satyagrahi, it is not for me to yield in any way but to do what is right, to disregard of consequences. As one intimately concerned with the movement, it is perhaps my duty to appeal to the Government to desist from a course which has been universally condemned and which, so far as I am able to judge expertly, cannot be defended on any ground whatsoever.

The offer made at Surat a few days since would not to withdraw demands had been offered privately. The conditions stated by Mr. Vallabhbhai Patel, have been the conditions always contemplated by him and in various ways conveyed to the Government. He has asked for nothing that has not always been done or reasonable to demand. If it is acknowledged, as it has been acknowledged even in newspaper columns, that the people of Bardoli and Valod have undergone terrible sufferings for the sake of what is done in a matter of principle, they have not done so merely to have an excuse by a subsequent increase of tax, individual cases which the Ministry proposed by the Government amounts to in fact, ask can the people be expected to bring valuable land which they owned has been virtually confiscated, nor yet can they as innocent men and women have in the back their who have been wrongly made to suffer. The Government offer means that although the people have done wrong in refusing payment of the enhancement, they would generously exempt individual cases if the people will come to do wrong and if they will deposit the very amount which they say is wrongly imposed on them. This is a position which no leader worth the name can possibly subscribe to, when he has no conviction of such wrong on the part of the people and when on the contrary he has the deep conviction that the people are altogether in the right and the Government hopelessly in the wrong.

But Mr. Vallabhbhai does not mean, like the Government, impossible conditions. He does not ask the Government to pay themselves to be in the wrong. He has been advised to raise questions with the Government to raise the question of right or wrong to a committee of the Government's choice with the only reasonable proviso that it will adequately represent the people. And in making his counter proposal he asks the Government to reconstitute the general and legal arrangements of such an impartial committee, viz., to reserve to the states the same rights. I venture to suggest that he would be guilty of a gross breach of trust if he asked for so much less. In his proposal there is an illustration intended to tempt of the Government. Her counterproposal and attempt to come to any reasonable compromise leads her to the worst position. For it is clearly open to

her to raise the whole question of the income policy of the Government and ask for changes for the better issues suffered by the people during the past few months without any limit of time.

Two counter-appeals to the Government-would it have to the public opinion of all India and accept Mr. Vallabhbhai's offer or at least to uphold a fair promise to consider the demands of the farmers. If it is not too late, I appeal to the Bombay Government to take the way of truth.

## Crown of Thorns

(By M. K. Gandhi)

The Congress crown has come to be a crown of pain. The one could see just by just looking off and the thorns are becoming more and more prominent. Who should wear such a crown? Pathero ka beta? Pathero Mandali, the most honest worker of Pathero Jankhadi Nalwa, the strongest young soldier who by his untiring work has captured the imaginations of the youth of the country! Mr. Vallabhbhai Pathero's eyes are naturally on completely's lips. Pathero has in a private letter that he is the hero of the hour should be elected and the Government should be made to know that he enjoys the fullest confidence of the nation. Mr. Vallabhbhai is however out of the question just now. His hands are too full to allow of his attention being diverted from Bardoli. And before December comes upon us he may be a guest at one of His Majesty's coronation parties. My own feeling is the matter is that Pathero Jankhadi should wear the crown. The future must be for the youth of the country. Mr. Bapat wants Mandali to guide the Congress through the perils now that threaten to overtake us during the coming year. We are not sure either and are accorded by an enemy that is so unscrupulous as he is powerful. Pathero has special need of an able hand and one moreover who has proved a tower of strength to her in the hour of her need. It falls to a whole lot on my own before but, Bapat has still less. There are a thousand reasons why Pathero should be chosen to wear the crown of thorns. He is brave, he is generous, he enjoys the confidence of all parties. Moreover, his knowledge has as their friend, he commands the respect of his opponents and also leads them to his side by his logical arguments. He has moreover deep drive in like a spark of conviction and conviction which makes him an intensely worthy successor of a nation that it is need of and it is the need to take an immediate opportunity. It is these considerations which amount to the shero's Bapat failed to wear Pathero Mandali Nalwa as the talisman for the coming year. Let the important youth of the country will a while. They will be all for except for the million.

## Ajmal Jaisi Fund

Formerly acknowledged	Rs. 12,000-0-0
in Young India of 28-8-32	
Received	1-0-0
Swaminathan Ramaswami	100-0-0
P. K. Narayana	100-0-0
P. A. Narayana	50-0-0
Krishnan Mahalingam Jaisi	50-0-0
Madhavaram	1-0-0

Total Rs. 12,300-0-0



## The Story of My Experiments with Truth

[By B. K. Modak.]

PART V—CHAPTER XV

### CASE WITHDRAWN

The trial began. The Government pleader, the Magistrate and other officials were in attendance. They were as a rule to know what to do. The Government pleader was putting the Magistrate to postpone the case. But I intervened and requested the Magistrate not to postpone the case as I wanted to plead only on having displayed the order to leave Champaran, and read a brief statement as follows:

"With the permission of the Court I would like to make a brief statement showing why I have taken the very serious step of knowingly disobeying the order passed under Sec. 144 of Cr. P.C. I have terrible respect for a system of defiance of orders between the Local Administration and myself. I have entered the country with a view of rendering humanitarian and national service. I have done so in response to a pressing invitation to come and help the poor, who were they are not being fairly treated by the native pleaders. I could not render any help without violating the provision I have, therefore, come to study it with the strictest, if possible, of the Administration and the pleaders. I have no other motive and cannot believe that my coming here in any way detract public peace and good will of the. I claim to have conscientious experience in such matters. The Administration, however, have thought fit to withdraw I fully appreciate their attitude and I believe that they are fully proved upon information they received. As a law-abiding citizen my first intention would be, as it was, to obey the order issued upon me. But I could not do so without doing violence to my sense of duty to those for whom I have come. I feel that I could not give any service only by remaining in Court which I could not, therefore, voluntarily enter. And the conduct of duty I could only show the responsibility of rendering me from them to the Administration. I am fully conscious of the fact that a person taking on the public life of India, a position such as I do, has to be more careful in acting as a example. It is my firm belief that in the complex conditions under which we are living, the only safe and honourable course for a well-respected man is, in the circumstances such as have me, to do what I have decided to do, that is, to withdraw without protest in the penalty of disobedience.

"I venture to make this statement not in any way in anticipation of the penalty to be awarded against me, but to show that I have discharged the order served upon me and the want of respect for local authority, but in adherence to the higher law of our being, the voice of conscience."

There was now an opportunity to pronounce the sentence, but as both the Magistrate and the Government pleader had been taken by surprise, the Magistrate postponed judgment. Meanwhile I had what had come to the Victoria, to Patna, Benares, as also to Prasad Shukla, Mahesh Mahajana and others.

Before I could appear before the Court to receive the sentence, the Magistrate sent a written message that

His Excellency the Lieutenant-Governor had advised the Court against me in his withdrawal, and the Collector wrote to the judge that I was at liberty to conduct the proposed motion and that I might expect no whatever help I needed from the officials. None of us was prepared for this prompt and happy issue.

I called on the Collector Mr. Haysick. He seemed to be a good man anxious to do justice. He told me that I might ask for whatever papers I desired or wanted that I was at liberty to see them whenever I liked.

The country press had its first direct effect known at Govt. Headquarters. The affair was freely discussed both locally and in the press, and my name got widespread publicity.

It was necessary for my reply that the Government should receive a statement. But the country did not want support from press agencies at leading articles in the press. Indeed the attitude of Champaran was so definite and definite that over-enthusiastic citizens or highly interested persons might easily damage the cause which I was seeking to sustain. So I wrote to the editors of the principal papers requesting them not to trouble to send any reporter, as I desired and deem whatever might be necessary for publication and keep them informed.

I knew that the Government attitude necessitating my presence had displeased the Champaran pleaders, and I knew that even the officials, though they could say nothing openly, could hardly have liked it. Interest in continuing reports themselves were likely to exceed that of the press, and they are, instead of descending on me, would be sure to descend on the press that circulate open, and certainly render my words by the truth about the case.

In spite of these precautions, the pleaders indulged against me a poisonous campaign. All sorts of insinuations appeared in the press about my activities and myself. But my nature unchangeable and my conscience untroubled even in the intention denied turned the edge of their attack.

The pleaders led on those satisfied in maligning English interests, but the more they maligning him, the more he rose in the estimation of the people.

In such a difficult situation as this, I did not think it proper to write any further from other persons. Prasad Mahajana had sent me an assurance that whenever I needed him, I had only to send him word, but I did not require him. I thus prevented the struggle from assuming a political aspect. But I went to the leaders and the principal persons concerned reports and for publication but merely for their information. I had seen that even when the end might be political, but when the cause was non-political, was damaged by its being of a political aspect, and helped by keeping it within just a political level. The Champaran struggle was a good proof of the fact that disseminated service of the people in any sphere ultimately helps the country politically.

(Translated from Champaran by M. D.)

## Notes

## Sri Vallabhbhai's Reply

Sri Vallabhbhai Patel has issued the following statement to the press in reply to Mr. Enoch Powell's Council speech on the 12th instant.

"I must confess that I was surprised by the astounding delinquency of the Secretary of the Government during my stay. I want to remove the doubts that the speech is consciously or unconsciously intended to create. The Government says in effect that if civil disobedience is the crime, let it be punished as such. It will do the same with Government processes, but if the only crime is to be dealt with in the justice or injustice of the Government, this Government is prepared to submit the whole case, after the manner now due to the Government has been paid and the present affairs cease, to a full, open and independent enquiry as outlined in the statement which has been published. I venture to point out that civil disobedience has never been the crime. I know that there is no consistency of opinion amongst all parties about the nature or legitimacy of civil disobedience. I have my own opinion which I hold strongly about it. But the British people are not fighting in order to have the rights of civil disobedience vindicated. They are fighting by way of civil disobedience—as witness none the method adopted may be given—in order to induce the Government either to make the adjustment, or if they are not convinced that the adjustment is completely made, is applied as required, independent enquiry to find out the truth. The only question therefore is that of justice or injustice of the Government. And if the Government are prepared to have the enquiry conducted by a 'full, open and independent enquiry,' they must surely accept the logical consequence of the proposition they themselves lay down, namely not to insist upon the payment of the adjustment which it is dispute and to restore the people to the condition they occupied before the struggle commenced. I urge the public also about the qualitative clause that it attached to 'the full open and independent enquiry' was, "as outlined in the statement which has been published." That is a dangerous clause. For what is promised in the Secret communication is not 'a full, open and independent enquiry' but a mockery of it. The Secret statement contemplates a very limited enquiry to be conducted by a private officer assisted by a judicial officer to investigate issues of administration and law, a totally different thing from 'a full, open and independent enquiry.' I urge therefore that undertaken by the Government as the Government's delinquency, public enquiry will necessarily help on the one hand that I have mentioned."

## A Triumph of Justice

There is at Wadhwa a well known and very well decorated shrine dedicated to Shri Lakshminarayana. It was built by Shri Jaganmudi's grandfather. It is a private temple made accessible as a public, hereditary shrine by the Government. It has been the only temple available to the general public in the area, as he has been trying with great success to have made in Wadhwa made accessible to them and generally to provide for them all the facilities available to the most class.

He had difficulty with the women in bringing them down to the view that this temple should be thrown open to those whose kind wishing the temple. Because he or her should be able. On the 17th instant the trustees unanimously passed the following resolution.

"Whereas the question of admitting the so-called untouchables into the temple of Shri Lakshminarayana has been before the Commission on several occasions and they have been unable to come to a final decision till now; and whereas, the most representative body in India, namely, the Congress has insisted upon the removal of untouchability and whereas the Hindu Mahasabha has qualified its advocacy and yet that all public temples should be made accessible to the so-called untouchables; and whereas the millowners leaders of public opinion in India have expressed the same opinion, the trustees hereby resolve, that being led by the foregoing facts and after full consideration of the religious and the social condition of the country, that the above named temple dedicated to Shri Lakshminarayana in Wadhwa be declared open to the 'untouchables' and also the remaining names, Shri Jaganmudi, Shri, be authorized to remove the restriction as such matters as may appear to him to be best.

Accordingly a printed notice was widely circulated by Wadhwa that from the 15th inst., that is two days after the resolution, the temple would be declared open for the 'untouchables.' It is stated that although there was an organized effort made beyond providing the necessary water, nearly 1,000 men and women and children including 'untouchables' visited the temple without the slightest incident having occurred. It is most significant that in an important case the Wadhwa a celebrated temple could be kept open for the 'untouchables' without arbitrary entry or issue of passes or issue people to the tune of Sansar Dharma creating a disturbance of the peace of 'untouchables' trying to cross the sacred and belief to believe the world of a Hindu shrine. It is a striking demonstration of the tremendous leadership that the movement against untouchability has made. It shows too what great determination and persistence can do to cross leading public opinion as leader of a genuine movement for reform. I congratulate Shri Jaganmudi and his fellow trustees on the bold step that they have taken and hope that this temple will be frequented all over India.

## Furdah in Bihar

The reported demonstration against the protest that was held at many important centres in Bihar on the 15th instant was, a Bihar Government's letter tells me, successful beyond the expectations of the organizers. The *Standard* report of the Press mentions upon this:

"A unique spectacle was witnessed at the recent meeting of India and professors of the 15th July held at Patna. In the *Standard*, India features its history last. In spite of being called that the meeting stopped just at the time of the meeting, the professor, was correspondingly happy. In his hall of the meeting hall of the *Standard* India features was crowded with India, three fourths of whom

work which we had been discussing parallel to the Indian, say, in her father."

The following is the resolution of the resolution adopted at the meeting:

"We, the men and women of India, assembled hereby declare that we have today abolished the partitioned system of India, which has done and is doing considerable harm to the country, and particularly to women, and we appeal to the other women of the province, who are still working, to break this system as early as they can and thereby advance their education and health."

A provisional committee was formed at the meeting to carry on its activities (proposals against partition and for the spread of women's education in the province of Bihar). A final resolution of kind the Government of Madhya Pradesh is every town and every village of the province. And a final resolution was passed in the effect that Madhya Pradesh should be divided at different places where Indian girls may be given partial and receive a training so as to become 'good wives,' 'mother teachers' and 'social workers' of the country. Over 1,000 copies were prepared as the first for the purpose and I have since taken among the friends, giving inquiries between the 10 and 20. The paper published reports of their meetings in several places in Bihar. If the Congress is not opposed and continued with me, the party should become a thing of the past. It should be noted that this is an enlightening movement. It is an enlightening movement which is led by leaders who are conscientious by which and are not afraid to go to all the parts that have been left in Hindu society. I have distinguished and their representatives who have been of London in their teaching and supporting the movement are in constant touch with India University. They are scholars, Hindu, lovers of Indian culture and tradition. They are in total contact with the West and yet do not hesitate to question whether in good or ill. They are therefore to be in total contact with the field and the policy and that the movement is likely to be in any shape or form. It is of all that is most precious in Indian culture and especially in language, art and society as possible to India's civilization.

#### Admission Considerations and Rules

Since the publication of the first constitution and rules of the National Institute, there has been a constant demand for copies. Foreign students are invited to set up independent class. Those who could permit a copy of the constitution will kindly send one with them to cover the charge of printing and postage.

#### A. Conventions

Dr. Chakrabarti, President who was the honor of the year for the first time since then and the first time since my return to a suitable meeting at the International Institute in New Delhi of this year. The names that should have appeared under the heading The First time appeared under the heading First Year. I am sorry for the mistake. In spite of all the care taken in writing material in the past of an overworked staff, mistakes will occur. The greatest reader will forgive them when they are not right or wrong.

M. K. G.

## The Poverty Problem in India

By G. N. Puri

University Professor of Economics, Bombay

II

### An Alternative Method

Because of the inherent difficulties of such calculations it would be better to test the results by an alternative method, if possible. The above conclusion that India is poorer today than 40 or 50 years ago needs to be rechecked that the strength of evidence is greater today with the great majority of the people than it was in the earlier period. This requires a study of overpopulation in the country with reference to the available means of subsistence at present.

Whether a country is overpopulated or not is a question which does not admit of exact statistical verification. It however can be tested by indicators along all things like unemployment, or just in the conclusion, we may be satisfied in trying these a general proposition. If we find that India is overpopulated with reference to the available means of subsistence at present, the above conclusion based on census per head income will be strengthened.

The general law of Malthus that there is a tendency for population to increase at a faster rate than the means of subsistence remains unchallenged. We are not concerned with the rates at which the increase takes place, what is relevant here is that unless there is something to check the growth, the population will increase and the means of subsistence will be stretched. The well known method of preventing such a tendency are moral restraint and artificial birth control on the one hand and steps to increase the means of subsistence on the other side. We are concerned with the chances of the effective operation of such restraint efforts on the part of the people. Nature intervenes to restrict the population. Such natural restraints take place when the population is only around, but the increasing population still lives on the verge of subsistence and some increase in numbers could have been for Nature's remedy. This will mean a reduction of the income. It can have no further or specific remedy, usually in an unpopulated manner.

The process is not desirable because a nation like India, of my, however an epidemic with all these factors. The trend is not desirable because the cost of the trouble does not go. The surplus population may be removed by the time being by famine or epidemics, but the remaining population still lives on the verge of subsistence and some increase in numbers could have been for Nature's remedy. This will mean a reduction of the income. It can have no further or specific remedy, usually in an unpopulated manner.

If we find the evidence of such events, known as "positive checks on population" in economic language, as a remedy, the only conclusion will be that the majority of people in that country are in a state of low economic ability or live on or below the margin of subsistence and that Nature intervenes from time to time to restrict the population. If on a long time of things we find that the intensity of such events is increasing, we shall be further justified in concluding that the underemployment increases population and unemployment.

of inheritance is increasing so that the country is becoming poorer and poorer. This problem has been studied with great care and ability by Mr. B. T. Khosla, M. A., who wrote a thesis on the subject for the M. A. Degree of the University. The following facts have been culled out from his work on the population problem of India which will soon be published.

#### Positive Checks in British India

The following figures of deaths from different important causes will be of interest:

Period	Deaths due to	Positive checks
1871-1881 (10 years)	Famines	105
1881-1891 (10 years)	Plague	300
1891-1901 (10 years)	Malaria	343
1901-1911 (10 years)	Influenza	110

The greater portion of the mortality due to famines took place in the period before 1900. The greatest portion of the mortality due to plague took place in the period before 1911. The mortality due to malaria was greatest in the decade 1901-1910. (157 lakhs) due to the human deaths (75 lakhs).

We thus find that various diseases and plagues operated as important checks in population. In a good measure in the latter part of the last century, the positive checks in this country have taken the form in a greater degree of plagues, cholera and influenza in an ascending order. Not only is the mortality due to these causes at an alarming rate, but it must also be noted that the more powerful causes being in some cases, bring the most calamitous of deaths in great times—Influenza—has been all round, having also more than 150 lakhs of lives in the short space of one month.

The effects of these positive checks are greater than those indicated by the above figures. On the one hand they increase the death-rate, on the other they reduce the birth-rate. Human as well as other side the, there are huge numbers who derive the benefits of these diseases. But those who suffer lose their vitality greatly impaired, which results in a reduced reproductive capacity. The entrance of a new deadly disease among people tends to frequent attacks of malaria is no guarantee that it does not prevent any significant part.

The following figures bear out the above contention. They show that the tendency of population to increase is in operation in spite of the effect of the powerful checks mentioned above. There is a net of increase observable in these figures. If the increase in population is one decade in length, then follows a decade in which ten or six times of the previous check is an exception, then reducing the rate of increase in that decade.

Year	[Population in millions]		Total
	British India	Native States	
1870	100	50	151
1880	110	55	165
1890	121	60	181
1900	131	65	196
1910	144	71	215
1921	167	79	246

In view of the increase in population indicated by these figures, the question is whether the resources of land supply and other necessities of life have increased in proportion to the increase of relative numbers we have to be satisfied with the present

aspect of the problem. If we take the average yield of the principal food grains, sug, rice and wheat, we shall find some increase, but if we take into into consideration the extension of yield we find that the increase is not in the same proportion. The check that the extension of cultivation does not bring proper income returns, is what is called the Law of Diminishing Returns in its operation.

The economic sub-division and transportation of land throughout the country is another important sign of the same tendency, namely, that a larger population is trying to live on land, which has not increased in the same proportion as the net yield.

The fact that people are willing to pay higher rates for their necessities indicates that a certain extent of prosperity, but shows the existence of great want. It is among a large number of people to live on a small piece of land, but still not a low subsistence of any sort in the absence of other fields of work. This is borne out by the fact that the percentage of people dependent on agriculture is on the increase, as can be seen from the following figure:

Year	Percentage of people dependent on agriculture
1871	81.1
1881	86.3
1901	79.27
1921	72.93

The increasing people who are related to the means of dependent on other sources of income, are also an indirect consideration based on the dependent party and its varying proportion to the land. In view of this, it is generally true to say that about 85 per cent. of the population is dependent directly or indirectly on the land.

The increasing intensity of positive checks on the growth of population and the serious factor regarding the principal industry, namely, natural life—the increasing percentage of people who are dependent on the land, which is parcelled into pieces too small for profitable cultivation and which shows a tendency to Diminishing Returns—show that the conclusion based on the per capita income is the effect that the country is getting poorer is substantially true.

(To be continued.)

121, Delhi—Square in the Middle Lane of the City of Patna, P. O. and Laid and Bhawanee-Chowry and Patna in India 22, 1934-1935

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very beginning not only set against the presence of C.I.D. officers but at least those with courtesy call to give them of the information that was possible to get from them. This was far from doing us any harm. On the contrary the very fact that the conversations were taken down in the presence of the C. I. D. officers made the present more difficult. Whilst by the use of our common law of the C. I. D. was driven out of the passport' work, on the other hand processes continued a normal routine in investigation. It was the business of C. I. D. friends to worry people, and as the passport was necessarily to be renewed.

As I did not want to irritate the powers, but to win them over by goodness, I made a point of writing to and meeting such of them, against whom allegations of a serious nature were made. I sent the "Hindustan" Association as well, placed the same grievances before them, and requested myself with their good will. Some of the powers hated me, as we were conflicting, while a few treated me with courtesy.

(Translated from Marathi by M. G.)

## Service, not Protection.

(By M. R. Ghosh.)

Although the meeting (the 15th July last) of the All India Cow Protection Association was advertised in *Young India* and *Hindustan* and *Ujjasini* Marathi and although circular letters were sent to the members individually, even delegates, there was an absence of any more than perhaps a dozen, the majority being from the Andhra coast. This was an altogether surprising fact, if any one could be expected to see the possibility of the death resolution that was published in these papers and was merely only alluded to by the meeting. Here on the full text of the resolution as amended and carried at the meeting.

Whereas the All India Cow Protection Association has not been able to command public attention and sympathy throughout with the all India character it has claimed, and whereas an all written form has been devised in the view of speed of the objects of the Association and especially in helping to conduct a fiery and burning at the *Sanskritika* Indian in terms of the objects of the Association, and whereas in the subscription and donations are mainly confined to friends who are interested in the experiment, and inasmuch as the numerous petitions and memorials which were expected to be prepared to and be submitted to the Administration have nearly entirely failed to do so, the existing members of the Association resolve to disband it, and not rendering the existence of the Association in any shape or form, to adopt the less pretentious title of *Chorvacharya* [Cow Service Society] and everywhere to extend the efforts, management and control of the funds and work of the Association to the following permanent Standing Committee of management of the Society, viz:

M. R. Ghosh (Chairman)  
Kamakhya Jadhav (Secretary)  
Jyotsnaji Dey

Harshad Joshi  
Madan Vaidya (Kashal)  
Maha-prasad Poddar  
Devraj Malhotra (Kash)  
Parmanandrasundar Gajjar  
Dattatraya Indurkar (Kashal)  
Veerba Dhar  
Chandrasidh Khandekar (Kashal)  
Chandrasidh Malhotra (Kash)  
Nandlal Khandekar (Kash)  
Srinivasan  
Chandrasidh Khandekar (Kash)  
Pranlal Khandekar (Kash)  
Yashwantrao Malhotra (Kash)  
Vijay Khandekar (Kash) (Secretary)

with full powers to diffuse the funds, conduct the work everywhere, as well as their members, to fill up vacancies caused by the resignation or the death of a member, to expedite matters by a speedy vote and otherwise carry out the objects of the existing Association and to frame a constitution and rules for the management of the Society and to make such arrangements thereof as may from time to time be required.

The name suggested in the published draft for the death resolution had, that was to take the place of the *All India Association* was 'Cow Protection Society'. The eagle eye of the Government detected the inconsistency in the name. It rightly feared that the very small body of parties, mostly interested in cows, would get tempted to themselves as the function of protecting the cow, they could only act as all honesty authorities to serve the cow to the best of their ability. The Government suggested the proper title *Chorvacharya*, namely *Cow Service Society*. This was sanctioned by their presence at the 'Hindustan'.

The reader may know that the majority of the members of the new Society are Hindus of the Andhra and then too only those who, are either actually conducting the dairy and the dairy experiment or are specially interested in it. The rest are those who wholeheartedly believe in the idea of constructive work in the only real means of saving the cow from inevitable destruction. It will be the duty of these workers to try to convert the slaughter and the goats in the spirit of cow's preservation. If this numerous body of men and women could be induced to take a more intelligent and humanitarian view of their destruction than which there can be nothing more favourable, half the battle is won. There is at present a close man for his being not interested in the cow and man in India. And of the cow is not something that and probably good, she must not be so by him. Whilst therefore the numerous rule and the equally suitable in constitution and otherwise the work services only to be done in an extensive form, I hope therefore that those who have believed and devoted to such or lead to the fullest Association will help the success. The managing Committee will at no time that publish the new constitution and rules. The donors will not wait for it for sending their donations.

Lastly although it was proper for the old Association to be disbanded it may be claimed that an experiment

was not altogether unexpected. It was instrumental in getting before the public valuable literature on the subject in a popular, cheap and handy form. Above all it succeeded in arousing in a large section the Hindu population against ignorance. Whereas five years ago every one laughed at the idea of students being any part of a scheme of new protection, now everybody recognizes at least in theory their tremendous importance in new preservation. Again, last year ago, no one would suggest the thought of constructive work in connection with new protection. The all pervading idea was that the cow could be saved if the Hindus could be induced not to slaughter her for Hindu Id. Now almost every one recognizes that without the constructive work of the hand reared out by the defence Association the cow cannot be saved.

But before it is taken up in practice by the public at large, an arduous dissemination of the feasibility of the constructive method has to be given. That is the work indicated by the Commission from the present book. I have been five years' experience here difficult it is, what patient study and intense it requires. It asks freedom for the help and progress of those who will save the cause of the cow—the chosen representative of the Hindu creation, as defined by Hindu humanity and yet so ill used by means of the ignorance and superstition.

### Self-support in Self-respect

(By M. H. Smith.)

The suggestion has often been made in these columns that in order to make education compulsory it was available in every boy or girl wishing to receive education, our schools and colleges should become almost, if not wholly, self-supporting, not through donations or gifts, but as has existed from students, but through constructive work done by the students themselves. This can only be done by making industrial training compulsory. Apart from the capacity which is daily being more and more recognized of students having an industrial training side to side with literary training, there is to be considered the additional necessity of providing industrial training in order to make education thereby self-supporting. This can only be done when our students begin to recognize the dignity of labour and when the convention is established of regarding ignorance of manual occupations a mark of disgrace. In America, which is the oldest country in the world and where freedom perhaps there is the least need for making education self-supporting, it is the most usual thing for students to pay their way wholly or partially. This says the *American Student*, the official bulletin of the *American Association of America*, 308 Riverside Drive, New York City:

"Approximately 20% of the American students pay the major portion and part of their fees during the academic year in their own way. 'Self-supporting' students are increasing," writes the bulletin of the California University. With remarkable diligence a student can derive from 12 to 15 hours per week (during the academic year) to outside work, without seriously interfering with college work of 32 to 36 hours (including 24

to 48 hours a week. . . A student should have some sort of practical knowledge of the following: carpentry, surveying, drafting, bookbinding, plumbing, auto-driving, photography, mechanical work, typing, field work, general farm work, instrumental music and so on. Such common work as printing in table for two hours, etc., is available during the academic year, which reduces a student's time expense to a minimum. A partially self-supporting student by working during the summer vacation may save up from \$150 to \$200. Kansas, N.Y. University, Pomona College University, Radcliffe College offer "co-operative" courses in Industrial Engineering by which a student can earn one year's tuition fee working in industrial plants for which he also receives credit for his practical experience.

"The University of Michigan has under consideration the opening of similar co-operative courses in Civil and Mechanical Engineering. One year more is required to graduate in engineering by joining co-operative courses."

If America has to make her schools and colleges so as to enable students to earn their educational expenses, how much more necessary it must be for our schools and colleges? Is it not for better that we had work for your students than that we perpetrate them by providing knowledge? It is impossible to imagine the harm we do to India's youth by giving their study with the false notion that it is unimportant to labour with one's hands and that for one's livelihood or education. The harm done is both moral and material, called much more cruel than material. A few schoolboys here and there do like a hard upon a mechanical life's work throughout his whole life. He has then to be considered as one like that to be laid upon charity for his education. Constantly when in the parent who will not permit work yields these days. It is not the good fortune to have had those who he worked as a carpenter-shop or the like for the sake of obtaining manual work, body and soul?

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foreign competition especially when the latter is greatly aided as it is in the case of foreign shipping and foreign patents. I shan't wish Mr. Sankarling May every success in his very modest efforts. He might just as well have given khatka than to him.

M. K. G.

### Bardoli Week by Week Another Chapter Recalled

"It is a matter of regret to Government that this agitation should result in the imprisonment of numbers of respected persons, but there is an alternative to punishment for repeated defiance of law. The Local Government regards this agitation as clearly civil disobedience, an attempt to evade the authority of Government, and is determined that this defiance in lawful authority should be visited with all the resources at its command. In this policy it consistently looks for the support of all law-abiding citizens including members of the Council."

Those who have read His Excellency the Governor's Council speech on Bardoli rather hastily, will wonder if the foregoing extract is not taken from it. Had it not, it is not. It is very much like some passages in that arbitrary government, and hence strange to the true legislator, but the author is not the same. The author was another representative of His Majesty the King, Sir Francis Sye, then Governor of the C. P., and he uttered these words in the course of a Council address on the situation in Nagpur created by the National Flag Satyagraha and the arrest of over a thousand Satyagrahis. That was some day in August of 1932. In a few days, however, Sir Francis Sye's Chief Secretary reported to the Privy Pundits the Governor's duties to us then, and within a week of the interview a courteous translation of the Satyagraha was announced in the country. There was some talk about the release of the thousand and odd prisoners—some of them sentenced to six months' hard labour,—the Government of India having shown sympathy in such a general jail delivery, but Sir Francis reported that the logical arrangements of his job allowed a flag procession to pass could not be accepted and within ten days all the Satyagrahis were released. There was nothing unbecomingly in all this and no violation of the expediency of the law.

### Covering before the Storm?

But not only the Government seems to suffer from a short memory. Some of our contemporaries who have supported the campaign and now seem to have forgotten both Bardoli and Nagpur and are ready speakers of Jallianwallabag and what not. The Indian Daily News is sure that the ultimate outcome of the Government's intolerance will be aerial law and all it means and means Vallabhaital got in contact with India-house. In a more clearly stated case in the Secret Reference, the words were, one may guess, submitted the burden of the people's demand but that is that the people "have nothing to lose and much to gain by accepting the offer on that condition," viz., the condition of their surrender in His Excellency's speech. Why, one wonders, this complete volte-face within

a week of accepting Government for their alleged attitude? Because of the scores of martyrs lost? Why do not these friends hold themselves in prison and allow the developments to take their own course? The passion over whom the left direction is to be let loose are quite accustomed starting on their agricultural operations, and why should we hesitantly "pay the pittance and keep the Jyoti hot"? The dying bird here is the peasant's "breath," for which they have already paid their souls prepared to lay down their lives.

But we are told, why not accept the legacy? "If the legacy leads to an satisfactory result, I will accept it for his sake to ensure the struggle,"—and then what moral law, I suppose? But if it is to cost, the peasant would much rather have it upon his life.

### What is a Settlement Officer?

It is not the first time in the history of the presidency that the people have stood up to question the one class of a Settlement Officer. But the Settlement Officer would seem to be the same creature that he has been ever since his office was created. Twenty seven years ago the Pt. Pundit Shriji described the procedure of settling revenues as follows in his speech before the Imperial Legislative Council:

"The Settlement Office surveys the lands and generally discovers some minor encroachments. A list of plots of land here, and there is made, and a search is made after plots, enclosed at some one and there— all such areas are surveyed, and the measurements are then returned. This he proceeds to register his returns for encroachments. There is a village early held in the neighbourhood, there is an encroachment in the number of that house and of cattle, there is a new house built to be regularly held, there is a school and children, and so on, and so on, all every thing is included which by law or which was there but property has increased. It is said that some settling disputes in the Indian National Congress has been used as an argument for a revision of the settlement." (Why, going up of debt by the settlement class, as in the case of the Bardoli report?) "Thus comes the matter of any credit or title held by Government, and of the fact, if it exists, of water being found at a certain level by some expert who had been told enough to dig wells. There is hardly an attempt to inquire whether the former Government have closed in this natural property. Thus there is a speculative and predatory tendency in the present year, and the end of it is a reorganisation for generally ending the settlement."

What an accurate description of the then existing methods and an accurate suggestion of what events others would do in future!

M. D.

### Arjunan Bhagwanrao

His personal and editorial address of the book of History and Geographical Progress made in the Satyagraha Movement. Price 2 Annas. Printing and printing, 14 Annas.

Harvard, Young India

## The Facts about India

A Reply to Miss Mace

(By G. P. Deshpande.)

SR

What is not at all easily understood, concerning foreign rule, by those persons like Miss Mace who have only some scraps of its external appearance and have not dug long enough to reach its inner consciousness, is that a foreigner sets up, like a slave not within the reach of a man that may still appear seated on the surface. This inevitably happens, because first, being in the stronger position, cannot help imposing his own will and habits and customs upon those over whom he has full and arbitrary power. The fact that this is done in an unconsciously does not make it any the less deplorable.

The clearest examples of this process in its aim to our own days are the Indians of the Pacific. In almost every Pacific Island, not only dollars but also dynamite has been used. On the continent of America, the American Indians have suffered a similar fate, and while Australia has already nearly lost its aboriginals. Elsewhere, as in Africa, population has increased under foreign rule, which still have been introduced which make the future dark and threatening.

When the ruler is really kind to the ruled, the latter is apt to be his or great. Inter-marriage is thus possible on a large scale and often a healthy race fusion occurs. The best historical example of this is the wedding together of Saxon and Norman after the conquest of England by the Normans.

But where the gulf is wide between the races, the result is always bad, if foreign rule is concerned. Sir John Seeley has stated this not in his 'Expansion of England' where he states that one of the greatest causes of national decadence is a prolonged rule by an alien race. For while it may be acknowledged historically that foreign conquest has sometimes raised a country out of its lethargy and has thus provided a stimulus, with wholesome effect, it would be difficult to show a single instance where the long continuance of foreign rule has not been harmful.

This is why J. S. Mill in his Representative Government has declared, that foreign rule is really as bad as all. It cannot be called in any sense 'representative', it is rather a state of slavery. The one obvious truth is, that where the race need apart, the foreign system can never be appreciated or assimilated by the indigenous people. It remains an imposed rule, right up to the end, relying for its maintenance either on unwholesome force like an old feudalistic system of the present.

If it be stated, in reply to this, that India under British rule has had internal peace, this may be readily understood. It is true, also, that the population under British dominion has increased, with the problem of over-population has become very serious indeed in many large areas.

Nevertheless, in spite of the miserable illiquity and illiquity of the Indian villages, which has been increased by every invention which has written about India, and in spite of the paupered and deteriorated social character of the village people, British India's rule will restore the present and near future country, to

the face of the earth, with a death rate as high, that the civilised appearance of its only reaction 20 years the lowest in the world. Furthermore, no other appears to have departed, and the fact that the foreigner has always taken the lead in advancement, unless it were extremely difficult to measure any material energy. The climate itself has failed to add to the lethargic acceptance of foreign rule and that to make the worse circle still more complete. It might well be ascertained by Miss Mace whether her own country, with its foreign stimulus, would have had such changing power of vitality, in these modern times, if the rule of the British authority, however lightly applied, had remained for over a hundred and fifty years. The passive acquiescence of the people of India is one of the most deplorable things in the whole modern world.

Subjective to a foreign rule has told most of all in the villages themselves, because it has deprived them of one of their two natural resources, namely the manufacture of their own cotton cloth. The economic position of the Indian villages was worse and unwholesome in earlier days, because in the hot and dry season of the year, they could employ their time in cloth manufacture. Indeed, they had become marvellous weavers and India-cotton cloth, had spread and had-woven, was known all over the world. But the power of machine having passed to Great Britain, every in consequence, the process rapidly set in whereby the manufacturers of Lancashire supplanted the home-made manufacturers of India. It is true, that the greater cheapness of Lancashire goods, brought certain compensations. But even such compensations become a deadly loss, because they involve the use of depleting Indian village industries. Cloth and jute which will carry their own vitality, were not allowed to withering like such a dangerous enemy, to with them any economic change which came was both gradual and unwholesome. The villages were not deprived of one of their two main industries in a comparatively short period of time and with rapidly deteriorating results.

I do not wish to imply that this economic process was always deliberately worked out with the latest object of crippling the Indian village. It is quite probable that the current maintenance of the day would have approved of it, as a part of the necessary result of free trade and uncontrolled competition, whereby the whole world was to be benefited. But such has been conclusively determined since then to show that these modern economic theories were based on a fundamental fallacy applied without regard to the human consciousness involved in such activity. The whole structure of the Factory Act, so liberally built up in England, has proved that these forms of competition, ruthlessly carried, mean the robbing out of some of the best talents and beautiful things to become life and a source in the face of the people.

We can not even do the best of what I have here loosely described more clearly. The Country like has a power of the highest order, when dealing with the poor people of his own country. For he makes use their lives in such a way, that he becomes, actually identified with them. If they suffer, or become victims, he suffers, either as a partner, or just as

especially with them, just as naturally and simply as the Prince of Anant did in the British days. He has felt more than any one else, the miserable position of foreign rule on the poor people of India, under the painful modern conditions with which they are faced.

"I have read," says Gandhi, "in the midst of Congress villages, in Bihar, for many months and have seen most of them die, with nothing to do but wait their leaving round me, three days long, without doing anything whatever. They were enticed to their beds without knowing when they would be to their true careers, but they would not work. I had not at that time the spinning wheel, or I would have gladly spun it before them.

"They were not actually starved or starving, but they had lost the use of their hands, because their cotton industries had been taken from them. They would create a little bit of work, some shawl, some coat, but all the use of their lives they were idle. They had no industry in their own houses, no their families had, which would secure their spare hours, and hence I thought that cotton industry for years, they considered it perfectly useless in this respect. That is why I call it a national sin. Our hands, as a race, were cut off by the last India Company. That is one of the wrongs with which I have charged the British rule and that is why I have said, that first I was a stranger of home among Englishmen, and then led in terms of the Indian masses, and they say, 'Yes, we respect for my part there is no right kind of fellowship extended to them. I can only say 'I spend time your hand.'

"What I mean is that I cannot truly claim the right hand of the Englishman, as I would wish to do, unless he truly sympathizes with the oppressed masses of my people. It is not enough for me that the Englishman keeps a little bit of sympathy in the face of the Indian masses from time to time. I want him to treat their hands as I treat them. I want him to understand their economic, the economy of the Indian village. I do not want sympathy borrowed from Europe, however distinguished may be the writer. No! The Englishman, whom I am thanking must understand the true economics of the Indian masses. He must think in the terms of their problem. He must feel truly their misery and have not an ounce. The moment the Englishman does this and sees even it, you will find me at his feet, for I have his vision, his sympathy."

After that, Gandhi goes on to explain with equal directness his own countryman. He does not deal in flowing words, but tells long truths about "non-cooperation." The passage, however, that I have quoted, will be sufficient to show that he is as clearly correct, and that justice in the matter is his and death is his, because he believes it to be the end death in his own countryman. Let us quote one further passage:

"Please do not, please do not, please," said many thought men and women will perhaps wear hemp, and nothing but hemp; please do not that every man, woman and child will go to the spinning wheel every day with the same delight and hunger that you go to your daily meal, eat, with the same delight with which the peasant leaves grain to be

excited? Then I promise you friends. You will find that life incredibly simple when you have your determination. Because this will be a sign of your determination to work for India's welfare, non-cooperation. It is not a mighty thing that I ask of you. But just because you are of little faith, because you have no faith in your village people, because you have no faith in yourselves, because you have no faith in your country, you decide to work and spin. And yet you have asked your leaders to withdraw the key of freedom for you! That it is impossible to do so, unless you discipline yourselves and show your love for your country, not to work, but to think.

Such burning words as these, spoken in India, and acted by a man, who practices every word he practices, and for the benefit of the millions in the Indian of his land, are not uttered in vain.

"Are you sure,"—I can imagine the question being asked,—"that the poor people of India would give by the foreign nations trade being restricted and now prohibited? Might not they merely involve the transformation of profits in the hands of England?"

The answer might be given, that if the money paid for cotton cloth went to England, it would be confined to the hands of England. It would not go abroad. That at least would be an small gain.

But such an answer is not altogether convincing. For the real nature of exchange between countries is not money, but national goods. Money is only a token. Yes, just at the very point, the most serious basis of all comes in. The value of the cloth articles that are going out of India, to pay for the cotton machinery imported, are such valuable raw material, as jute, cotton, hides, skins, natural ground nut, which might have been used in India itself, either by Indian hand manufacturing, or as by-products of the soil. Thus, not only on the village cotton industries being started, but agriculture in being reorganized also. There is a richness in the soil going on, without any compensation. The normal yield per acre of Indian agriculture is one of the poorest in the world and yet India is sending abroad every year, the raw materials which might make her soil more fertile. That is the matter which, here, which it has been found so difficult to change.

"But it is not true,"—the questioner proceeds to ask,—"that in the long run less trade between all countries is the best? Does not protection imply a narrow form of nationalism and a disregard of the greater good of humanity?"

By asking I see a Tim Yarker. For that reason, perhaps, I may be of more service in trying to do good Young India. The substance of your question is all the more important, when I declare positively, that Gandhi is right, in the main, in his grasp of the direct practical solution of Indian village poverty. For the following reasons, which have set out on his side:

(1) The Indian villages, for the most part, being as certain as a shrewd business, are always on the very edge of grinding poverty, because they are unemployed nearly half the year.

(2) The only employment, on a national scale, which would reach them, is the cottage industry, in the native industry.

(b) It is historically true, that in the past, urban and agriculture were based or based together in the village economy of India.

(c) The soil itself is becoming increasingly infertile, because the village communities are stuck too poor to put anything back into it.

(d) It is a great reason for their present poverty is that they have to pay for their cotton cloth instead of making it themselves.

(Continued.)

## The Poverty Problem in India

By G. S. Meht

University Professor of Economics, Bombay

IV

### III Is Poverty General or confined to Particular Groups?

In view of the situation already described this question need not arise so long. Though it is impossible to give more approximate figures, it is quite true to say that a large majority of the people are poor in the sense that they live at or below the margin of subsistence. Another way of looking to this question is to point out that only a few groups of people are in an affluent condition and may be called well-to-do compared with the rest. The small percentage of people who move within the middle class for the purpose of income tax and the small percentage of people who are able to pay land revenue at any rate are more than the total number of people who are in a comparatively affluent position is very small.

### IV Causes and Remedies

Poverty in a country may be due to various things in the production of wealth or to its distribution. Both these problems are equally important but it is obvious that if the production or the actual dividend is small the question of distribution would be of comparatively lesser importance. We have already seen that in India the production falls short of the number so that there is a want of equilibrium between population and production. This means that though the question of distribution has its own importance, we in India have under present conditions to think much more of production. Unless we produce more there is little to distribute.

Let us consider briefly the causes of this state of affairs, namely, of the fact that there is a want of equilibrium between population and production in our country. We find for the sake of convenience divide the causes into internal and external.

#### Internal Causes

1. The large majority of our population that is about 85 per cent, are connected with agriculture directly or indirectly. In spite of the existence of various industries and other side occupations in different parts of the country it is generally well known that the majority of the agricultural population has not enough work during the 12 months which means for about five months in a year.

2. It is a common fact of our social life that the urban workers in each family are few. Usually the

average number of a large family is only one, rarely more than one, whereas other members of the family depend on this, only source of income. Even if we make allowance for the household duties of the female members in the family it is generally true that the working member in a family sustains the greatest burden and that there is a good number of dependents old and young in an average Indian family. This is more true of the urban population and the higher classes, though the agricultural population is not quite free from this characteristic. It would be interesting if the census gave relevant details in this connection but even in the absence of statistical proof the general fact cannot be denied.

3. Of a somewhat similar character are these large numbers of unemployed beggars (mahants or fakirs) who are dependent on society in general for their maintenance. We do not deny the right of those who are engaged in religious service to expect that society will afford allowances for their maintenance. But with a few innumerable exceptions the present state of religious endowments in our country is far from satisfactory from the point of view of any kind of religious service or the best means of the well-wisher to themselves or to the society.

4. The fourth cause may be regarded as climatic disadvantages. Without going into details of differences in climate in the different parts of the country it is true to say that on the whole the climate of the country comes in the way of endowments and cultured work either physical or mental.

5. A somewhat peculiar cause operating in our country against greater production is a kind of mental attitude which may be described as the want of the scientific spirit either due to the philosophical idea of incarnation of all deities, or to the sentimentality of helplessness and poverty in which the people have been living or to the want of education and consciousness about their own possibilities, or a combination of these. In consequence, we find a large number of people engaging themselves in fan and not creating themselves in such a way as they can for greater production.

6. The faulty or inefficient educational system, which creates large numbers of educated men who are not fit to do work other than that of the liberal professions or clerks, has led to the present state of affairs in which we find great unemployment or underemployment among the educated young men of the country.

(To be continued.)

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## The Poverty Problem in India

By C. N. Vaid

Harvey Professor of Economics, Dowling

IN

### Entered Causes

The ideal national state is the great change in the economic life and organization of the people caused by the close connection of India with the rest of the world for the purpose of educational, trade and economic facilities by means of commercial civilization. It is not suggested that international commerce in itself is an evil force which leads to a small state, nor is it suggested that the change brought about by international commerce is to have been entirely to our disadvantage. What is meant is that the success of our commercial relations with other countries has not been to our best advantage, and that the adjustment in the internal economy of the people required by this great change is not yet complete. In other words we are still passing through a transition period with all its disadvantages. Besides, this national adjustment has its own possibilities which are not in the best interests of the people of the country. In order to understand the full significance of these remarks we shall have to consider briefly the main features of our commercial and industrial relations with other countries and chiefly with the United Kingdom.

With the establishment of British rule and particularly after the war we have had peace in the country. It has been a peace in the military sense inasmuch as we have not had any invasion of the country nor any internal disturbance of a widespread nature. But there has been an economic invasion of a more thorough-going and vital nature supported by the highly organized industrial system of England and other countries and patronized by the Indian administration. This economic invasion has been, in a sense, both from within and from without. On the one hand we are having large quantities of manufactured articles of a variety of kinds, the introduction of which in the country has been systematically encouraged, so that after we have large numbers of foreign capitalists who have been allowed to settle in the country for the purpose of industrial and commercial exploitation. On the one hand we find therefore that we are not in a position to compete with most of the manufactured

articles sent to us by other countries though for some of them we are well situated. On the other hand we find that some of the most advantageous sources to trade and industry are in the hands of foreigners, in which direction the people of the country have few shares.

What is meant by the above remarks is that because of conditions of materials and essential facilities we were not prepared for the progress revealed in the form of the progress of manufacturing articles from the west. Consequently our armies have engaged in small industries and in some way gradually, which resulted in an increasing process on the land. This economic invasion could only be met by the development of modern industries in India. The people were not however equipped with all the knowledge which is required for starting and maintaining on a large scale industries of the modern type. Because of this ignorance and also because of the laxness of the policy of the Government, the people remained almost spectators while this invasion was going on, and in fact they supported the same process by being gradually monopolized more and more in the case of the imported manufactured articles.

In spite of these difficulties when efforts were made by the people themselves to develop indigenous industries on which they did not start with fervour because of the same policy. The history of the cotton textile and the sugar duty on Indian wool production is a sufficient illustration of this attitude on the part of the authorities. At present this we had a great departure in the Indian Jute industry in those cases in which British capital and enterprise could be encouraged to take in certain industries in India for which the land is well fitted to have a monopoly position or which could supply some principal part of the United Kingdom, for example the jute and wool industries.

It is because of such reasons that we found ourselves in a helpless condition during the war and could not avail ourselves of the splendid opportunities offered by the war to develop some of the industries. We had to look to other Japs and the United States of America gradually captured our markets with ease by displacing the United Kingdom in a certain extent. Thus we find that on the one hand we are suffering from loss through competition in certain industries, and on the other hand some of the essential industries in the country which have a monopoly position happen

to be in the hands of centralism. It must be admitted that the advantage in the country is comparison with those industries which are controlled by centralism are more apparent than real.

The war, however, brought a great lesson to the nation: those themselves who profited by the fact that a stronger industrial India would be a greater military asset. This resulted in largely supplies which were ultimately followed by the adoption of a policy of what is called "Industrial Protection". We do not propose to discuss the features of this policy. It would be sufficient to say that however lacking in its nature it is a step in the right direction. Unfortunately the introduction of this policy was accompanied by a severe depression in trade and industry of a world-wide nature which affected India considerably, and also by the exchange policy of the Government which aggravated the effects of the depression. The combined effects of these causes made the very first Act of Protection of India value in its early stages. The magnitude of the problem which has to be solved with the help of this policy will be realised when we remember that only one per cent of the population has been absorbed by the existing manufacturing industries which have come into existence during the last 10 years. To develop Indian industries in the shortest time possible, in such a way as to absorb the maximum population required under the circumstances, is the great task for which perhaps a much bolder industrial policy will be required. It may be pointed out that if we take into account the smaller industries of a scattered nature the total population engaged in them is about 14 per cent. Further of those engaged in the larger factories. But these smaller industries are by no means a flourishing condition and a detailed investigation is necessary before any definite plan can be devised to put them on a sound footing.

Any one who studies our trade figures and agricultural statistics for the last 20 or 30 years will be led to believe at first sight that we have made great progress in agriculture. But these figures of growth in the agricultural industry have to be taken in relation to the increasing numbers that are subsisting on the land. Agricultural productivity has not kept pace the agricultural industry is in a bad way chiefly because of people who are trying to do the same business from the land for want of other suitable occupations. In consequence, we find that the land is over-populated, is subdivided and fragmented in a manner which is unsuitable for cultivation, we find in the case of certain crops the tendency to Demographic Balance is operative, we still find in spite of the development of legislation the helpless dependence of a majority of the cultivators on the ruler, and we find no substantial change in the methods of agriculture in spite of the work of the Agricultural Departments. Besides, the temperance movement has increased only a fringe of the great and universal evil of intoxication. When we take into consideration all these factors we realise the gravity of the problem in spite of the greater efforts of the agricultural staffs from the country which do trade figures show.

(To be continued)

## Education in Russia

(By Pandit Jeevanlal Datta)

The new Russia is a fascinating study from every point of view. But to us Indians the most interesting and instructive aspect of her new policy is probably her attitude to education and especially her policy of light against darkness. Numerous agricultural areas with an almost infinite possibility for problems for education which are not dissimilar to ours. An eminent statesman of America, Dr. Lucy L. W. Wilson, has written a little book on the "New Schools of New Russia" which gives us some idea of how the Soviet government is trying to solve these problems. This book is one of the excellent studies of Soviet Russia which the Vanguard Press of New York are publishing.

### Vital Importance of Education

The first impression that one gathers from this study, and from all accounts of Russia, is of the immense territories that is devoted to the education of youth by the Bolshevik leaders and men and like. All the world over there is a realization that only through right education can a better order of society be built up. In Russia the leaders today have no doubt as to what this better order should be and also with them there they have not themselves set to realize it in their own land. They have concentrated their great energy on the training of the youth of the country, and their ideas are well known here. They changed with the war. Within a few days of the October revolution with civil war raging in the heart of Petrograd and every one predicting the speedy collapse of the Bolsheviks, they said there is something that educational programme. Later, with military industry, they predicted that they would get on well in Germany in the whole country within ten years. It was not exactly a plain walk. They had done a definite programme not only for the education of the youth but in "Economic literacy" as they called it, in the adult population.

They failed in their endeavour. The later war against them. Civil war continued, and the war of the intervention, and finally and finally escaped the country and returned it to a peaceful condition. But although they failed in Economic literacy they have shown remarkably results within these ten years.

### Relation with Life

A second interesting feature of Russian education is the relation which exists between the school and the everyday world. Education is not something in the air, cut off from the daily life of the student as from his future work in a career. Real education, it is felt, must be based on the actual work of the student and the significance of the child and it must fit him for the work he will have to do in after life. In other countries to plan an intelligent curriculum, one of the leading educators has made a thorough study of an industrial region and an agricultural region. It is being constantly pointed out to teachers that they must bring in intimate touch with the life conditions of their pupils so as to be able to solve their problems in them.

### Master Teachers, Medium of Instruction of Materials

This appreciation for the medium of instruction should be the teacher himself. The Soviet Union has

a far greater diversity of peoples and languages than India has, but in spite of the difficulties involved, the principle has been rigidly adhered to. For every different language group in the Union schools use the particular language of the particular area. In the same way the languages of countries in different schools is different. Efforts are made to develop in every way the local language. The State in different areas are encouraged to carry on their work in the language of the region. Official correspondence and books are published in those languages and special institutions have been opened in Ladakhi and Hindi and education is given likewise in the various languages. There are at present 41 such institutions. The big universities have special facilities for national minorities. The desire is to recover the culture of the minorities but have carried so far that where there were only spoken dialects and no written languages, new scripts have been evolved. When we visit the Education Department at Mysore we meet above every school board in a variety of dialects, some resembling the Aryan group, others entirely unknown to us.

#### Kashmiri, Urdu and Gypsy

An interesting example may perhaps convey some idea of the length to which the Soviet Government is carrying this policy. There is a small tribe in the State of Uzbeks. It is called the Kasagan tribe and in all it numbers 600, including schools. They speak a variant of the Turkish language and are a nomad people living chiefly by herding. Even for the children of these people a special school was opened. It is situated in winter only in the people occupying their parents in their seasonal wanderings. Another special people, the Gypsies, have their schools and an attempt is being made to produce a 'Gypsy script'. This has not been done as there is no Gypsy alphabet.

#### Other National Minorities

The names of some of the other national minorities in the Soviet Union might be of interest. They are the Polish, Ukrainians, Latvians, Estonians, Germans, Finns, Marbians, Armenians, White Russians, Samoysis, Chukchi, Shorians, Yakuts, Tartars, Bashkirs, Tatars, Kirgizs, Volgians, Kamchatkals, Kyrgyzs, Kuzbass, Malayan, Greek, Tatars, Jews, Hark, Kalozis, Igars, Manchurians, Amurians, in Western Caucasus, and Koreans. This is not meant to be a complete list.

#### Buddhist Culture

In this article we write the newspaper accounts that the Leningrad Academy of Science has founded an institute for the study of Buddhist culture. The institute is occupying an anthropologist of Buddhism, and an international Congress for the study of Buddhist culture is going to be convened.

#### Women Teachers

It is interesting to note that in many of the out-going republics of the Russian Union, for instance amongst the Tatars and Bashkirs, women, who till lately were in practice, are being trained as teachers.

#### Co-operative Education

A third feature of Soviet education, which necessarily follows from the principle of communism, is

its recognition that the masses. In most countries the better type of education is a monopoly of the well-to-do in private schools. In Russia an attempt is made to give the education to all. And it is based on the principle that education must be collective or co-operative, that is, the goal is not merely the acquisition of knowledge and intellectual skill but the ability to give to others and to take from them. Kropotkin, the widow of Lenin and a leading educationist, has stated in the introduction that "the collective principle is both the point of departure and the final aim of every educational project. This principle runs through it like a red thread. Except through the collective organization of the children there is no social education. . . . This principle is its base, its essence and its content."

#### Coastal Education

Education in the days of the Czar was largely in the hands of the orthodox church. Its progress was slow largely in the East and the Church, as in India, is providing little but governmental effort. The "green schools" were not encouraged, in the absence of their value. A Coarist minister of education said it does not "the children of fishermen, seamen, miners, hushandmen and such like people should not be encouraged to rise above the sphere to which they were born." Children were taught the following maxim—

Children: What does nature teach us to do and why in the Czar?

Answer: Work, study, fishing, pursuit of man, women, love and parent, the whole being centred in the work, worship and fishing.

#### Age in Education

The last feature of the Soviet department of education provided for the expansion of the school from the school, pre-schools, and the commencement of professional education in various schools in different languages. It was further had shown that a general education for children from three to seven years, elementary education from eight to twelve years, and secondary education from thirteen to sixteen years of age, obligatory and universal, and in addition it was proclaimed that every Russian citizen was entitled to higher education. It is proclaimed that the social education of all children up to fifteen or sixteen is the affair of the state and not of the family. The aim of the education has been stated to be—

"To promote the all-round development of an individual who shall be healthy, strong, active, courageous, independent in thought and action, with a unswerving culture, an efficient positive striving for the good of the working class, which is obligatory for the content of the whole of humanity."

#### Pre-Schools

Education therefore begins at the age of three. Before that the child, and indeed the pregnant mother, is the responsibility of the department of health. Pregnant women visitants are released from all work with full wages, three or four months before and after child birth and are entitled to receive free medical aid. The mother is further given sufficient time daily during work hours to nurse her baby, who is kept in cradles attached to the plant of work.

Every factory and trade union contributes to a culture fund which finances music, memory schools, handicrafts, and children's playgrounds. In the playgrounds special attention is paid to hygiene, food and sleep, and the curriculum includes play, stories, exercises, songs, art and dance. An attempt is made even at this early age to encourage cooperative habits in the children. In the last few years about 20,000 of these playgrounds have been started, but of course they can only serve a small proportion of the population.

#### Trade Union Contributions

The Trade Unions also contribute 10% of their income to adult education, and in trade unionism agreements with employers there is a special clause which requires the latter to pay 1% of the total wage bill to that fund.

(To be continued.)

## Young India

### All's Well

(By B. K. Ghosh.)

It is a matter for concern by that the settlement has at last been reached over the British Separatists. All's well that ends well. I tender my congratulations both to the Government of Bombay and the people of British and Vaid and the Vaidhikhal without whose consent as well as guidance the settlement would have been impossible. The reader will note that the Separatists have achieved practically all that they had asked for. The terms of reference to the Commission of Enquiry are all that could be desired. True, there is to be an enquiry into the allegations about the revenue accounts alleged by the Government to enforce payment! But it was pointed to the part of Sir Vaidhikhal to waive the conditions, seeing that the latter indicated that they had no one to be retained. The Terms are to be retained and other minor matters are to be attended to. It is well not to take up old wrongs for which beyond the separation state there can be no other remedy. The inquiry into the revenue accounts will be carried in a calm atmosphere for the answer of the charge about the revenue accounts.

Let not the Separatists sleep over their well deserved victory. They have to reflect and collect material to prove their allegations about the settlement.

And above all, if they are to overcome their position, they must proceed with constructive work with soberness vigour. They should like to their ability and willingness to handle the difficult, slow and systematic work of construction. They have to rid themselves of many social abuses. They must better their economic condition by industry in the fields. It was the districts that led in the constructive work done. They must reverse the process of death by their fields. They must attend to village sanitation and have a properly managed school in every village. The so-called higher classes must help in the development and the expansion of the State. The greater the attention given to State matters, the greater will be their

ability to face other like the one they had just gone through.

The noble band of volunteers who had the privilege of serving under Vaidhikhal deserve the highest praise for their initiative and splendid devotion. The task is not yet finished. Those who can spare the time must help the State in her constructive work.

### Notes

#### Let's Justice Ameer Ali

I tender my respectful condolences to the relatives of the late Justice Ameer Ali who was one of the best judges the British and helpers of the cause of the Indian nation in South Africa in the protected Bantustan struggle of 1926-1934.

#### South African Candidates

Just at the time of going to press I have before me a copy of Justice Ameer's containing the application forms and particulars regarding the candidates' names. I have time just now only to give below the form of application to be made to as to reach the Department of Inquiry (Immigration and Naturalisation) before the 15th of next month.

(Name of applicant) \_\_\_\_\_

(Address of applicant) \_\_\_\_\_

(Date of birth) \_\_\_\_\_

(Occupation) \_\_\_\_\_

1. Respecting Certificate, Domestic Certificate, or other certificate No. of applicant, \_\_\_\_\_

2. Village and Country of birth of applicant \_\_\_\_\_

3. Name of father of applicant \_\_\_\_\_

4. Date and place of first entry of applicant into the \_\_\_\_\_

\_\_\_\_\_

5. Name of wife (if any) and present whereabouts \_\_\_\_\_

6. Children (if any) \_\_\_\_\_

\_\_\_\_\_

Write Name of child Sex When born Place of birth

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Let these who work in return to South Africa send their applications before, I have to publish other papers and information next week.



### Marginal Memorial

The State has been glad to know that Mr. M. J. Srinivas had donated the sum of Rs. 10,000 to the Marginal Memorial. The love of the family for India is well-known and has been often enough exhibited in a variety of ways.

### A Contribution

In Bombay India of last July last appears an acknowledgment of Rs. 5,000, sent through Late Laxman to the Marginal fund. Is this the sum of Rs. 500 has been acknowledged as being "other contributions." The amount, however, was a personal contribution from Late J. Srinivas. I am sorry for the blunder, but when numerous letters have to be written daily and when they pass from hand to hand such mistakes often become inevitable in spite of all efforts to avoid errors. M. K. G.

### Barclay Week by Week Gandhiji in Baroda

In anticipation of the developments that might take place after the expiry of Monday the 5th Gandhiji started to Baroda on Thursday. "I am going to Baroda to express to the Government of the State," said he on the eve of starting for Baroda. "Of course Vallabhbhai also expects me, but first let a confidential enquiry come a private meeting under his? I am going to Baroda not to take Vallabhbhai's plan but to serve under him." On arriving in Baroda he mentioned the same words and has emphasized it at several places to keep the lesson of discipline definitely on the minds of all engaged in public work.

Presenting from various places surrounding through water and with in very few respects to Gandhiji. "We have surrounded our head in the State, we are not to be afraid," said a group of them. "Then you may be sure that your house is safe," said Gandhiji. "But a greater test is still to come. When you have stood the final test, victory is yours. But tell me one thing. Supposing Vallabhbhai is taken away and others also with him, what you do intend doing?" "No fear," said one of them with assurance. "Vallabhbhai has done enough to form our own late stand, and we know that the only thing we have to do is to be true to our word, even if the way becomes full."

Gandhiji was delighted. Some stated suggested that he should visit some of the villages. "But unless Vallabhbhai sends me to do so," was the reply. It was only at Vallabhbhai's desire that Gandhiji visited Saurashtra and Rajkot and met there hundreds of persons from scores of villages in the vicinity. At Saurashtra he met the celebrated Taluka who all means were cheerfully contributed. "Do," said Gandhiji, warning them gently, "yet must not keep the high positions that you have earned. The Taluka in general had accepted a final stand as opponents of the people. You have by your action stood against that way. Let your conduct at home of peace be an inspiring with the great cause you have assumed." There was no speech—no speech being out of the courtesy in view of the general introduction of the State that he was not to be should make any speeches. The gathering at Rajkot was, however, very large, there were men from many villages all walking in the sun, a line, spreading themselves, hundreds of women and a

stream of them laying their contributions at his feet. A speech even by way of warning himself was therefore necessary. It became a useful sermon on the importance of discipline. "I cannot speak on the order of the State is done," he said. "If he had been here and asked me to speak I should have done so. But today I cannot do anything more than congratulate you on your bravery and on your unity. I was glad to see the inspiring demonstration, but I cannot now speak about the discipline. It should be a principle with us implicitly to obey the Government or instructions of one whom we have chosen to be our leader. I shall I am Vallabhbhai's able brother, but I prefer like an equal whether one is father or elder brother of the man under whose command, we must obey his instructions. It is not a new law. It used to be a law even in ancient times. It was that spirit of discipline which made such a mighty personality as Lord Krishna hardly serve as anyone's chariot and serve as the support of the world on the occasion of King Yudhishthira's Rajasuya sacrifice. I cannot discipline do anything more than congratulate you. It was Vallabhbhai who made you famous throughout India. But it was Government who made you famous throughout the world. May you achieve even greater things in future."

### Vallabhbhai in Poona

Never has there been a more strenuous effort than in at present going on to serve the needs of Lord Curzon's plan that promotion is an act of intelligent anticipation. I shall not enter the line, but shall outline myself to facts. Vallabhbhai had no hope but it was for the Congress members that he went to Poona, as it was on their behalf that he had received the invitation. The headline that a newspaper was put at the top of his paper "Vallabhbhai will be glad of Sir Donald Mackenzie on the eve of his arrest!" indicated people's hopes and fears. Thanks to the goodwill that has come into our public life since co-operation days, a word like Vallabhbhai may be Sir Donald's guest on the eve of his arrest. On the day he left Poona there was a large crowd at the station mostly composed of students and Congress Committee friends. A prominent member of the station and reported Sir Vallabhbhai by his biography which was gladly given and then many others took up the line. A high hand was not taken by placing his hands contributions before Vallabhbhai and then asking for his autograph to be given as a memento of Sir Donald's day to be and early postcard. Swearing friends and strangers surrounded him, on waving hands and on various platforms, and all worked more strongly to his effect. That is an indication of the way which public opinion that the movement has stirred and on insubordinate order on the part of the public to see it through.

### The Inquiry

Whatever may be the ultimate result of the present struggle there can be no question the fact the people are so inspired a final end and that they are fighting for the recognition on the part of Government that a Settlement Office cannot be the sole arbitrator of the destinies of the people. The light, like that for the expansion of political and economic freedom, has been an old one, as old as 1857 when

in its report prepared in the High Court in an agreement with the High Court directed the same against the Settlement Officer and in favour of the plaintiff. A stream of sporting legal work the defendant and the Bombay Revenue Jurisdiction Act was passed including the provisions of the Civil Courts in matters of assessments, and hearing of appeals for the purpose of making an independent reference to appeal to assist a Revenue settlement officer's decision. "My Lord," said the late E. C. Brett, in his 'Open Letters to Lord Curzon,' "I do not wish to make any reflection against a Revenue Officer. I have been a Revenue Officer myself all through my official career, and I speak from personal knowledge when I state that Revenue Officers endeavor to perform their difficult and onerous duties as justly and conscientiously as a judicial Officer or as any other class of officers is led to. But it will appear from a settler's reflection that in the matter of assessments such the Revenue Officer and Settlement Officer are actually party to the suit, and it cannot mean the ends of justice if they are made the final judge in such suits. The failure of justice which often results from this lamentable system of 'double hears' is a blot on the record of that despotic Revenue Jurisdiction Act, or by the introduction of suitable legislation was hereby the British possessors' business, and thereby set in their non-cooperating India's feet. They therefore consider their demand for the appointment of a judicial enquiry and that part the way for making the ruling. The demand is still, the unsupplied is un-  
 (Contd., 3-5-1929)

M. D.

### Khadi in Central India

The successful export of the All India 'Spinning' Association has given a good way in popularizing Khadi and Khadi work in the states of Rajasthan. Individual effort in the direction has been there ever since 1918, but it had not been done for want of technical knowledge and organization.

For the establishment of the 'Spinning' Association in 1926 succeeded me to make a deal again with Khadi working in Madras. I wanted Khadi machinery to 1000 pairs of the inevitable tools, but as it was not available, I requested myself with bringing Khadi to India and Gandhi I was fortunate in having a few requests, some of the same articles being purchased Khadi. The Deputy Joint Minister, Senior Khadi in a state or has learned Khadi values. The Joint Minister and the President of the Council were encouraged me to open a Khadi centre in the state, which however could not be done for want of workers. But a Khadi Institute could be opened under the efforts of Mr. Mahabhoj Das. It had a working unit of Rs. 100, within very often as one pair.

The Rajput Council in Orissa also saw me encouraging interest, having themselves to order with the Ministry for Industry and Commerce as to the organization of Khadi centres in the state. Unfortunately Khadi machinery has not yet been able to make their way in Orissa.

My working in Ujjain has resulted in the opening of a Khadi centre there under the supervision of Mr. Purandri. It has a steady monthly sale of Rs. 100 and we are now thinking of expanding it.

In 1927 as a result of the efforts of Mr. Purandri, the Greater Council decided to appoint a committee

to report on the possibility of introducing subsidiary cottage industries amongst the agriculturists of the state. The committee has received various parts of the state and collected evidence, and its interests are not yet decided. I had the honor to be nominated by the committee in behalf of the Rajwade Charitra Sangha. In the course of my evidence I stated that there was no subsidiary occupation by the agriculturists save rearing and spinning, and suggested that in those parts of the state where there were two or three persons the voluntary spinning system should be introduced, and where there was only one learned and the agriculturist had considerable spare time or two English or regular professions (such) should be opened. The committee visited the Rajwade Charitra Sangha and visited Mr. Gadhvi and Mr. Bhambhani, Senior Gandhian suggested three village industries, viz., spinning, card-making and dyeing. The list of the items could be suggested by the agriculturist himself with the encouragement and help of the state, but the other list could be done only by the state.

The suggestion, so far as I can say, appealed to the agriculturists whose reports I now received with genuine interest. The late Khadiya of Orissa has himself been testimony to the fact that his at least four months in the year the agriculturist has no work, and so was able to give evidence before the committee has yet been able to suggest a better subsidiary occupation than spinning.

The Greater Khadi was on much interested in Khadi that they expressed a desire to have a Khadi exhibition at the foot of the All-India Khadi Conference. The exhibition was a great success, the students of the Rajwade Charitra Sangha having gone there to demonstrate the Indian process. The number of visitors every day exceeded 100 and the total sale exceeded Rs. 400. The members and the state officials, and even the Highness the Maharaja attended their assembly in Khadi. The Deputy Minister honored the exhibition by her visit and the Vice-President of the Council and the Minister for Commerce and Industry and Mr. Purandri also visited the exhibition and gave their entire support by purchasing Khadi. Much of the credit for this success is due to the Chief District Officer of the state, Major Purandri, and Senior Khadi Sangha, who is concerned to make his whole page self-sufficient in respect of cloth. He has also decided to grant a subsidy to a student who is going out to learn all the processes of Khadi manufacture.

Another encouraging feature of the establishment of self-spinning is several large and girls' schools of the Orissa state. About 500 students in Madras are spinning in the mills, and the headmaster of the schools are inviting a large amount. Better results can be achieved if the Education Department appoints a specially trained teacher to supervise the teaching of spinning and the selection of a suitable type of mills in every school.

Orissa and Bihar are the two biggest states in Central India. Orissa is now leading and Bihar too we hope will not be far behind, and both completely equipped will not be far behind in the end of the states in Central India.

MADHURIA UPADHYAY

(Continued from the original in Khadi Review  
 of May 10, 1929 by M. D.)

## Swami Shradhdhara Reminiscences

(By C. P. Andrews)  
IX\*

The change from the Gurukul, at Kanchi, to the little upper room at Sans Nandan Road, Delhi, where at last Swami Shradhdhara met his death, was a very drastic one. Yet there can be no doubt that his later epoch had been minutely culled here to make the change, long before he actually gave up the Gurukul with a view to come down to Delhi. For, as I have said, there was another side to his nature that made him seek the wilderness. Along with Gandhi, and in a style that had a marked similarity to his, he was never so happy as when he was in the midst of the very poor, subsisting on their sufferance.

There are two kinds of human temperament, each of which has its own peculiar function. They may be called the aristocratic and the democratic types. The former has a noble goal to play in the world and should never be considered as uneducated, if it is to be taken here to a man, as in the noblest instance of King Manu. Manu may also be a King among men by his very nature. But Swami, as I shall now most frequently call him, was democratic by avocation. He was almost, at his leaving, like a simple ordinary man among his followers. His use of the word 'brother' when speaking either to one of the depressed classes, or to some learned pundit, was to me quite novel. All the world was 'brother' and 'sister' to him, and the depressed classes were nearest of all to his heart.

A man's true character is often revealed by the direction freely given to him by his personal attendants. Swami had very few wants in this world. From his earliest days, when I first knew him, there was always on me one or more who specially looked after him. This attention was treated more like a care than a service and I had often praised the deep devotion with which he did his work of service.

It happened, often as I should have expected, that when the final moment came, Swami's wife, comforted by his wife herself had bravely did what he could to ease his master. How gladly that good man would have laid down by one who, if he could have managed the matter, all the world knows. He did what was bravely possible, but it was his lot.

There complete identification with the poor masses were and more characteristic of Swami Shradhdhara, as life advanced, especially after the stage of Swamiji had been reached. The poor people of Delhi regarded him as their own father and protector and friend. I have known on my way to the new drainage works of the Delhi camp, which occurred in April 1917, that not a week to which was typical there, while happily found together with him of living Swamiji Swamiji Shradhdhara, Gandhi had Swami Shradhdhara.

At the end of the Pioneer Campaign struggle, in South Africa, in July 1914, Gandhi went with Mr. Kishorendra to England. Then, he immediately became absorbed in his work of organizing in India

another large campaign, at the close of the outbreak of the Great War. Originally, he had fully expected to sail, after a slight delay in London, back to India, but the many others he was held up by the war. Meanwhile, the younger members of Pioneer Advance in South Africa were on their way to India, expecting to meet him on their arrival. He therefore called to me to make the best arrangements possible at short notice. Without a moment's hesitation, our Chairman permitted to meet a team to his own labour at Shradhdhara. There were about twenty from South Africa, including Gandhi's three sons. Manoharlal was in charge of the whole party. They found some place in the Post, in a little compound with thatched roof buildings, set apart for them by our Chairman. They got out of affliction more than beyond. While Swami was there, as their daily companion, Swami Manoharlal, who is now dead, was more than a friend and leader to them. Every day our Chairman used to meet them personally and talk with them about South Africa. They came to love Shradhdhara Advance as they were, though his discipline differed very much from Pioneer in South Africa.

After some months, the whole Pioneer party went on to the Kanchi Gurukul. There they had the delight of being on the banks of the Ganges, and bathing daily in its clear, pure, cold water. They found to love Mahatma Gandhi more, as they had already begun to love Swami. Each spoke of affection, for those boys, who had been born in South Africa, and had never seen India before, were very valuable indeed. They also helped us to see, on the Advance and the Gurukul, in unbroken South Africa. While Manoharlal was exactly dead, he was very deeply felt by his teacher at Shradhdhara, had at Kanchi, at a personal loss, for they had seen his supreme devotion, also to be lived as the chosen guardian of Gandhi's children during their earliest days.

When I had asked Manoharlal, a later time, which of these two Advances they had preferred, he told me that the discipline of the Gurukul was more like that of the Hindu system than by all the boys and because was more intelligible to them than the discipline of Shradhdhara. But every one of them had questioned with intense reverence Gandhi himself, who had captured their young imaginations. When I was in Pioneer Advance, at a later date, I heard a story of one of Swami's letters, with the two names alternately inserted in it, amongst it Swami Swamiji, in memory of his visit to Shradhdhara in 1914.

(To be continued.)

### All-India Cow Protection Association MEMBERSHIP AND DONATIONS

Personality acknowledged	Rs.	Paisa
In name, Mr. Sathyanand	2-0-0	
Cham	1-0-0	
Shri. J. S.	45-0-0	
D. R. Patel	1-0-0	
Madhava, Madhava	1-0-0	
V. K. S. Ram	1-0-0	
Madhava, V. K.	1-0-0	
In name, Kishore Chandra	10-0-0	
In name, D. Lal Sahu	2-0-0	
Madhava, Madhava	1-0-0	
S. S. Chandra	1-0-0	

\*The previous volume of the correspondence in Pioneer Bulletin of September 11, 1937, December 16, 1937, January 6, 1938, May 10, 1938, June 10, 1938, and July 10, 1938, is out of date respectively.

## The Story of My Experiments with Truth

(By M. K. Gandhi.)

PART V—CHAPTER XXV

### Companions

Bhambhaniwala and Rameshbhai were mainstays yet. Their houses made it possible for me to take a sleep day without their help. Their disciples, or first companions—Munshiabhai, Anantabhai, Dhanubhai, Ramachandrabhai and others—who were always with us, Keshavnai and Jambharnibhai also came and helped us now and then. All these were bhaktas. Their principal work was to take down the night's statements.

Professor Krishnaji could not but react to his lot with us. Though a Hindu he was more bhakt than a true Hindu. I have seen a few brilliant disciples of wearing themselves in the process of their adoration. Krishnaji is one of these few. He made it impossible for any one to feel that he belonged to a different process. He was my galutbari in that. For the time being he made it the end and aim of his life to serve me from day-to-day. He visited all people, calling to his aid even for ordinary business, and seldom any time visited his library.

Madam Madhubai had captured his case on the evening of his lodging when I might think upon whatever necessary and he made a point of looking in once or twice a month. The pump and cylinder in which he then lived was a cheap contrivance in his native life of today. The way in which he associated with it made us feel that to use one of us, through his inextinguishable light gave a strange a different experience.

As I passed under experience of Bihar, I became convinced that work of a government nature was impossible without proper village education. The natural experience was pathetic. They either allowed their children to roam about, or made them lead an arduous ploughman's life, morning to night for a couple of hours a day. In those days a male labourer's wage did not exceed two pice, a female's did not exceed six and a child's three. He who succeeded in working four acres a day was considered most fortunate.

In connection with my companions I decided to open primary schools in our villages. One of our assistants with the village was that they should provide the teachers with board and lodging while we would see to the other expenses. The village folk had hardly any cash in their hands, but they could well afford to provide teachers' board. Indeed they had already expressed their readiness to contribute grain for other low materials.

Thus when to get the teachers was a great problem. It was difficult to find local teachers who would work for a bare allowance or without remuneration. My idea was never to recruit children to unemancipated teachers. Their literary qualifications was not so essential as their moral fibre.

So I issued a public appeal for voluntary teachers. It received a ready response. Mr. Champabhai Dhanubhai and Mahadevbhai Ganan and Prabhakar Mr. Anantabhai Gokhale came from Dandi and

Mr. Anantabhai Vasthanganji from Porva. I sent to the Ashrams by Chikambal, Gananabhai and my son Madan. About the same Madanbhai Dand and Nandlal Parikh with him were sent to Dandi by rail with Mr. Keshavnai who also accompanied for the work. This was a truly moving enterprise. Shyamsri Anantabhai and Shriwan Anantabhai were educated enough, but Mr. Durga Dand and Mr. Keshavnai Parikh had nothing more than a bare knowledge of Gujarati, and Madanji not even that. There were three ladies in addition to the children in Dandi.

I explained to them that they were expected to teach the children, not grammar and the three Rs, or work on abacus and good manners. I further explained that even a simple letter form was not so great a difficulty between Gujarat, Hindi and Marathi as they imagined, and in the primary classes, at my time, the teaching of the rudiments of the alphabet and numerals was not a difficult matter. The real was that the classes taken by these ladies were found to be most successful. The experience acquired then with confidence and interest in their work. Anantabhai's lessons would school. We were hardly busy and not too far away. She brought her two young girls to help us. Through these ladies we could to some extent reach the village women.

So I did not want to stop at providing for primary education. The village was country, the bare bit of life, the walls constructed by mud and brick and the country-side unbecomingly empty. The other people badly needed education as a discipline. They were all refugees from various other districts. So it was decided to do so much nothing work as possible and to provide every department of their lives.

Doctors were wanted for this work. I requested the Government of India (Secretary to be) on the services of the late Dr. Desai. We had some good friends and he readily offered his services for six months. The teachers—men and women—had all to work for the first time.

All of them had against themselves one or more grievances with government against children or with police. People who had any complaints to make were to be referred to me. No one was to venture out of his house. The friends agreed and these instructions with wonderful alacrity. I do not remember a single instance of disobedience.

[Translated from *Anandam* by M. D.]

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. X

Ahmedabad, Thursday, August 16, 1928

No. 33

## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER (V)

### Preserving the Village

As far as was possible we placed each school in charge of one man and one woman. These volunteers had to look after school rolls and accounts. The woman's part to be approached through women.

Medical relief was a very simple affair. Quinine oil, castoreo and rubber treatment were the only drugs provided in the villages. If the patient showed a fatal disease, completion of vaccination, cure of all was administered, in case of fever, quinine was given after an evening dose of castoreo, and the rubber treatment was applied in case of boils and ulcers after thoroughly washing the affected parts. The patient was permitted to take home any medicine. Whenever there was great congestion Dr. Das was consulted. Dr. Das used to visit each centre on certain fixed days in the week.

Quite a number of people regarded themselves of this simple relief. This plan of work will not seem strange when it is remembered that the prevailing ailments were few and amenable to simple treatment, by no means requiring expert help. As for the people the arrangement succeeded splendidly.

Satisfaction was a different affair. The people were not prepared to do anything themselves. Even the field labourer was not ready to do their own sowing; but Dr. Das, who was not a man ready to lose heart. He and the volunteers commenced their campaign on visiting a village daily. They swept the roads and the surroundings, cleaned out the wells, fixed up the ponds and so on, and thereby persuaded the villagers to take voluntary help amongst themselves. In some villages they showed people how to bring up the work, and in others the people were so enthusiastic that they even prepared roads to enable my car to go from place to place. These great experiences were not confined with human eyes of people's quality. I remember some villages having kindly expressed their desire for this work.

It may not be out of place here to mention an experience that I have described before now in many meetings. Bhambura was a small village in which was one of our schools. I happened to visit a number

village in the vicinity and found some of the women dressed very dirty. So I said to my Gandhi to ask them why they did not wash their clothes. She replied to them that she was too busy to do so. I said and said 'Look now, there is no time to wash your clothes. You are wearing dirty clothes. The way I am washing it the only way I have. Now you I am washing it. Tell Bhambura to get me another one and I shall then return to help and get my clean clothes every day.'

This cottage was not an exception, but a type to be found in every Indian village. In certain cottages in India people live without any bedding, and without a change of clothes, rarely with a rag to cover their shins.

Our main experience I will note, in Champaran there is an inch of bamboo and grass. The school but they had got up at Bhambura was made of these materials. Some day—possibly some of the neighbouring places you—see this in a new light. It was not thought at all to be built another lot of bamboo and grass. The school was on charge of Dr. Das and Mr. Gandhi. Dr. Das decided to build a wooden house and besides in the selection of bamboo, many experienced with him, and as a last house was soon made ready. There was no loss out of this building being burnt down.

Thus the experience with these schools, sanitation work and school relief proved the confidence and respect of the village folk, and were able to bring good influence to bear upon them.

But I must confess with regret that my hope of getting the construction work on a permanent footing was not fulfilled. The volunteers and some in temporary periods, I could not secure any more from outside, and permanent voluntary workers here there were not available. As soon as my work in Champaran was finished, work outside which had been preparing in the meantime came me strong. The few months' work in Champaran, however, laid such deep roots that its influence is not far from my memory. It is almost three years today.

(Translated from Bengali by M. D.)

## South African Controversy

In continuation of what I wrote last week about the Controversial Scheme I now publish for the information of those who have rights of residence in South Africa the following relevant correspondence from the applicant to Indian Opinion, 12th July 1937:

### UNION OF SOUTH AFRICA

Department of the Interior,  
Capetown, 12th February, 1937

Sir,

I have the honour to acknowledge receipt of your letter dated 6th January, 1937, in which you convey to the Honorable the Minister of the Interior the following conditions proposed as the rights accorded to the South African Indian Congress, held at Kimberley in January, 1936:

"That the eight members of the South African Indian Congress be re-constituted, as proposed by the Indian community of South Africa, hereby annex the Union Government, as its own body and also on behalf of its constituent bodies, on the Transvaal Indian Congress as representing the Indian community of the Transvaal, the Cape District Indian Council as representing the Indian community of the Cape Province, and the Natal Indian Congress as representing the Indian community of Natal, that it will stand by and will generally favour the Agreement entered into between the Indian and Union Governments at Capetown, and in the spirit in which it has been concluded, and declare as it has always done that it will not tolerate any ill-treatment of Indians within the Union."

In view of the conditions, and as an act of grace to mark the appointment of the Right Honourable V. K. B. Swart, P. C. as the first Agent of the Government of India in the Union, the Union Government has been pleased to advise that the full endorsement of Section 10 of Act 22 of 1932 as amended by Section 2 of Act 27 of 1933, in the case of an Indian who applies in the satisfaction of the Minister of the Interior that he entered a Province of the Union within three months from the date of his entry in the 26th July, 1934, subject to the following provisions:

(a) Every Indian who has already entered the Union must apply, on his own behalf or through the South African Indian Congress or a body affiliated thereto, in the District to the Commissioner for Immigration and Assisted Aliens, Pretoria, and in the Cape and Natal Provinces to the Provincial Immigration Officers at Capetown and Durban respectively, and shall furnish such particulars as may be required by these officers. Such applications must state the officers mentioned to or before the 1st of October, 1935 Indians who are in possession of registration certificates or certificates of domicile or other documents authorizing them to enter, reside or remain in the Union or any Province thereof, obtained by themselves or persons named by them or on their behalf, must apply to the Provincial Controller or Commissioner to re-issuance of the documents in their possession referred to in paragraph (a) above.

(b) If the Minister is satisfied that an applicant comes within the terms of this condition he will direct that a Protective Certificate be issued to the

applicant in the prescribed form or authorize him to issue the document legally obtained. No application will be entertained from any individual whose case does not fall within the terms of this condition.

(c) The Protective Certificate in the documents he has been authorized to issue under paragraph (a) above will pass to the holder of the rights accorded by him at the date of the commencement of Act 27 of 1933, viz., 1st July, 1933, and the holder will be treated as having entered the Province concerned in terms of Section 10 of Act No. 22 of 1932, but if he has not already brought his wife and/or children to the Union, such wife and/or children will not be admitted.

(d) An Indian whose entry into the Union or any Province thereof was legally made, and who, after the 1st November, 1933, is not in possession of a Protective Certificate or who has not been authorized to obtain his documents in terms of paragraph (a) above will be dealt with in accordance with the law irrespective of the date of his entry.

(e) The Minister reserves the right to apply the provisions of the Immigration Law in the case of an Indian who rightly entered the Union prior to the 26th July, 1934, and who has after that date been convicted of a deportable offence.

You are authorized to publish this letter if you so desire.

I have the honour to be, Sir,  
Your obedient servant,  
(Signed) C. S. SCHREUDER,  
Secretary for the Interior.

F. K. Doshi, Esq.  
Secretary General Secretary,  
South African Indian Congress,  
P. O. Box 3329, Johannesburg

Street Station Hotel,  
Capetown, 16th May, 1938.

Dear Mr. Doshi,

At my interview with you the day before yesterday I brought to your notice the above article of the past of the Transvaal Indian community that the 1934 Law should be taken in the spirit of the Controversial Scheme. I am here again to commend the idea to you, and to remind you that it has the support of members of both such parties as Mr. Gandhi and Mr. Patrick Deneys.

In addition, my countrymen would like to be assured on these voluntary points. I trust it to be an agreement to you, you will enable me to give you to say that I have your authority in giving them the assurance.

1. No Indian who has once been admitted to the past his residence or stayed entry, will be required to apply on this measure for confirmation. His right to purchase his land will not be in jeopardy.

2. The whole case of the new entry to be confirmed will be allowed on above registration certificate in the ordinary way.

3. To give the Protective Certificate is issued in future Indians or law of immigration or persons the rights of the holder you to your document will also such steps as may be necessary, legislative or other, to make it fully effective.





# Young India

## A Sign of the Times

(By M. K. Gandhi)

Barid is a sign of the times. It has a twofold life: for the Government and the people—for the Government if they will recognise the power of the people when they have made up their minds and when they can drive a non-violent constitution to constitute it. My main complaint is the Government's attitude in regard to the Barid, which is thus built upon people's goodwill and co-operation and which is not enforced by brute power but is spread and deepened with non-violent energy patiently shared by all those that become involved. So far as I have been able to see there is no doubt that the sentiment has been wrong from an unwilling Government by the course of a public opinion that was ever gathering force in generalised protest. It is said that Mr. Ghandy the Governor was most willing from the commencement to concede the Subordinate's demands but that his attitude was equally determined in their opposition. If that is so, what is the credit given the Governor, it falls ill for the Government for the British Government is not individualistic, it is a general representative capable of working irrespective of individuals. It has provided officers Gladstone and Darnley, without ill-effects and without the opportunity to let the Government be taken in the Civil Service. What the States of Barid wanted was a change of heart in the Civil Service. What was to fail and show us is that the Civil Service is not worked with the sentiment. If it was satisfied the present campaign of his carried on about the Civil and his change would have stopped. What I see in Barid, I certainly found the complaint though beyond newspaper paragraphs that Vallabhbhai Patel had not moved, not for part of the sentiment, and I have that he was carrying it out so far as he could and had already carried out that part of it about which the complaint was made and before it was made. I can only say that the Government, if it is not the Civil Service is sending the sentiment, is wrong, according to course that the one failure of Barid is an representative capable of being satisfied without particular individual.

Let us therefore turn to the people of British India. What they have to learn is that so long as they remain united in non-violence they have nothing to fear, not even anything officials. But have they learnt that lesson, have they recognised the immense power of non-violence, have they realised that if they had committed one single act of violence, they would have lost their cause? If they have, then they will have been day to day that they will not become a non-violent requirement, unless they undergo a process of what may be called systematic corporate cleansing. This they can only do by example in carrying out a well thought out constructive programme resulting gradually effect and permanent common good. In other words before they can claim to have become

a non-violent organisation, they must involve themselves in non-violence and through speeches or writings succumb to both may be, but through an effective series of attempts with each ending the spirit of non-violence. Mr. Vallabhbhai Patel never failed to do this. He has not for himself this very difficult task of constructive effect or internal reform. May God grant him through the same measure of success that has attended the struggle against the Government.

## The Niche Report

(By M. K. Gandhi)

Frank Meritt Niche and his colleagues deserve the highest appreciation for the way able and practically successful report they have been able to bring out on the question that has vexed all parties for the past long months. The report is well set up, amenable to both left and right in a bold type. No party side can afford to be without it. It is signed by Frank Meritt Niche, Sir All Souls, Sir Tej Bahadur Sapru, Sir M. A. Jinnah, Sir Gopal Krishna Ghosh, Mr. Ramiah Quarta, Sir Gopal Krishna Ghosh and Sir G. K. Pannik. About Mr. Niche Quarta's signature I am sure it is the following one at the end of the report.

"Mr. Niche Quarta was unfortunately unable to be present at the last meeting of the Committee when the draft report was considered. The draft however was read to him and he has endorsed it as set out in regard to the recommendations contained in Chapter III in the words that the Bill sent to the Central Legislature should be referred to 'Niche's' Position. In sign 'I agree with the resolution adopted at the national conference of July 1931 but do not subscribe to all the terms and suggestions contained in its report."

The report covers 123 pages, appendix 13 pages. The report is divided into ten chapters, of which five deal with the central aspect, reservation of seats, participation of government and Indian union. The seventh chapter contains the final recommendations of the Committee. I must not attempt to summarise the report, if only because I have come into my hands at the moment of writing the last article in Young India. I have not even the time to study the report in full, beyond having a cursory glance through it. For the great merit of it is that All Parties Conference Committee has at last been able to produce a unanimous report bearing weight representative signatures. In the matter of the resolution the main thing was not to present joint recommendations but to secure unanimity for the recommendations that might be the circumstances be considered the best possible. And if the practical unanimity arrived at this otherwise obtained by the Committee is noted by the Conference about to meet at Lucknow, a unanimous they will have been able to the doctrine of constitutional democracy as distinguished from what might be termed imperial democracy. For if the unanimity arrives at a veritable unanimity about the questions that have been opening it for years, the next thing would be to work for the acceptance of our demands. And we have arrived at such a step in the sense of the law in our relations that if we can secure and maintain about any reasonable proposal, there should be no difficulty in securing acceptance. I have

believes that the Committee will assist Lindbergh with a final determination, to see the thing through and that the members who will be there will not regard it a critical examination of the report with a view to test it in place but with the determination of writing of a proper settlement. And if they will accept the report in that spirit, they will restore the accommodations, except for valid reasons which would apply to any case persons. In this connection the report to the public, I trust my communications to President Mitchell Nelson without whom they would have been no Committee, there would have been no necessity and there would have been no report.

### Notes

#### For Swedish Fund Donors

The progress and appearance require that the letter made to the appeal for funds for Swedish Slogopatria, is a new letter, to the wide-spread popularity of Swedish Slogopatria. The settlement of the Swedish question and the consequent stoppage of Slogopatria render it unnecessary to keep the fund open any longer. The public has requested therefore not to send or fresh contributions to the fund. This however does not mean that no more money will now be required. The work is continuing with the treasury line still to be done and will require some amount of expense. And if the remaining energy generated during the Slogopatria campaign is not to be lost away, the constructive work will be done with restricted scope. The balance left will therefore be utilized first by the expense that might be incurred in connection with the reports will steadily and continuously be constructive work on the two letters. There is no doubt that the important part of the campaign became possible only because constructive work had been going on in Sweden for the last seven years. I am aware that there are places where Congress Committees and individuals have more funds collected for Sweden but they have chosen to send these amounts to individuals. I send warmly before them that they should instead whatever is now in their hands either in the Address of Reclamation, or Bureau Address at Swedish, or Navigation Office or District Office in Alameda. I understand that St. Valentin's Fund has already arranged to have the account in date properly edited and published.

#### South Africa's Contribution

##### A Great Crisis Over South Africa

"Every article from South Africa that the South African Indians are sending every month five letters of support for the Swedish strike campaign. A magnificent thing, besides being a great suggestion too. The population caused by the maintenance of peace in letters will now be decreased and given a sharp edge. So far as I have been able to ascertain, about 2,000 have been sent to all the Swedish land."

It has not been without pain that I have followed the campaign of the fact that the political world the Swedish struggle. Nothing was probably considered too small or too paltry should it through a sense which had no money about it and which was expected to cause no worry in a political and which had no direct political aim. Without verification and probably from false reports the likelihood that letters of reports were being received by Slogopatria from South

Africa was given warning. Well, the name of Slogopatria was not damaged by the false statement. For the cause of justice in South Africa can be easily damaged if the white colonists can be persuaded to believe that vast sums of money are being sent from South Africa to Sweden and that to sustain an agitation which they may dislike. I hope however that our work will be done in the spirit of the statement in South Africa. Anyway I am confident what the correspondent says. Any time one looks at the accounts lying at Swedish of receipts for the Swedish fund and he will find that the correspondent's information is much easier the truth than the inflammatory statement called in South Africa. M. E. G.

### Remember 1921

The following is a condensed summary of Gandhi's speech at Swat on the occasion of the Swedish victory celebration.

"For a Slogopatria meeting can be true then to say that we are but God as it is to Sweden and praise for the thought of the Swedish Slogopatria. Indeed we need not say nothing more. For I know that it is not going to give us satisfaction, for the Swedes have not yet gone home to us that we are but instruments in His hand and His will as in His will. We have not yet heard the voice of surrender to God. What is yet part was part here, indeed were heard then, men and so his eye is not satisfied with justice God alone. In fact is remembering Him on occasion like this we feel as though we were oblige Him. Following our natural nature therefore the way are grateful for Sweden, his compassion and his voluntary and the natural virtues of Swedish. Voluntary alone would we have been the battle without the limited cooperation of his co-workers. But why do I speak to thank His Goodness the Government, the officials, and M. L. C. for their having helped in helping about a happy settlement. We should be looking at himself, we should be so much the less Slogopatria if we failed in our duty to render our thanks to those who were opposed to us.

"The next gathering of the citizens of Swat, would follow we do not think, with as much solemnity as themselves, besides one of 1921. I will remember the words I addressed to you in 1911 on this very spot. Fondly trust of you that you recall what I said, and I propose to remind you here we have failed to do the things that we failed to do seven years ago. The losses of Sweden will have been but as in 1911 and Sweden go to sleep over the Swedish victory after having had victory celebrations and dances. Voluntary has been what the Swedish people that it is matter to fight Government that to fight our own people, for we actually rule,—and should rule. If we were more, awareness of ourselves of Government's injustice. But we fight only as long as we are free to fight with our own methods and shortcomings. I therefore requested the Swedish people who had fulfilled the first half of their pledge at the second half, and of paying to the old Government. That I have will be done in the course of a few days. But what next? How will you husband the tremendous sums of money and satisfaction that you have brought into being during the Slogopatria campaign? How will you utilize the unprecedented earnings that has been gathered for

women of Hindust? How will you serve them, how will you identify yourselves with them and help to remove their misery? Satyagraha includes civil disobedience, civil resistance in the sphere of moral authority, but the capacity of resistance presupposes self-education and constructive work. If I were to ask you to render account of what you have done since 1921 in the direction of self-education and constructive work I know you and I would have to stand before each other.

I want to tell you that I continue to be what I was in 1921. I have the same inseparable confidence in place before you, confidence which are a new part now for peace, progress, Swaraj, Karmajog, or the Kingdom of God that we are inheriting when. What will have the Hindus and Mussalms of unswerving faith to talk of Swara, or long as they are of one another's friends in the name of God, and then run to the courts to seek justice? If you are truly brave, you may fight one another as equal to me, but you may not seek the protection of courts of justice. The English and the Germans fight on fields of battle, but did not go to law courts. There is some bravery in law and fair fighting, but even in crossing to law courts. Let the Hindus and Mussalms fight a pitched battle, if they will, let them fight fair and clean and decide their cases. Their cases will then go down on history. But this fighting, followed by protracted struggle in law courts, is not bravery. Our present way are not ways of bravery but of corruption. This bravery has to begin from our life for the sake of religion, it is voluntary sacrifice of self-interest. That is the lesson of Hindust, and it will have been lost to us if we have succumbed in the heavy of victory celebrations. And we, who have sprung from the mass and are the children of the mass (Hindust, though belonging to different faiths, have in law one mother or blood brethren, Hindus like that of Hindust will be of one soul).

Another lesson in the purification of Hindust was that you judged it of its deepest crisis. This Swara, I regard as impossible without self-purification. I do not know any other way. Call it my conviction, but that is it the foundation of Satyagraha. If there is any other way, I do not know it, and relying on my means other than those of self-purification will not be Swara but something else.

"The third and the last thing in our programme is the duty of men of all religions and all castes through the children of the land. The children, I may repeat or re-emphasise, is the only remedy. I have come across a strong prohibition of the children from a strong quarter. Sir Lalit Mohan Das, in his review of the present Agricultural Commissioner's Report has stated, how the Commissioners have checked like an anathema the way the masses of the vast spinning wheel in the chamber on voluntary labour. How is it that they have brought this of a thing which provides the only occupation in the starving millions? I believe that the primary of this spinning wheel lies in that very fact. They might have at least referred it and were diffident in that way. They could not contemplate such opportunity to infinite possibilities (A heavy charge of non-.) Will I have really done, and end my spinning work."

## Our Goals

In spite of my last years in Indian jails, I am glad others who have been in them for much shorter periods than I have some knowledge of their working there. The Satyagrahi prisoners who were recently discharged told me of the many hardships which can be visited if there is some consideration shown to the prisoners as human beings. The experience of a Satyagrahi prisoner in the final goal are that the prisoners are all treated up as a small unventilated and ill-lighted room, the food served is hardly digestible and not much facility given to the prisoners for keeping themselves clean.

The prisoners at the Jharkhand Central Prison give me more details. The first lesson is giving the food in plenty and other comforts accord due. The Satyagrahi were inclined to excuse the food as sufficient for the strict saving it was the fault of the prisoners who had to do the cleaning and the grinding. I am unable to adopt the view. I feel that the authorities are bound to attend to the cleaning of Hindust either by having it done outside or by efficient supervision. It is futile to expect the prisoners especially in the way they are kept to do this or anything well or conscientiously. Instead of taking the most expensive work of working through them, it would be better and more economical to have the cooking and the preparatory work done through reliable agency and also have the prisoners either have of a more comfortable nature and involving no danger to health.

Not was various food satisfactorily cooked the whole of the prisoners on this head. A kind of dry fermented cooking cabbage was offered as green vegetable. From what the friends described I could gather that this cabbage was a kind of brown shape apart from little slices, cabbage being substituted by subjecting it to high fermentation. If the information given to me is correct, I can only say that the prison authorities are playing with prisoners' lives subjected to their care.

Among the prisoners discharged were three in a weak condition, one a student who had completed his law term was discharged as a prisoner candidate. His condition was so bad that in spite of all the best attention being bestowed upon him by the Mahatmyas, prisoners and students and skilled medical assistance he is not yet out of danger. I was informed that his several days in spite of his fever he was kept in a state of semi-coma for a time. I should not at all wonder if this indefensible head caused internal inflammation.

I shall be glad to publish any explanation that the authorities may have to give in regard to these allegations.

I have had conditions being as they are prisoners may not expect the conditions of human life. I know too that Satyagraha may not possible at them by which in a way or of their own making. Nevertheless even a Satyagrahi whether he conspires or not should receive human treatment and should get food that is suited to his constitution and that it, stores all else, clean and cleanly prepared.

M. K. G.

## Bardoli Week by Week

### The Settlement

The Bardoli Settlement is not even a month of week and non-violence, the first of the Bardoli's successful campaign, the first settlement that has based the success of laying on the road to Bardoli. The Bardoli victory was the vindication of a national ideal. The Bardoli victory was also a very clear and well-organized way to achieve a local settlement and through its victory could be more significant decisions, the campaign because of its settlement failed to draw the nation's attention to the extent that the Bardoli campaign has done. The Bardoli triumph is unique in that it completed not only the nation's but the world's Empire's mission, and the nation and independence of the people's demand was, practically the nation's opening. It is unique in that it was brought by perhaps one of the greatest of the nation in India, and in that it affected the Revenue Department, which not even the great city could do. It is unique in that it was brought after three or four years of national struggle and intense trials, and by means of a movement that achieved not only the settlement but also that it was done by the nation's leaders. It is unique in that the leaders of the campaign had all ideas of personal politics, and this is that the Government of the province, who for a moment seemed to have to distance from Whitehall, related to public matters in a crisis in the interest of peace. This is why Gandhi and Vallabhbhai expressed in their speeches through out the week the duty of compensating the Government as much as that of compensating those who were the victims.

But even amongst the Satyagrahis there were not working people who were dissatisfied with the result and addressed notes to Gandhi and to the British to say that they would have preferred a fight to the result in a half-hearted compromise. "We will compromise," said Gandhi in reply to those impatient ones at Vahad, "but I am the adversary of the success of Satyagraha, and so such I tell you that an attack would have been chosen, straight and unadorned. What if your leader was not able to continue by the success? Every one of your conditions has been fulfilled and you must either agree. You need not come to us to have and through whose consciousness the settlement was brought about. A Satyagrahi is satisfied with the settlement, he does not fight for the shadow. And why do you talk of a fight to the death? Because you did not get an opportunity of putting your justice against the worst odds, against power and strength? Well, it does not believe a Satyagrahi to wish that his opponent should stop to be broken down rather than his own honesty may be proclaimed to the world. A Satyagrahi always says that his opponent's heart may be converted by the grace of God and not that it may be broken more easily. And why are you impatient? The human battle is still before us in the hands of freedom of which the campaign was planned in 1917 and which has yet to be fought."

Dr. Vallabhbhai said on his own way the same thing: "The correspondence of the Times of India asked me if I wanted it done and also counsel for the Satyagrahi for the thing they wanted. Well, I

said, I should not mind that at all, and would like that I should be thankful if the Government were to inform us Government to accept the present's conditions."

### The Ideal of the People

A drive through the village during the harvest week was more a privilege than a pleasure. It was a peaceful right to enter the simple, unadorned peasant houses or with one another in taking their attention to the fields and the fields. There were all kinds of questions with joy. The presence of the British and the British was a great embarrassment to some of them, even as the happy confidence of the harvest was being able to decide when to try to get the first. Those who had an even number of presents did not find it difficult to divide the harvest offerings, but those who had an uneven number were easily told. It was a good day for the people, it was a good day for Gandhi to work out of the heat of his adversary's heart that defined by a people for whom he had fought, and to whom he had brought the same ally of Satyagraha, of non-violence and suffering. It was very enough for the people to be good and for Gandhi to be good, but it was most embarrassing for the heat of the day. Perhaps the first speech that he made was at Bardoli where the people greeted him with an address.

"There are thousands of people in various corners of the land following the principles of truth and non-violence in a better manner than any one of us. The difficulty is not their lot. We have the advantage to be in the struggle itself. It is gratifying for me to talk of violence. It is as though a man sitting at the foot of the Himalayas were to talk of reaching the Mount Everest. I can only think however first though I am no better than that man, I may be better than he who talks of reaching the Mount Everest while he is quietly sitting at Cape Comorin. If the title that I have heard of Gandhi's that will play before you can induce in you new hope and new inspiration, I do not know what a tremendous achievement we could make if I was fully satisfied with the policies of truth and non-violence. I constantly happen to be in the presence of your British but I would have been able to achieve nothing without my legal advisers. They represent our own as well as my British and my own a better. Let us remember that all of us are the disciples of the same Guru. All the praise and congratulations are due to him."

### November 1921

Bardoli has witnessed scenes during the last week, unprecedented in its history. Never before in its history — except perhaps in 1917 — have such crowds of men and women clothed British in India in the message of their leaders. The first message is that you have that of holding the other half of their pledge, you, represent of the old movement, the second was to be pulled up with profit and to be brought enough to realize what Gandhi has done in Government, and the third and the last message is to remember the programme and the pledge of 1917. "Do not forget that pledge," said Gandhi of Bardoli "because what you have to do in fulfillment of that pledge,

what you have achieved since this a drop in the ocean. I pray that you may be the instrument for the betterment of the entire village, and that under the banner of some able but modest Voluntary Fund." He placed the same message rather eloquently at several places over 25000 people listened to him in scattered villages, leagues of distances of miles. I can assure that speech elsewhere. **M D**

### Education in Russia (By Prasad Jivakshankar Nalav)

II

Elementary and secondary education is considered as a a *tabula*, the school being called the 'United Labour School' and divided into a first grade (elementary) and second grade (secondary). The

first grade makes three years in one year. There are no separate special features of this school. There are no examinations for admission, and prominence is laid on the quality of the work, which is judged by the collective work in the group of which the student is a part. In all subjects there is co-operation. There are provided several working hours of the children and voluntary workers to aid in the child's capacity. There, each children are occupied from heavy work done with great spirit and joy in the last year. The Indian plan has been largely adopted and the teacher the giving up of teaching as a method of instruction.

School Government in which is encouraged greatly and there are many children's organisations, Children, Pioneers, Communist, Children's co-operation.

Students have a considerable share in directing the school programme. Co-operation of course finds better as a child was led to as schools are general knowledge, Lenin's vision, has stated that "student self-government cannot be a copy of the house of the political life of adults, for in the life of children, neither class struggle nor class democracy can take place. The school is called as always and a symbol of the future society without classes." But in spite of the prosperity about there is probably a good deal of hatred and suspicion even in the school.

The resources method is very largely used in the schools. One of the reasons why

Sweden the has become to improve a method was the paucity of equipment and books in the early years. Students are being encouraged when in groups in museums, historical places, are gardens and to study nature. Government keeps attention are restricted to district places and if funds are not sufficient the giving has to give money to State.

Another important method of education is what is called the complex or project. The complex method complex is a centre of interest around which are grouped all the associated things. For instance the village complex would deal with village life crops and harvest and agricultural products village hygiene and social life local trade the relations between village and town the details of rural life these matters and others, the government of the village and necessary for cooperation of all

public workers to improve the village. In working out the complex the students are encouraged to work in the villages and put their theories into practice.

The health complex deals in some detail with the health of the individual, of the home and of the community, and tries to convince upon the student that the two factors depend on the health of the community. The functions of the body, food, digestion etc.—are dealt with and the harmful effects of alcohol are demonstrated.

In this way many other subjects are treated as complexes—nature, work, children's life, human relations and family community life. The object aimed at is to produce a desire to serve the community as a whole and to apply the knowledge gained not only for personal but for public welfare.

Very detailed programmes for these complexes are issued for the teacher but it is made clear that these are not to be followed blindly but to be modified in accordance with the local conditions. It is pointed out that artificial textbooks and many examinations are to be avoided. Students are made to think for themselves and to show their own conclusions.

Schools are influenced considerably by the neighbourhood in which they are situated, for this neighbourhood serves as a practical laboratory in real-world—village conditions themselves. If the school is situated near a particular factory that factory will influence the teaching of many subjects—geography, science, mathematics.

Education has been made universal in the village areas but it would great much remains had thought to be done. It is interesting to find however that the primary are beginning to take a few interest in the spread of education and in some places have constituted schools with their own funds. Another interesting fact is that according to statistics now it has been found that the average peasant child reads higher in mathematics than the town child. This is probably due to its closer contact with nature and the school curriculum helps this natural development.

(To be continued.)

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# Young India

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## The Story of My Experiments with Truth

(By M. K. Gandhi.)  
PART V—CHAPTER SIX

### When a Congress is Good

While on the one hand social service work of the kind I have described in the foregoing chapters, was being carried out, on the other the work of resolving differences of the village' grievances was progressing apace. Thousands of such instances were taken and they could not but have their effect. The ever growing number of village coming to make their statements increased the gladder' words and they moved forward and north to increase my loyalty.

One day I received a letter from the Bihar Government to the following effect: "Your inquiry has been sufficiently prolonged and should you not have long a to do and had have Bihar? The letter was written in polite language but its intention was obvious.

I wrote in reply that the inquiry was bound to be prolonged, and unless and until it resulted in bringing relief to the people I had no intention of leaving Bihar. I pointed out that it was open to Government to terminate my inquiry by increasing the village' grievances or by giving and relieving them. It by recognizing that the village had made out a just case and by an official enquiry which should be immediately initiated.

Mr Edward Gait, the Lieutenant Governor, asked me to get him, expressed his willingness to appoint me inquiry and invited me to be a member of the Committee. I mentioned the names of the other members and after consultation with my co-workers agreed to serve on the Committee, on condition that I should be free to confer with my co-workers during the progress of the enquiry, that Government should recognize, that by being a member of the Committee, I did not come to be the village' advocate, and that, in case the result of the inquiry failed to give me satisfaction, I should be free to guide and advise the village as to what line of action they should take.

Mr Edward Gait accepted the condition as just and proper, and approved the inquiry. The late Sir Frank Sley was appointed Chairman of the Committee.

The Committee found in favour of the village, and recommended that the pleaders should defend a portion of the matters made by the pleaders while the Committee had found to be unfounded and that the tahsildar system should be abolished. I then

Mr Edward Gait had a long talk, in call of the Committee to make a preliminary report, and to

getting the various bill passed in accordance with the Committee's recommendations. Had he not accepted a few articles, and had he not brought all the rest to bear on the subject, the report would not have been successful and the Agrarian Act would not have been passed. The pleaders worked without any power. They offered generous proposals in the bill in spite of the report, but Mr Edward Gait remained firm as to the law and felt bound by the views of the members of the Committee.

The tahsildar system which had been in existence for almost a century was then abolished, and with it the pleaders' big case was cut. The village who had all along sustained a heavy and unjust burden were free at last, and the experiment that the cause of village could never be washed out was completed.

It was my desire to continue the same work for some years, to establish more schools and to promote the village work effectively. The ground had been prepared, but it did not please God so when before to allow my plans to be fulfilled. I was laid down with fever and had to give up my work altogether. (Translated from *My Experiments with Truth* by M. G.)

### "The True Capital and the False"

Mr David Henderson is a big man, with a large nose and the Sandalwood, and a careful student of history and the ancient, new systems. He has written many papers about the old, Indian methods of land holding and has been long enough to send them to me from time to time. I regard him to some as a popular style of looking for the wisdom of Young India. He really enjoyed and followed up his various projects with special persistence. The result is a paper entitled "Man as Mirror in the True Capital and the False." He has divided the paper in five parts, the first of which appears elsewhere in this issue of Young India. I do not pretend to have anything of history. I am sorry to have to confess that I was never able to give more for studying Indian history, especially French. I had the subject to be I was able to write to you some and opinion upon Mr David Henderson's argument. It is however sufficient in my opinion that Mr David has written a paper of long length and with great clarity. I am sure that it will be a useful addition to the number of Young India. It is really only and it is a good one with very little on that being because my work is done. M. K. G.

## Education in Russia

(By Pankaj Prasadlal Sarker)

II

In some parts of Russia the land is not rich enough to support the peasants and an additional occupation is necessary. Working with landlessness is prevalent and the family team is occasionally being worked by some members of the family, including the children.

The growth of rural education was greatly helped by the fact that in 1913 there were only 5,000 rural infant schools. In 1926 there were 64,000 such schools besides travelling post offices for the voluntary students. The teachers of these moving post offices distribute agricultural goods. A "Peasant's Gazette" started in 1926 has attained a circulation of a million copies and deals with all matters relating to the peasantry. Ministries of Economic Affairs are concerned by it containing statistics, compilation of officials etc. and these are investigated and, whenever necessary, action taken on them.

The Soviet Government has made a great deal for educational progress. One of their most famous social problems has recently produced a film called "Village School". This deals with all phases of agriculture and peasant life and especially with the social problems and distribution of the product. An attempt is made to raise the standards to face the problem and to appreciate the solution.

The Kuzbass was previously the work of the town workers and the peasantry only gradually drifted into it. For long the cooperation between town and village was very weak and it was largely owing to peasant loans. The peasants that Lenin introduced the New Economic Policy which was a departure from the past state of communism. The method followed the test should self-interest and is an important feature of economic policy in Russia. Those in authority are very keen on bringing about full understanding and cooperation between the town and the village and Lenin created a special word for this purpose, which means "downfall." A workers' society for the Union of City and Village was started in 1922 and it now has several million members with branches all over the country. Factory groups and workers' clubs are forming special contacts with particular rural areas and help them in improving village conditions.

The light agricultural literacy was carried on in a variety of ways. Trade Unions, branches of Workers' Clubs, peasant institutes, literacy, cooperative, primary, rural all kind of educational centres. Special schools for white, agricultural and technical, and light duty and for females only, were started. An extraordinary Commission for the Literacy of Literacy was established and a voluntary society—"The Down with Literacy Society"—with a large membership was formed. The object aimed at is not merely to teach the peasantry but to impart social knowledge and to raise a desire to cooperate in the building up of the State. The number of literates are increasing

rapidly and each of them has one or more study circles. There are also travelling libraries. Group bookery dealing with the daily problems of the peasant and the worker are usual by the village.

All this has resulted in gradually abolishing illiteracy in the urban areas and the Red Army amongst the industrial workers. But the peasantry is still largely illiterate.

They have been approached, apart from other methods, through the Red Army, which recruits largely of peasants. For the few years during which the peasant serves in the army he is made to go through an educational course and a little before his discharge a special practical course prepares him to do educational and cultural work in his village. Large numbers of people are going through the army and returning to their village homes with some training to help in the improvement of village conditions and in the light agricultural literacy.

There are very number of special schools and institutions—peasant institutes, technical schools, technical short courses, workers' institutes, peasant schools, schools for deaf-mutes, blind, etc., and for women students. One of the most important being institutions in the Institute of Psychology and Ethnology. The most eminent psychologists, physicians and administrators work in this institute for child study.

For higher studies there are about a score of universities besides two special universities established in Moscow.

The Institute under Central University and the Red Tat. Sov. University. They are specially meant for teaching the communist doctrine and methods of propaganda.

There was a tendency also after the Revolution to the trend of bringing old systems. Even famous Russian classical authors were called bourgeois contemptuously and were not encouraged. Education of course was a special target. Certainly these tendencies have subsided and there is more liberalism. There is an active anti-bourgeois propaganda in the schools although the whole background of education is bourgeois. The latter was by Maxim Gorky in Russian School, which was recently published in the above paper, showed that Russian authors of Tsarist days are widely read and appreciated. The Russian, even though it may be a communist, is too much of an animal not to appreciate good literature and art and reads whatever they may be found. Lenin himself was very much attached to some famous Russian classics and used to be affected powerfully by good music.

There is a story told of Lunachensky, the present Commissary of Education, which gives Lunachensky an an insight into his character.

During the early days of the Revolution when still was very young, there came that a part of the Kremlin in Moscow was destroyed. The news himself was later to be celebrated for the account Lunachensky was greatly affected. With tears in his eyes he rushed up to Lenin and knelt at his feet. He could not stand, he said, the destruction of the beautiful structure created in the past. He

was provided space to welcome his resignation but only when the majority of British art was placed in his hands. Consequently, on behalf of the department of education, some outside influences, numerous, artistic and scientific institutions, the theatre, music, the cinematograph—practically the whole of the cultural life of India. A poet and a dramatist and a lover of the literature and yet a revolutionary and a convertant, he has given to the British educational system the whole cultural culture which it possesses.

Another leader to whom British education owes much at home, is in his long years of education and in his thought. Even

Keapaya.

during the years of exile the quarrelled in education and were a book on 'Public Education and Democracy'. Shakespeare very plainly and his features are happy and somewhat caricatured, but even a few artistic' conversations with her disciples has shown. Characteristics of her were some words she addressed to the Congress of Seremah after Lenin's death.

"Comrade, men and women workers, men and women peasants. I have a great favour to ask from you. Do not pay tribute respect to Lenin's personality. Do not build statues in his memory. He could for some of these things on his life. Remember there is work plenty and men in this country. If you must to him or the name of Lenin, build children's houses, kindergarten, schools, libraries, ambulances, hospitals, houses for cripples and other children."

(Continued.)

### Savitri Shastrihansand Reminiscences

(By G. P. Andrews)

★

Now I must quickly pass on to what was the most dramatic incident in the whole of Savitri Shastrihansand's crowded career. This was her magnificent lecture at Delhi during the year, in April, 1917, when he heard his own lecture in the Ghazipur, when she challenged them openly to fire on him, rather than on the crowd.

This was not a stand or record or one of the lowest stands in recent Indian history. It will have its place in the hearts of the future, when Indian historians tell their own national story. We have to remember that during those days of confusion, passions were running at a fever and on both sides there of the nation there was only one concern to destroy Mahatma Law in Delhi itself, as well as in the Punjab. One day, one day, one heavy wind, or perhaps more, might have led to terrible bloodshed, such as had been vividly represented at Amritsar. There were those, who were ready to storm at the slightest provocation. But this was being set, which he performed, by standing out, with open throat, saying, "Shoot me first," saved the whole situation. After that, not a day of blood was shed in Delhi. What was more, it thrilled the whole of India, and yet brought into sleeping hearts, at a time when a struggle just and suddenly raised man's mind.

I was with him in Delhi on the day after the famous incident, for I had travelled there, as fast as the train could carry me forward. Thus I was able to have conversation, at first hand, from his own lips, how it had all happened. He was still very excited when I saw him but it was rather with indignation at the way the authorities had handled that evening to my anxiety about his own life or his own safety. Indeed, he hardly seemed to realize that he had been through any personal danger at all. His work is rightly in an eternal beyond manner. When I spoke of this, he smiled at me and said:

"That would never shoot at me? I know that well enough. But they would have shot at the crowd, and I had to prevent that. For if the shooting had been begun, many would have been killed, and the crowd would have gone out."

In his devoted every detail of the scene, in his own words, it was not difficult to see how a tragedy had actually been averted. It was really his remarkable presence of mind that had most effectively prevented a disaster. His coolness and fearless courage was so much needed as qualities of intelligence for such moments of mind to work without a moment's hesitation.

To me personally, those famous days were the one long experience of responsibility. For I had to act continuously as a go-between and messenger standing midway, as it were, between the Delhi leaders and the Government authorities. Nothing else, except such daily contact, could have prevented the rules from imposing Martial Law, with all its dreadful consequences, if a time when the military mind was 'going out,' and indisciplinable legislation, with savage sentences, had become the order of the day.

Only two persons, at this crisis, kept Delhi under control. The one was Hakim Ajmal Khan, the other was Savitri Shastrihansand. If their feet were not cut from under them at the point, nothing might have happened. As it was, under their rule (for they were practically in command, within the city) no order of any kind was committed. Delhi had spent hours still as law-abiding before.

The other was more than Savitri Shastrihansand could endure, and his health broke down under it. It was so terrible, that even the time during he was continuously ailing and often passing through great suffering. The month became months increased, and other indications of old age began to tell upon him. It was even the more with age, after the strain of those martial law days in the Punjab.

Among the Shastrihansand, at this time, his name had reached its highest point. He had even been asked to see himself chosen to greet the return from the pulpit of the Juma Masjid, and his words of respect for him, together with his appeal for national unity, had caused a very great impression and a very high regard for him in Shastrihansand circles.

It is not likely that among the masses of the Shastrihansand, in Delhi, his ever disappointed, though later on, in the midst of national passions and religious feuds, bitter things were said against him. He kept the moral integrity of Hakim Ajmal Khan right up to the end.

\* The printing-errors of the manuscript in Young India, of September 21, 1932, December 25, 1932, January 2, 1933, May 16, 1933, June 11 and 14, 1933, July 14, and 15, 1933 and August 5, 1933 respectively.

A single hotel, where every one in Delhi resorted for his quarters, was provided for him. It was of the greatest possible value to me personally, at such a time, to have some living all the time of Pt. Jinnah's absence, where every one in Delhi used to meet on usual terms. In all these urgent matters we had to take covered tickets, and his judgment was absolutely sound.

(To be continued.)

## Young India

### All Eyes on Lucknow

(By R. K. Goel.)

The Motor Committee report has rightly attracted national attention. All the leading leaders who have spoken since it have listened to it. The masses have been obliged to wait about it with greatest interest and other revolutionary activities. It has set every one thinking.

All eyes are intensely therefore turned on Lucknow where Dr. Ambedkar has invited the All Parties Conference to meet. A report that has circulated with attention is based on three or four and representative gathering.

What will the Conference do? It will be easy enough to credit the proceedings of the Conference majority and refuse to recognise the leaders of the Motor Committee. Rivalries may during the great sessions both by present effect on the ground that they have not got all they wanted. There is any way open to yield on such and then make an advance inevitable. Political theories may still be held in the camp. But they will all be wrong if they approach the report from their individual stand-point. We shall not really get open ourselves to go to the report leaving the representative opinions to die.

Let all therefore approach the report from only one standpoint, i. e., the national. There is more enough under the committee derived by the Committee for all in this to their full height. Every hypothesis advanced has no pretensions whatever if it has enough vitality to stand for expansion. The function is the broadest possible.

If anyone the committee members will be dissatisfied. Let him know that the report represents the largest possible measure possible for parties whose representative opinions count. It will be understood in view of the leading point, what is offered by the representative report.

Spent however from the standpoint of expediency, I venture to suggest that the report contains all reasonable suggestions and is quite capable of meeting us in our various camps. All therefore that is needed is just the freedom to look to the work of the Motor Committee is a little forbearance, a little mutual respect, a little mutual trust, a little give and take and much confidence not in our little selves but in the great spirit in which each one of us is but a humble member.

## The Meaning of Bardoli

The Bardoli struggle has evoked widespread enthusiasm, meetings are being held in all parts of India to congratulate the Bardoli peasants, and in Gujarat every town is expressing a great sympathy to the Bardoli. There was beautifully demonstrated on the day the Bardoli made his triumphant entry and had a meeting which could be compared only with those movement gatherings of 1918. It had been a very dry, hot day and was gathering from an early hour in the evening and an orderly meeting of over 25,000 people sat on the seats, without a thought of disturbance, until close on 10 p.m. A solemn silence reigned when Gandhiji began to address the audience, and even when the speech was twice interrupted by heavy showers there was practically no stir and no noise. It was only when he started on an hour of public reading there could not be a quiet one from the Bardoli meeting which represented the highest mark of national enthusiasm. The reception at Ahmedabad was as grand as at Surat, the Government had thousands of copies work of Bhowani and national associations that with one another in doing justice to the Bardoli. The public meeting was less orderly than at Surat but it had certain attractive features. It was presided over by Shri Mangaldas, and Shri Anandlal Senani who could not be present owing to the absence in Bombay heavily associated himself with the cause of the meeting. A letter secretary of which, the secretary a Lady Wajirani Bhambhani, M. B. Senani presented an address to the Bardoli. In the address outlined the virtues of Satyagraha as a means of oppressed people. The Government's Assurance gave a party to the Bardoli and presented a paper also. Shri Anandlal Senani who presided on the occasion congratulated the Bardoli on what he described as the first popular victory in the history of British rule in India, and wished him best life to meet the wishes of Bardoli on the foundation he had so bravely laid.

Two wonders, however, whether all who took part in this foundation of enthusiasm expressed by the audience. It is clear that there might be no miracle, Gandhiji who was present to address the public meeting at Ahmedabad received by the audience in a loud speech.

"If you really want to congratulate the Satyagrahis, I wish you understood the implications of the struggle and depicted as much as you could your admiration. You may ignore the movement, if you see, but I may tell you that someone is not sure. As every individual has his individuality, opinion and even love there, Bardoli therefore also outside an experiment you should accompany the student meeting and try to understand it in the Non-cooperation, Satyagraha, Civil Disobedience are commonly on our lips, and so many good things have been done in that name, some valuable things have also been done. Let those who give these names their lip gladly realize their true meaning and implications. The fact that Satya-graha is an every day is an indication of the fact that all parties share feeling, that every expression of the word Satyagraha or every phrase of it means nothing. You have to work for it, if you are to achieve anything.

"It is not St. Valentinian that who has accepted in Brazil, it is such and variousness that have triumphed. If you wish that they have rightly triumphed you must adopt from our country to every talk of life. I cannot promise that you will have success any day you try them. God has not made us dependent so that we may be able to see whether we have achieved ultimate success or not. The good was indeed this work has left as the legacy of his successful pioneer. Immortal legs has killed in a thousand deaths! All we have to do is to work without hope of fault or reward. If therefore you follow St. Valentinian's example and pursue truth and righteousness with his devotion, you may be sure that there will not be trouble waiting to catch you."

Dr. M. C. Kishik who supported a resolution of France to congratulate the British Government made a speech which, according to the *Times* and *Express*, made an epoch in the history of India.

"I wish to emphasize the connection between India and Brazil. Brazil has demonstrated the means of achieving Democracy. It is a great consolation that President Vargas's acceptance of the New York Constitution should have coincided with discovery as Portugal of the means of Democracy. Brazil has led away the procedure for of them, and there is no prejudice by fact that it is Brazil work that made the appearance of Brazil possible. Let us now treat the opposition that was offered to the fact to Brazil because of its position among. Let us first see the best of these old governments. To whom Democracy is the ultimate goal and to lead the way to the ultimate object. Our village had the old their rules only by means of Brazil. That is what I have seen with my own eyes in the Khasi area of Garoohia Hills. In the small settlement that there who have only need to go without food can see things to five houses of Khasi. I am convinced that what Democracy is doing in the village is more useful with than public speaking in village meetings. Garoohia has told us in his speech that in Khasi there is no want, it solves the problem of starvation, and he has proved it by concrete work. I therefore appeal to the youth of France to take up every available yard of Khasi. I am sure that is not an unreasonable thing for you."

Let the scales and weights prove our the present and measure of our action. M. C.

#### Self-reliance - Self-fulfillment

[This feature]

In this column are included brief news articles and a new section by Gandhi. Pp. 100 Down where. Price Rs. 1 Postage extra. J. A.

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Bombay, Young India

#### "Man or Mammon?"

##### 'The True Capital and the False'

(By Sir David H. Gordon)

"Nevertheless, it is clear, I repeat, to certain questions, which I leave to the reader's judgment, relative to our national manufactures, that of itself of a good quality may not at last have and a quite desirably increasing one?"

"THERE IS NO WEALTH BUT LIFE. Life, including all its phases of love, joy, and admiration. That country in the world which maintains the greatest number of noble and happy human beings, that uses its richest gifts, longest protected the happiness of its own life in its streets. For this the world's highest pleasure, such progress, and by means of her possessions, over the loss of others."

"A strange political economy the only one, nevertheless, that ever was or can be all political economy founded on unjustified things but the fulfilment of that which man brought others into the policy of wealth, and runs into the economy of Heaven."—Huxton.

Mr. Gordon has, very kindly, granted me to write "a popular article, in a form, nothing looking any like people in conventional."

Mr. Gordon is not the only man who finds wealth-making difficult; the leader himself is not quite unimpaired. For example, two years ago, Dr. Walter Lead, Chairman of the Waterbury Bank, one of the top five English Joint Stock Banks, published a little book entitled *Banking*, which was written in a popular style and that the man or the street might understand it. In his book, Dr. Lead tried to show that banks do not create credit; but he was promptly contradicted by his fellow bankers, who asserted that they do.

Again, a short time ago, the leading British economist, the Glasgow Herald, in an article on the credit system, said that the Bank of England would be all the benefit of a little banking was let into its inner chamber, for as one article could understand the working it would be the dark, so much so that an financial system of it known as "the hidden hand" which expands and contracts the money supply of the nation or its own credit will, among its members for its success and on one, not even its shareholders, having what profit of value, it understands its working.

Again, on the question of Magnates for May last, Mr. H. C. White, the well known writer and sociologist, in an article entitled "The industrial system a myth?" calls on the banking world to show up the industry which commands it, and explain to the world at large its working, and its relation to the progress of the human race.

Again, during a recent debate in the House of Commons, on the independence of the Government Treasury notes with the Bank of England note, Mr. Walter Runciman, the well-known Liberal Member of Parliament, said that even had the man who understood currency. It, therefore, I feel to make the subject as clear as I should like, Mr. Gordon will understand that I have talked to good company.



## Notes

## Hind-Hindustani

That Sir T. Vignaneswaraiah should deliver a public lecture at the Hindu High School in Triplicane, Madras on the 'place of Hindi in Indian Education' is a sign of the firm and good of the efficacy of the work done by the Hindi Franchise Office in Madras which has issued an Hindi programme for the last seven years. The lecturer had no difficulty in showing that the fact that of the 300 million people of India, 150 million speak Hindi and 10 million more understand it and that Hindi was the third most widely spoken language in the world 'was by itself a strong reason for every one learning Hindi.' The learned speaker rightly thought that 'no mother would be a sufficient ground for learning the language well.' He contended that 'the place of Hindi in Indian education must be compulsory. It ought to be a compulsory language in school, college and university.' He concluded: "We are all eagerly looking forward to the day when we shall all be Indians first and Madras or Mysore next. That day will be hastened if Madras, who are the worst offenders in this respect, begin to learn Hindi in large numbers." The people of the South have every facility afforded to them through the Hindi Franchise Office of learning Hindi. Surely if we have not love of India as we have of our respective provinces, we would all learn Hindi without delay and avoid the humiliating spectacle of carrying on our proceedings in the popular assembly, i.e. the Adalada Congress Committee, predominantly, if not wholly, in English. Let me repeat once more what I have often said that I do not understand the suppression of provincial languages by Hindi for students of Hindi in the homes or as to enable provinces to establish a living contact with one another. This must result also in nullifying both the provincial languages and Hindi.

## Barisal—A Victory of Peace

The following poem, first from a love letter of Shantini Sanyal Devi's latest reproduction.

"A painted vision of quiet beauty is spread all around me; the sunset has dyed the clouds in the West in the glowing colours of flame, and in the East in the tender colours of dawn; the low hills have taken on every imaginable shade of blue and purple, and the surrounding valley just before me settles down to rest, gathering the wandering sheep, breaking the wild stream and wild herds in clusters, releasing the little groups of peasants and laborers in their detached huts under the shadow of sheltering trees. . . . Does all the loveliness of the material colour set in the heart of each eye's beauty will be at rest, such as the water down boat, and upon the nightfall will wrap the hills and valley and woods in a velvet darkness. . . . But the darkness, alas, does not always bring comfort in the suffering. No sleep. . . . What pilgrims' wails from the night witness, that the world were kinder! . . . How many such pilgrims' wails have the people of Barisal been night after night! . . . But I suppose that sometime the darkness will bring dreams of restfulness in these stormy spots, was so represented in Hindi

through long and terrible trials. . . . The sleep of the Sanyals when his work is over is indeed a gift of the gods. Do you remember the words of the German philosopher: "Let your work be a battle, let your peace be a victory!" So it has been at Barisal. The peace has indeed been a victory of peace and peaceful ways.

"I have just finished the last page of the English version of your morning and evening history of the South African Sanyals when the post brought the papers with the hoped for and joyful news of the Hindi franchise. . . . Inevitably in both sides. As I write to 'Baris' Valdivia's month ago, I have always felt and known the Sanyals to be deep religious men or literally 'the trustees of the holy'—Marceline's beautiful phrase, of those who are content with nothing and are content after false values and false standards. . . . Your dream was to make Barisal the perfect example of Sanyals. Barisal has fulfilled itself in its own hidden interesting and perfect way then."

M. K. G.

## A Wage Investigation

Much has been said about the little scheme that evening girls, Loko, are doing in it. The girls in and life is not by itself, but along with such as just and home. It is for the "the" scheme that is truly meant to make these life possible for the humble and homelike folk, such as the vast population of India are. It is an un-entitled with the "little" the alternative is to abandon home and job. "Wishes to give up this 'little' is to give up much, perhaps all. For, too often, is the whole and lost when one or woman leaves the village home and goes to town or city town, or to the sea or other parts abroad.

But it is worth while to know what exactly is the actual proposition, and the results may be as yet appear to many. There is a Railway station of growing importance at the South Indian Railway line in Madras district, named Barisal? It is one of the big gas supply stations, and the Railway Company is using numerous buildings in the station. I asked about wages paid, and learnt that for full-time work below, the men get five rupees each, and the women for same. It is summer now and the days are long and the full daylight is used by the gas-furnaces. The women learn their business at our home has had just five in the morning, giving their hands of cold porridge before that. They work hard the whole day with an interval for the midday meal. The men range on long in the evening and the people are fat of only one meal seems which said, when there is bright daylight. They work hard about half-hour time. Thus their working day is really fourteen hours counting the interval and the time taken to and from the place of work. For 12 good cold hours they certainly work and as adult women to paid 5 rupees for this at a Railway station.

Twelve miles from this place we have a spinning centre, where women spin. It is 14 cents of yarn at 300 yards per ball. Alloway sufficient time for spinning and preparing thread, and taking only five days a week for spinning, at the rate of the workers hours

shows above a woman could spin 20,000 yards in a week and earn eleven annas wages at the rate at which we pay for 12 in 14 annas. This may be compared with European women which she might earn if she joined the contractor's gang at the spinning works. These women earn no more than 27½ annas by doing hand-loom for variable days before, & c., the children at home can give her no more than three-fourths of what can be earned as a weaver. If we take the working hours demanded in the latter case. And this is where big work has been started by a big Railway administration.

C. R.

## The Future of Khadi

(By C. R.)

Every one had always under the sun or the open water up at a particular hour long before dawn and then to leave the leaving of the cattle and a slight disturbance among the birds settling in the trees. Since one has said that this is probably due to a periodic and uniform behaviour of the stars. One night, as I then woke up and lay in my bed, delirious in the intense loneliness of the deserted city, she will send some wishes are begun to have a talk.

"You have had and had all these years," said the Voice. "You have it well with you. What have you achieved?"

I was lost for a while in thought. "It is a real profession, but I have to admit that I have done but little, with all the advice God gave me and the time I have had. Why I have not even managed my affairs as I should."

"No, no," said the Voice. "That is not what I am wanting to know. What have you done by way of making the world a better place for man and woman?"

"No," said I, "which now get ready for discussion. "There is something to my credit here. I have helped the revival of a lost industry in these villages. Thousands of spinning wheels are now alive and humming. The women in almost all the villages are spinning and they earn a fair copper piece every week, when before they were without work, and their copper pieces help the half-starved husband to get a few more mouthfuls of food. It is a pleasure that I have helped in being about, which must be remembered when I pass away."

"Ah!" said the small voice. "Are you sure of that? You talk of permanent good. How you and others who are working here for Khadi come to do so, who will keep it up?"

"I expect," said I, "some one will give the order of Khadi service and keep the work going. The cause is great and good, and there is humanity enough among men."

"Do you think," asked the Voice, "that the all-India Congress Association will have permanent orders now are bringing capital and managing the business?"

"I rather think so," said I.

"No," said the Voice. "That may be. But is not love Khadi one because a permanent industry of the land. The Association's part in the work must be only preliminary and can't go on for ever. We hope that by the time the people in general, will give up other cloth and take to Khadi so that everywhere women will spin

for husbands, and peasant families everywhere will spin, so they can keep warm and call with joy. There is no Association for the production and distribution of gin, though land or Cocoon may be better organized and stronger and even stronger, made colourless and joined in themselves once."

"You say that unless the people make Khadi their own business, all our movements may come to a standstill some time!" asked I.

"Yes, I fear so," answered the Voice. "All your work is produced in India, made of Indian cloth every year and coming directly in shape of it will come in nothing, unless one day the people, through the nations and the masses, make it their own business. You are sure but like a foreign country among the people."

I took no thought, and Years and Ego changed and became no one, as it became what-or the latter is included. The next year seemed to confirm the wisdom of human endurance.

Everything depends on the soul of the people. Will they look on the poor spinning with the eyes of brothers and sisters, and on the beauty, the patriotism, the humanity, and the simplicity of Khadi, and make it their own business? Otherwise the life of Khadi will be, as the Lamenters and our own with people like to think, only as long as Gandhi's final life. Oh, my dear people! Is it in your hands to make the good work a reality. Can you give us your stirring feelings and actions, when you have long for every line you wear so as to let you forget these difficulties, though you cannot live a single day without them, hot and cold. Give God's hand work, work as they see do and you can give, and this is Khadi. Patriotism comes not in holding cards in the air, based on some form of power but in understanding the life of your people, their joys and their sorrows, while you are going through your daily routine of eating, drinking and enjoying family life. This will then be humanity of life in our country, and happiness and freedom. Do not think that the work of the Congress' Association is like that of some foreign governing machine. The mass make a year was deeper concern and place it in the solid foundation of a whole people's daily life.

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# Young India

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## The Story of My Experiments with Truth

(By M. K. Gandhi.)  
PART V—CHARTER IX

### In Touch with Labour

While I was yet relating up my work to the Committee, I received a letter from Shri Mahadeo Phadnis and Shri Mahadeo Phadnis asking me to visit the peasants who were unable to pay the assessment. I had not the inclination, the ability or courage to advise without an enquiry on the spot.

At the same time, there came a letter from Shri Mahadeo Phadnis about the condition of labour in Ahmedabad. Wages were low, the labourers had long hours working for no increase, and I had a desire to go to see them if I could. But I had no confidence to direct even this comparatively small affair than that long distance. So I used the first opportunity to go to Ahmedabad. I had hoped that I should be able to finish both these matters quickly and go back to Champaran to resume the constructive work that had been interrupted there.

But things did not come as readily as I had wished, and I was unable to return to Champaran, with the result that the subjects closed down one by one. My convictions and I had built many castles in the air, but they all crumbled for the time being.

One of these was our presence work at Champaran, besides rural sanitation and education. I had been, at the request of my travels, that our presence and their progress had become the exclusive concern of the Marwatis. A Marwadi friend had obtained me to his after-noon visits at Dharuk (Dharu Marwatis at the place had increased me to their private library). My share about our presence had been thoroughly looked after, and my occupation of the work was the same as it is today. Core plantation, as my opinion, included outbreeding, improvement of the stock, bettering quantity of produce, increase of rural stores, etc. The Marwadi friends had provided full cooperation in this work, but as I could not be freed up to Champaran, the scheme could not be carried out.

The police in Dharuk is still there but I had not become a model dharuk, the Champaran folk had not made a work beyond the capacity, and the Marwadi friends will surely believe the poor school, and dispense the work.

That the work should have remained unattended has been, for me, a continual regret, and otherwise I

am to Champaran and from the gentle expression of the Marwadi and Dharu friends, I went with a heavy heart all those places which I had to drop or simplify.

The educational work in one way or another is going on in many places. But the core protection work had not taken time over and as it has not progressed in the direction intended.

While the Dharu peasant's question was still being discussed, in Ahmedabad I had already taken up the question of the mill strike.

I was in a most delicate situation. The mill-owners' side was strong. Shri Mahadeo Phadnis had in his opinion, had with Shri Mahadeo Phadnis who had the day on behalf of the mill-owners. My relations with them were friendly and that made fighting with them the more difficult. I held conversations with them, and explained them to rule the dispute in arbitration but they refused to recognize the principle of arbitration.

I had therefore to advise the labourers to go on strike. Still I did so I came in very close contact with them and their leaders, and explained to them the conditions of a successful strike.

- 1 Never to resort to violence.
- 2 Never to neglect meetings.
- 3 Never to depend upon others.

4 To remain firm, no matter how long the strike continued had to give hotel, during the strike, by any other means labour.

The leaders of the strike understood and accepted the conditions, and the labourers plighted themselves at a general meeting not to proceed with work until when their terms were accepted at the mill-owners agreed to take the dispute in arbitration.

It was during this strike that I came to know intimately Shri. Vallabhbhai Patel and Shri Mahadeo Phadnis, Shri Mahadeo Phadnis. I have well known them.

We held daily meetings of the workers under the shade of a tree on the bank of the Sabarmati. They wanted the money to their demands and I reminded them in my speeches of their plights and of the duty to maintain peace and self-control. They daily paraded the streets of the city in peaceful procession, carrying

that begins bearing the inscription 'Jai Toli' ('Keep the place').

The strike went on for twenty-one days. During the excitement of the strike I composed the following. From time to time the strikers came to the mill-office. "We have not (strike too," they used to say. "Our relations with the labourers are those of parents and children. There can be no break in the intercourse of a third party." What is the cause for strikes?"

(Translated from Bengali by M. D.)

### Man or Machine?

#### The True Capital and the False

[By Dr. Bhabani K. Ghoshal.]

II

It will soon be seen that a bank or government, which has the power to manufacture and issue paper currency, requires neither capital nor labour. The capital is the thing that who issues to buy the needed money in turn for labour who produces it, which will work itself and its country. Only two things are necessary. These are

#### 1. Reliable men

2. Government paper currency, or the tender note of bank, in quantity sufficient to turn the labour of every reliable man on to the growing of food, the spinning and weaving of cloth, the construction of concrete roads, the digging of wells, the making of boats, and other useful purposes, and it must not be issued in excess of that, otherwise it will devalue the country, by giving men the power to purchase goods without producing or giving anything in exchange for such goods.

I place reliable men first for the money can be issued and lent only to one who can be trusted to use it to profitable use and return it, or to loaning men, who will construct and build new and useful works of food, in exchange for one rupee worth of food which the money will enable them to buy. The maintenance of reliability may be, therefore, the first essential for the construction of a country, and the welfare of a nation. And now I have quote Gandhi's *White Paper* : "Nevertheless, it is true, I repeat, in various quarters, which I have in the *White Paper's* definition, whether among national manufacturers, that of India is a good quality may not of food here and a year's hoarding harvest one?"

As it is a physical impossibility for a paper stock bank to reach, individually, the feet of millions of small men who are crying out for some one to save them from the temptations, it is the cooperative duty of Government, through its cooperative departments, to do so. The money must be financed cooperatively in groups or not at all. It is, therefore, the business of the cooperative departments to manufacture the reliable men, who are the real backbone of every sound banking system, and to have them and garage who will stand steadily to attention, to guarantee the return of the money borrowed by themselves and their neighbours. And it is the duty, as well as the business of Government, which holds the monopoly of the manufacture of money, to print and issue as much as may be required for production and consuming

purposes, otherwise, so far as the great masses of the people are concerned, their life will remain the empty one of a holiday. And he is said that the strike of manufacturers and issued in our Government money, by the money of the people, that it is not, that labour increased and converted into gold notes.

The British Government, at the suggestion of the bankers, has issued very liberally of late in banking over to the Bank of England the manufacture and issue of the £1 Treasury note, which is the people's true currency for the reason that the actual loan to city are put out for the use of its own money, whereas, if the money came direct from the Treasury the people would have it at one per cent, for the growing of corn, the building of houses, etc., Government having no large demands to pay to bank shareholders, and no demand to pay to bank depositors. The Government of India must make no such blunder, but enable the manufacturers of currency in its own hands to a completely to be used freely for the benefit of the people and the development of the country.

The Development Commission which, in view of a greater bill, obtained the one rupee note, which is clearly slow at the development of India, for without a credit system which can be expanded according to the needs of the people, India's only future will be one of stagnation and poverty. India's banking system must be based to meet the people—the need of a nation must not be decided to suit the banking system. India to avoid such a calamity from the life of 300 millions of people. A national supply of productive credit money means a national life, a national body, a national soul. The people of Great Britain would have something to say if a Rameswaram Committee dared to tamper with the small paper currency.

The one rupee note must come back if India is to even forward, and the second it comes the second will take, who has place among the nations. And the paper currency must be issued not only in exchange for silver received, but (as in England) as capital for the growing of corn, and wheat, and sugar, and the more plentifully it is issued for these purposes the greater will be the volume of gold and silver, and the fewer the foreign shipments. India now exports every year sixteen million worth of sugar which a productive paper currency would enable her to grow within her own borders. If this were done, copper coins, nuggets of gold and silver would flow into India instead of silver coins' worth of sugar. There would then be no fear of falling exchange. To replace the issue of credit money by the volume of gold and silver means almost at the other side of the world a slow steadily and fast means. To say that the people of India should stop growing raw business some national money in South Africa stop mining gold is folly. To replace the food supply of India by the silver output of Mexico would be a step of credit money in the finance department of Government. Even the people must of the Gandhi era understood this.

It is because India is suffering for the paper money called credit that the people are starving for every and better food, and good work, and clothes, and medicine, and education, and all else to which every man wishes to work is needed, but which he cannot get while the false money stagnates the land.

[To be continued.]

## Brahma Sarani's Contribution to Hindutva

[Speaking on the 10th August at the Annualized Executive Session on the occasion of the celebration of the centenary of the foundation of the Brahma Sarani, Gaudiji delivered an address of which the following is a condensed translation. M. B.]

I do not think I am at all fitted to say anything on this great occasion, but I consented to accept because of the great reason in which I hold the late Ramakrishna and because I could not resist Shriwan Valabhani. I am only to say anything today for some reason. I have read nothing of an extent. Raja Ram Mohan Rai, what I have done has been based on what I have heard from his disciples. I do not desire to have spoiled the history of the Brahma Sarani since I made a desperate effort to read something today, something from a lecturer on Ram Mohan Rai that we have in our library, but I could not find a reviewer for it. I therefore attempted myself with the prayer that God might give me the right word to speak myself at the end.

Although, then, I cannot claim to have studied the history of the Brahma Sarani, I do desire to have a close connection with the members of the Brahma Sarani extending over several years. It dates as far back as 1840 when I first visited Calcutta. In 1902 I came in contact with several eminent members of the Brahma Sarani through Gaudiji and Dr. P. C. Ray. I used to visit occasionally the New Market, and take in the services of the late Pradyuman Chandra Mookerjee. I also came in touch with the late Pradyuman Mookerjee.

These experiences were enough to convince me that the Brahma Sarani has rendered a great service to Hindutva, and that it has secured the educated classes of India, especially Bengali, from atheism. I have always regarded it as a movement essentially dropped for the educated classes. Through religion in India sometimes takes the form of superstition, worship, incantations and hymns, I cannot escape the conviction that it was meant long before as evidence in India. Now the fact of the educated class in the early part of the nineteenth century was in decay and it was Raja Ram Mohan Rai who came to their rescue. I have heard that he had once under the influence of Christian missionaries and Fichte Leibniz told me that he had made a deep study of Persian and Arabic. There was in his opinion about his relationship or about his philosophy. He made a deep study of Hindutva, especially the religion of the Vedas, and then allowed himself to be influenced by the essential principles of Christianity and Islam. As a result he saw that there was no true escape from superstition & error movement to Hindutva the existing Hindutva which had been everywhere with superstitious waste. Services of religious and social girls were flourishing in the case of Hindutva. How could the educated class believe it? It was open to Raja Ram Mohan Rai to get content with half-blind superstition from the religion that he was a reformer. He could not afford to take his light under a bush, he gave public expression to his views, secured a following and founded the Brahma Sarani in 1828.

But a world has been created, but not a man of great spiritual gifts like Maharshi Devendranath Tagore found it. It is for the future history to estimate the Tagore's contribution to the intellectual and spiritual life of Bengal, India, and even the world. Devendranath Tagore's contribution to the doctrine has been stupendous. We cannot adequately estimate it, even so one thing in the village of the Hindutva cannot adequately visualize their relationship. And the Tagore's created their legislation from the Brahma Sarani. The Brahma Sarani liberated Bengal, and left some things for India. There was some danger of the Brahma Sarani moving in its with Hindutva as the religion of the Vedas but the Maharshi's insight and knowledge rescued the Brahma Sarani from that catastrophe. It is due to him that the Sarani remained part of Hindutva.

One may not measure the contribution of the Brahma Sarani from the number of its adherents. The Brahma Sarani are indeed very few but their influence has been great and good. The service of the Brahma Sarani lies in its liberating and unshackling Hindutva. It has always retained a tolerance for other faiths and other movements, it has tried to keep the desirable aspects of other faiths pure and to hold up the ideal of pure worship of the Supreme Being.

Not that there is nothing but me in religion in the Sarani, but this is not the criterion for it. My duty is to place before you whatever is best in the Brahma Sarani. Let this celebration awaken the religious instinct in you. This religion is not narrow dogma, it is not ritual observance. It is faith in God, and being in the presence of God, it means faith in a better life, in truth and atonement. There presents today a sort of equality amongst these things of the spirit. Our language system today is to be used only for the simple and the spiritual. For with the thought of God, let the educated class take up the work of reform in the Sarani.

We have rightly honored Valabhani and the Brahma Sarani. But you may not know his greater vision. Valabhani realized the Vedanta (Kant) in Hinduism. He saw that nothing but faith in God could keep together the fragments of men and women based on their pledge. It is through religion that he found his approach to the hearts of these simple Hindus men and women.

I am convinced with others that young men who write heavily about their evil before and about the void that pure material has made in their lives. No more material ethics can bring them relief. I can only tell them that there is no way but that of surrender to God and His grace. Let us all witness this reunion by giving the living religion of our lives the place it deserves. The end Adhikarajalaya.

Let us give will, let us

Let us realize God.

### Self-Interest v. Self-Indulgence

[Third Article.]

In this article we isolated four more articles and a new section by Gaudiji. Pp. 128-130 come under 'From His 1. Preceptor' page 131 et.

Reprints: Young India

## Young India

### Europe Gets Beware

(By M. J. Gandhi.)

Now that so many people have begun to go to Europe and the interest in India and Indians has waned the days of Non-cooperation are over, that is a growing demand on their part on the part of European public leaders and political parties. But, even if we are however prepared for what I call Babu Rajendra Prasad, Rajendra Babu went to London some months ago to fulfil an important local engagement. Having finished his work he did a lot of travelling on the Continent and among other things attended the Vind Evidenti Conference in Vienna. Permeated by a strange, he accepted another engagement in the neighbourhood. There was some days ago in the Evening Chronicle a cable to the effect that a meeting at which Babu Rajendra Prasad was speaking on peace was broken up by riotous and that he was severely wounded. In the absence of any cable from Rajendra Babu, I refused to believe in the account. The same day that I saw the press cable, I had a cable from Rajendra Babu asking for a message for the Youth Conference in Holland. This covered all inquiries about the matter, but by the last mail I received a letter from Ananda Mohan a professor and his wife, containing a graphic description and evaluation of the account reported in the press. I inquired before the arrival of the letter which newspaper contains a warning imparted for all who visit the Continent:

"Though very rejoiced at your letter of introduction of Mr. Rajendra Prasad I was terrified by a prospect of war—where you had never found failure at the hands of your Indian. In your hand letter there was no word about my meeting, but at the back the Mr. ——— wrote, 'Congress Day 29 will speak at the Hindustani Club, and requests you to meet him there.' I was very much interested and terrified. For, in the 'Hindustani Club' which is a hall-room, there was on the same day a meeting of 'International Women's League for Peace and Freedom.' I did not know this league. This letter came into our hands at 9 in the evening of the 1st August, but we tried the whole forenoon to find out whether this meeting possessed reality, but we could not find in any library or telephone-book any address or name of the members of this league. So we went to the station to look for Mr. Prasad, to take the train with us to our home. Mr. Prasad did not know the circumstances of the meeting and did not know enough of the Mr. ——— He agreed with this Mr. ——— to speak at the meeting in which was concentrated from the surroundings and the news the followers of our old village in order to disturb the women's meeting 'No Non-cooperation any longer' and myself was there with Mr. Prasad to satisfy his obligation. He ——— was not at the meeting, he was not there of the

women's Committee, the hall was full of women, the tables full of benches, and were sitting—two was an one of the Committee though it was already quarter of six hours later. Going to the Women's Committee table, we were suddenly attacked from behind the back of the meeting, and though guarding him with our own hands, we could not prevent Rajendra Prasad from being captured. After our capture we were to leave (I) that he was taken to be met ———, the name of whom we did never heard, who had to speak at the meeting. (2) that Mr. ——— was an excellent but still of no distinguished oratorical! We are very sorry at all this. Not only because of our wounds—especially my double called shoulder and my hairless scalp by many of the blow with wooden table but chains and glasses, nevertheless, Rajendra Prasad was slightly hurt on the head, on the forehead and upon one hand, and ——— was injured with a chubing on the cheek under one eye. This small wound of ——— and a small wound on the forehead of Mr. Prasad could be dangerous for the men, perhaps also a risk with a knife which I caught up with my hand and which was very heated. I do not know whether I had the strength to hold up an empty glass. In order to make a way out through perhaps a thousand men looking on them, and looking on because I was protecting the men, I had only one hand to hold up the glass, with the other hand I held Mr. Prasad when . . . and myself had between us, . . . (I was to give to Gandhi my which was badly hurt. Our hands and feet were covered with blood spots, and for two days I had a slight swelling on the hands. All were crying 'May this never be!' — it was dreadful. . . . We have kept the good brother in our home and dressed his wounds. On the next day he felt well, and we travelled with him by railway one hour before leaving him. The next day we received a letter from him requesting that he was feeling well, and that the doctor had attended the small wounds and especially dressed them all right. Today he is staying at Monsieur Esmont, Holland in Villanova, in which I have written an enclosing letter. Now I beg you to say to all Indian brothers, who are working for Europe or visiting there, not to be implicated in any strange movement. Your principles of non-violence etc. are not from that meeting had obtained by political parties. The Indian brothers are too good and too confident, for instance we have heard when one European says to an Indian brother, that he (the European) is a republican, the Indian brother in his goodness believes that this European is a follower of your principles in the spirit, but such a European can be also an anarchist etc. I request you to warn the Indian brothers against having intercourse with strange people.

These friends desire the women's friends of the colonies and the numerous friends of Rajendra Babu for their bravely defending his person in order to their own lives. The incident shows the material ability of human nature and it shows that goodness, self-sacrifice and greatness are the exclusive possession of all men race or religion.

But it is the warning contained in the letter which is surely the most important part of it. There is no doubt that there is a desire on the part of all such of Continental parties to exploit for their own purposes Indian visitors, especially if they happen to hold a position in the public life of India. It is therefore a good thing to bear in mind the Shakespearean maxim, "Give fishes out to every one, thy name is lost." There must be on the part of Indian visitors an admirable desire to advance the Indian cause by speaking in European languages. It is as well however to know that successful collaboration in everything will advance the Indian cause much better than any amount of public speaking. Character is not the more displayed than speech.

### Notes

#### Wanted a Publicity Department for Khadi

A correspondent writes to Sir, Vaidyan (secretary of the All-India Spinners' Association) Khadi Bhandar, Bombay:

"I am delighted for the proceeding with your Bill No. 807 about 27-7-02. It has given me full satisfaction and the clothes are admired by Khadi. I feel that the message of Khadi has reached only a small fraction of the people, and that in the matter of publicity, the movement has behind very ordinary force. Those who would like to advance Khadi have got nothing but guidance as there is a very small number of shops in a province and that too does very little work on the way of publicity. I am sure money will not be wanted if you were to organize and finance your plan for the creation of a publicity department for Khadi will not be a superfluous thing. I feel when you appear of this idea and action in Khadi Gazette, I shall be glad to send an amount of Rs. 100 in a contribution towards the best required for the purpose."

There is much truth in the correspondent's charge. The All-India Spinners' Association has concentrated itself more with perfecting the internal organization than with external effect such as advertisement, before that perfection of the internal organization will be its own advertisement. The Association has therefore been slow of speaking energy on publicity work. Now, if publicity response is made by Khadi letters towards the spread of publicity work, I have no doubt that the Council will gladly take it up. Let it however be known that publicity work to be thorough of a really effect. Generally, the cost of publicity is included in the price of the material advertised. The All-India Spinners' Association has been unable due to concentrating the gaze of Khadi. It is therefore necessary that if the publicity work is to be successful, the cost should come from those who appreciate the value of Khadi and love the dream of developing it. If therefore there are others like the correspondent who will finance the business of the publicity department, to them and to their contributions intended for the purpose. If sufficient response is not made and if the dream of mine, the dream will be abandoned.

#### The Spinning Wheel in Mysore State

Sir, Private of the All-India Spinners' Association who is working the Mysore State organization is organizing

intelligently in that State work and a letter from which I extract the following information:

"The work was started on the 1st of November 1901. The movement has gained celebrity. At the end of July last, 1,000 wheels were at work in 10 villages, supplying 22 looms, and the production for July amounted to Rs. 1,000." Sir, Private says: "I can speak from my experience of 5 months:

1. That a voluntary cottage industry on these parts is a bit new.
2. That the boys who supply fuel must be refused the use.
3. That it has been possible to do this thing because of State encouragement and because the expenses and worries are covered of a steady demand for their yarn and Khadi.
4. That given similar conditions in other parts of India, the same results should be obtained.
5. That handicrafts keep the village interest in created excitement flowing from the regular returns to the state and from the state to the people.
6. That it is the best method of utilizing the free energy of the vast agricultural population which is now wanting to work in the 600,000 villages of India.
7. And lastly, that handicrafts adds to the daily earnings of the village. I also get from that he speaks of the wheel, it by an instance applicable addition to the salaries of a physician whose income per head is estimated at not more than 2-4 of per day."

Sir, Private adds: "What a blessing it would be if other states of India were to copy the noble example of the Mysore State."

I echo the wish.

#### Tactics of Bullheads

An English lady writes:

"I am much interested and pained by the inhuman tactics of bullheads by the abolition of the currency, chiefly Khadi, who will themselves produce of the cow! The right of the distressed millions and millions of the impoverished creatures being along made to not power to be forgotten by a village in that country. The way the heads of the device, made likely by credit, give and bring the very backbone of the shivering creature at the end of the, when the bull itself is a bullock twisted observation, in a night which brings change on the Khadi village. You see the walking through your paper Pinner India on behalf of those changes, as also on behalf of the impoverished India carried by the legs lead down for miles to their destination! I realize a picture of English men at work. The Indian has adopted the water car for himself, why not the harness for his bullocks?"

What is it that has done this to India has brought in a heavy proclamation by covering the landscape of India of inhuman tactics of bullheads, —for it is not every individual, not even every truth man who is not bullheads, —there is no doubt that some drivers in the wheel are guilty, of the practice referred to in the letter, and there is no doubt also that the contrary goes but very rarely

division of the labour and there is trade too at the strongest along the extensive strip of fields. It is foolish to say of an who talk about ahimsa that we are at a great and nearly unwinable corner. We could be agitated if a ruled class was that, but we are ahimsas, if not willing witnesses in the creation of it as we mentioned in the letter I have reproduced. It is naive to think that we have fully carried out the nature of ahimsa as long as we do not actually kill—my opinion, this is a tragedy of ahimsa. Every act of injury to a living creature and every unnecessary death not by violating those non-violent effect becomes possible to prevent it is a breach of ahimsa. Are there is work for religious organisations that could be helpful in their endeavours to conduct a struggle against conditions to lower animals protected as a crime. The change from the rule in the houses undoubtedly desirable.

### A. Khaddar Cloth High School

Dr. P. B. Datta of Chittagong made the following interesting report of a High School in which all boys & teachers have been using Khaddar for the last 10 years:

"Durgam High School (P. O. Bhadravatia, Chittagong) is in the district of Chittagong and is situated 40 miles North of the town of the same name. Durgam is a fairly large village with an area of about three square miles and a population of nearly 3,500 souls. The school was started on the 1st of January, 1915 and was a successful institution from the very beginning. In 1917 a Co-operative Cloth Society was started in the village usually through the efforts of the school teachers. This society has now a working capital of Rs. 25,000 (wholly subscribed by the local people) and is one of the best managed rural Societies of Chittagong.

"About the year 1922 a Khaddar producing organisation was started at Malapohar, about 7 miles from Durgam. A few months later Acharya Prabhakar Chandra with Satish Indu of Khaddar Production came to see it. They failed to hear the Acharyas and caught their first impression of Khaddar. A small but select group of boys began to use Khaddar and a small Khaddar store was started to supply their needs. Nearly a year later (perhaps in 1923) Graduates with a large number of followers visited Malapohar. Khaddar Production and boys of Durgam looked to see and hear from Dr. Datta. The use of Khaddar had become almost universal amongst Durgam schoolboys without any compulsion whatever—teachers of course showing the way.

"When the use of Khaddar became almost universal the Managing Committee stepped in to give the movement their official support. The use of Khaddar was made obligatory for students and teachers in the Managing Committee's meeting of 16th July, 1924. It was ordered that from 12th August, 1924 nothing but full Khaddar dress shall be allowed at the school. As all teachers and most of the boys had already taken to Khaddar, the order really affected only a few boys. They also very soon adopted Khaddar and the wearing the same for the last four years. When the school was at

11 a. m. it is a real pleasure to see these hundred boys trooping into school fully clad in Khaddar. Now after four years' wearing of Khaddar we find that it has done an boy (in his parents) the slightest harm but has done much positive good. Parents now do appreciate that the use of Khaddar has been on the whole economical and has certainly a good deal of unnecessary expense. It has accelerated amongst the boys a sense of clean living and patriotism. Wholesome surroundings Durgam consists the most important Khaddar producing area in Bengal. There are branches of the Calcutta Khaddar Production and Control Society active in the village itself besides several other Khaddar organisations within a radius of an mile.

"Agricultural activities of the school are also worth mentioning. A small experimental farm was attached to the school in 1919. Most of the boys come from cultivator families and therefore agricultural has been employed in suitable conditions. It is also in contemplation to purchase a Goats and a small workshop, but financial economy stands in the way. The school is already under a heavy debt incurred for securing necessary funds for agricultural demonstration farm.

"There are thousands of high schools all over India. What has been possible at Durgam is surely possible in many other privately managed schools."

### Durga in 1927

Major K. V. Ghose writing in 1927 in his monograph on cotton fibres in the Hyderabad District District says:

"Durga is famous for its cotton, but certainly not for its cotton fibres, which are limited for the most part to coarse cloth of rough and inferior quality, and used by the poorer classes only." (P. 1)

"Spinning is carried on all year the previous and is not confined to any particular caste or locality." (P. 1)

"One acre of cotton seed sown in 1½ ft. of country runs a week, the value of which is as 1½ about half mile now represents the average value of a week's spinning. The work is, however, unskilled and affording domestic employment for the women during their leisure hours at home." (P. 2)

"What was true of Durga in 1927 is still more true now. For the satisfaction for the sale of raw cotton grown in Durga is so great that the women have left the spinning wheel and there is not much handspinning now done in Durga. Instead of Durga could be made truly self-sufficient, not a pound of cotton could leave Durga except in the limited state of Khaddar manufactured in the cottages of the villages without in any way interfering with their other occupations."

### Co-operative Khaddi Purchase

G. V. B. notes from Durga:

"When I read Mr. Man's article in the Khaddi Article of April 28, I at once saw that the campaign suggested by him was being successfully followed by the Durgam schoolboys. Immediately, I discussed the matter with some of the Durgamians here



(both G. L. P. and B. N. Kija,) and they were equally well impressed with the advantages of the co-operative method.

"We thought away started one flock of 12 members paying Rs. 75-0 each per month, thus making a total of Rs. 900 worth of Khadi in a year. We were well satisfied with this. We derived that money directly either should be started throughout the line and use bring all our Bhambayans, who were stand for the upliftment of labour, should take to Khadi.

"With this object in view we presented the coverage of Khadi and its possibilities at our industrial meetings with the result that within two months we have been able to register 3 clubs as detailed later:-

1. 3 Clubs of 12 members each producing Rs. 90 worth of Khadi per month.

2. 1 Club of 12 members producing Khadi for Rs. 75 per month.

3. 1 Club of 12 members each producing Rs. 90 worth of Khadi.

"This makes a total of Rs. 151 per month or Rs. 1,812 in a year. Two more clubs are under discussion and will be functioning by the end of the month.

"In our short experience of two months, we have found that apart from increasing the sale of Khadi the co-operative campaign brings together the employees in any establishment and greatly strengthens the spirit of co-operation and solidarity of which work is being sold today."

#### An Acknowledgment

Mr. Purna A. Mishra brought a collection (Rs. 570) made from among the Indian paragonists on board in. Plans to be handed to me on the condition that if the Gandhi struggle was over the money should be utilised for some social work of my choice. I have announced the donation for noteworthy work, and I humbly trust this acknowledgment here as it could not very well appear in the Gandhi fund collection list that is proved from work to work as supplement to Young India.

M. K. G.

#### The Moral Side of City Milk Supply

Much has been said about the milk supply of Indian cities from the economic, sanitary and social point of view, but the moral side has been entirely neglected.

The milk trade is in the hands of ignorant and greedy-middlemen city grocers who have an unconscionable conscience about what they do. The only aim before them is to get as much money as possible.

Milkers have created wells in the suburbs of towns for their younger ones and it is through these wells that the milk flow has increased to such an extent that he can get regular milk for his own use, but what do we find as the ordinary available? Milkers who kill several calves or whose calves have been killed by being strangled, so as to get as much milk as possible. To produce a good quantity of milk requires special energy on the part of the cow and this should be facilitated in the form of extra rich food, but the

poor milker gets barely enough to keep body and soul together. The malnutrition and the abnormal wage of life the animal has to lead reduce her young if it is to see this milk. There is always a cry amongst the farmers' welfare about about big cities that the growth was the full crop of the year because it came down and away his crop for animal feeding. This is one of the reasons why ordinary feeding is being given up gradually. The city people do not know that the milk they take is thus treated with care.

Does the great really benefit in the end? Probably not. The bulk of his income is captured from him by the Ghazals and the city milk dealer who is both money-lender and adulterator and captures the last drop of blood from the goat. The Ghazals monopolize the milk in more ways than one and the Goat that makes the customer is generally a dry milkless one, watery milkless substance.

Could the state of things be remedied and how? Let every consumer make it a point to get his supply only from an honest source. The extra cost will be more than balanced by the purity of milk. But the honest source has to be created. The rich people of the cities should band together and insist on cost free goat to get superior milk and open one or more dairies where the rich and the poor can get pure milk on equal terms even as all get postage stamps on the same terms irrespective of their status. With a little philosophy the problem is not beyond solution. The city people owe it to the labour, if to some else, that there is an abundant supply of good and cheap milk available for every body in their city.

Y. M. Fawceter

#### Mahatma Gandhi Memorial Fund

Previously acknowledged as

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## Sewari Shastharam

### Reminiscences

(By G. P. Andrews)

XX<sup>2</sup>

The time has at last come to bring this ranking series of reminiscences to an end. For the rest is calling me once again to distant lands, and it will not be possible for me to go on further with them, after I have started on my long journey to the West.

To write them down, as a tribute of love, has given me years of delight, and even though I am fully aware that they cannot afford an adequate picture, yet I sincerely hope that they may have been able to give a glimpse, at least, of Sewari Shastharam's greatest character to those who most sympathized with him. Also, I have a hope, that those who knew him as a dear friend and loved him as I do, may recognize in what I have written some truth of his winning personality and way that have had their own affectionate resonance.

All I can do, in conclusion, is to wish our readers' hearts which would have so lovingly been housed and so full of aspiration for wisdom.

To the very end of his life, his impetuous temper most certainly prevented even his students and pupils in worldly affairs. If anything was to be done, it was bound to come out for he was the soul of frustration, and nobody free from all various methods of discipline. He had the highest and firmness of the French, and could not bear for a single moment to hide anything that was in his thoughts. This often brought him into opposition even with his best friends, but his heart was full of goodness always, and so free from harboring any bitterness, that the normal anything was explained and cleared up, so painful resentments remained behind. In this respect, his whole nature was childlike—or you may, knowing, thinking, it another tone, surely depressed. He would pass from one extreme to the other very rapidly indeed.

Such an action, impetuous nature was always difficult to control, where any compromise was needed away to differences of opinion or public matters. Probably, at times of dispute, when arguing with other people, his absolute sense of justice helped more than anything else to control the balance. He could laugh very heartily at himself, and his fine quality made him ready in the end to do justice to other people whose he had so far outplayed. It was a joy to see, at some critical moment, a broad smile come over his face, which showed at once that all bitterness was past and his noble mind became truly generous. Thus, with the swing of the pendulum that way, things would go forward and the deadlock would be cleared.

It followed from this, that a personal correspondence was avoided if any misunderstanding arose. For in every an correspondence, without any touch of human sympathy, was the most drastic method of getting the correspondence finally still further clarified. He was often

in such controversies, like a modern Don Quixote, gallantly taking on windmills. He knew a personal life would do more than many letters to get things straight.

In spite of all his absorption in political affairs, owing to his passionate love for his country and the ancient laws on which he lived, he was able to keep his simple, child-like faith in God unshaken and sincere. Each night and morning he gave up for whole hours to meditation and worship. This kept him true and sagacious to the end of his world. Nevertheless, the danger of such absorption in politics was always present, and his impetuous, generous, warm-hearted nature pushed him along further than he intended to go.

After he had become a Sanyasi, I expected generally that he had set some kind of very complete rules from the world of politics. He would agree to this demand, indeed, he was certainly taking his way in this direction, right up to the end. His one longing wish was to be entirely free in spite of the struggle against unacceptability, and to concentrate all his responsibility during years on that alone alone. This, to him, was his one call from God, and the true solution of the form found. If he had been able to hold this down to his heart, nothing, I believe, would have given him more inner spiritual satisfaction. There could also have been no greater service to his country.

Of all the remarkable things that have been created, the best for the removal of unacceptability, that leaves the most, appears to me most suitable. Since I was in South Africa at the time when he made these notes, I have no clear idea how far these appear to his memory have been advanced. But from my intimate knowledge of him, I can assure with full confidence, that in other single cases in the whole world was as due to the best in the removal of unacceptability.

With respect still to be said, and the great inadequacy of my slight representation of his many mind changes has come before to me more clearly, while I have been writing these last words. Nevertheless, I would desire to lay them at his feet, as a tribute of love, from one who was ever his teacher and his friend.

(Continued.)

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No. 36

## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER XXI

### A Peep into the Ashram

Before I proceed to describe the progress of the many disciples it is essential to have a peep into the Ashram. All the while I was in Champaran the Ashram was never out of my mind, and whenever I used to get a flying visit.

At that time the Ashram was at Kachuk a small village near Ahmedabad. Pagan bands ran in this village, and I was obliged to be on the safety of the Ashram children. It was impossible to keep our tables innocent from the effects of the surrounding contamination, however scrupulously we might observe the rules of abstinence within the Ashram walls. We were not far apart either in getting the Kachuk people to observe those rules or in serving the village children.

Our land was to have the Ashram at a safe distance both from town and village, and put at a reasonable distance from other land we were determined, once done, to settle on ground of our own.

The place I felt was sufficient notice to spot Kachuk. Mr. Panchbhai Hinchand, a merchant in Ahmedabad, had come in close contact with the Ashram, and used to come to be a member of meetings with a pure and selfless spirit. He had a wide acquaintance of things in Ahmedabad and he volunteered to procure us suitable land. I was about with him north and south of Kachuk a couple of days, and then suggested to him to find out a piece of land about of four miles to the north. He to spare the present site. In conformity the Suburban Council had was for me a special direction. An affidavit was undertaken to be the normal lot of Chhapra, I liked that position. And I knew that the site selected for plots have generally done surroundings.

In about eight days the sale was executed. There was no holding on, the land was to be. But its location on the bank of the river and its altitude was good of village.

We decided to start by living under canvas, and having a tin shed for a kitchen, all permanent houses were built.

The Ashram had been slowly growing. We were now over fifty souls, men, women and children, having the means of a common kitchen. The whole arrangement about the general was done, the watering was as usual left to Kachuk.

Our difficulties, before we had permanent living accommodations, were great. The rains were impending and the provisions had to be got from the town for miles away. The ground which had been a waste was lashed with water, and it was no small thing to live with fifty children under such conditions. The general rule was not to let the water, though I could not say of us had about the fear of these children, nor have we even then.

The rule of not killing mammals reptiles has been practised for the most part at Phoenix, Tolary Farm and Sabaram. At most of the places we had to settle on waste lands. We have had however no loss of life occasioned by snakes. I see with the eye of faith in this circumstance the hand of the God of Mercy. Let us not start at this, saying that God can never be proved, and that He has no need to meddle with the human affairs of men. I have no other language to express the fact of the world, to describe the uniform experience of men. Human language can but imperfectly describe God's ways. I am sensible of the fact that they are unfathomable and inscrutable. But if mortal men will dare to describe God, he has no better medium than his own inevitable speech. Even if it be a representation to believe that complete ignorance have been for nearly five years, in spite of a daily regular practice of meditating in one a fortuitous accident but a grace of God, I should still beg that representation.

During the strike of the mill hands in Ahmedabad the provision of the Ashram wearing that was being led. For the personal activity of the Ashram was then wanting. Suffering but not as the loss profit for us.

(Translated from Gujarati by M. D.)

## Help Uthral

Mr. Manjiva Patil who represents the All-India Spinners' Association in Uthral writes a letter from which I take the following:

"For some months past the selling work of the Uthral Branch of the All-India Spinners' Association has not been quite satisfactory. Production work is going on quite well, the present rate of production being about Rs. 4,000 a month. At your suggestion we have started two new centres in the more depressed areas, one at In Chokk and Uthral in the Talukam District, where two centres have now on their rolls nearly 100 spinners and their year production up to date has come to nearly 9 months (I cannot sell the) most of which is 10 to 15 and when was 10. The rate, however, was low. Last year we sold on an average Rs. 1,700 per month, during the current year though we sold nearly Rs. 20,000 worth a few weeks before and during year visit to the province, there was a fall subsequent to that. That is, though the current year's average monthly sale would be nearly Rs. 1,500, the rate during the last few months went down from below Rs. 1,000 per month. The result is that our Uthral stock is now nearly Rs. 15,000. Last year our gross profit was 100 per cent, and our prices this year also are fixed on that basis. I take a typical variety of production and show below what volume the cost of production has to sell price.

"Shirring piece 18 yds X 42 length	Two
weights 4 lbs 10 inches and contains about 20 threads per inch of 16 and 18.	
1 Cost of cotton 5 lbs.	Rs. 2-0-0
2 Spinning wages following reduction of 1/2 paise per lb.	1-0-0
3 Weaver wages 10 1/2 paise per yd.	2-4-0
4 Working	0-2-0
5 Freight, from spinning centre up to sale depot (last year's basis)	0-4-0
<hr/>	
Primary cost of production	Rs. 10-0-0
Sale price @ Rs. 0-10-0 per yd.	0-11-0

Difference Rs. 2-7-0

"This hardly allows us room in the margin for establishment charges of production centre, rate to the spinner. During past few years in Uthral you asked us not to compete with the spinners of other but to get our margin solely in production work. I have requested the Secretary of the All-India Spinners' Association to help us to sell our stock. If you consider that the matter might equally be mentioned in the columns of Young India kindly help us."

Writing back to Khadi and back to the people I did not hesitate (before) during my Uthral time last year that he should concentrate on production. It was not possible to see those black eyes of stagnation and stand still when we had work to do. The reader will be surprised to learn that Uthral Khadi is not always sold Khadi from the other provinces (except perhaps Gujarat). The reason is that the people being more highly class conscious, they are not

likely to accept even the best of wool, if ordinary circumstances. The industry however is so long dated, the price of efficiency and production give themselves up and it is to be expected that the Khadi and their help the progress of Uthral. The analysis of our price, as the letter shows that the bulk of the money goes directly into the pockets of the poor people. Only Rs. 2-4-0 out of Rs. 0-10-0 goes towards the payment of essential charges which are after all pay the middle class, whether they use the Khadi service. Thus as Khadi production there is no over-riding. It means you addition to it over an slight to the wealth of the country and a fresh source of income employment for honest middle class young men without the necessity of their having to pass through English schools and produce at least manipulation certificates if not higher. There are two ways of helping to clear the surplus stock, either by helping the Khadi for general use or by giving a boost towards production of the goods of the Khadi so that it could be sold at a higher rate to poor local people. I hope those who understand the conditions of Uthral and appreciate the value of Khadi as national resources will adopt one of the two courses suggested by me. The address of the local office of the Uthral Branch of the All-India Spinners' Association is Young India, Kumbakonam, P. N. R.

M. K. G.

### Notice to Buyers of Andhra Khadi.

The Committee appointed by the All-India Spinners' Association for investigation of work and ensuring production of quality Patil and Velama Khadi in Andhra and Vengalpur districts have just submitted a volume for the approval of the Association. The public are kindly informed that pending the final decision of the Association in the matter, the certificates issued to the following institutions and individuals are now withdrawn:

- 1 K. Chinnababu, Khadi Store, Darsi Sengapeta, Gajapet Dt.
- 2 B. Narayana, Khadi Store Weaving Society, Darsi Sengapeta, Gajapet Dt.
- 3 K. Chinnababu, Andhra Velama Weaving Society, Kilaru Maduravolu, Gajapet Dt.
- 4 M. Venkateswara Saravastava, Patil Khadi Vengalpur, East Godavari, Chinnababu Post.
- 5 P. Venkateswara, Khadi Andhra East Godavari, Chinnababu Post.
- 6 P. Sankarababu, Andhra Khadi Vengalpur, Nizamabad, Gajapet Dt.
- 7 A. Sankarababu, Khadi Weaver's Association, East Godavari, Chinnababu Post.
- 8 D. Rajaswamy, Andhra Patil Khadi Weaving, Madhavu, Gajapet Dt.
- 9 D. Sankarababu, Patil Weaving Association, East Godavari, Chinnababu Post.
- 10 J. Kameswara, Andhra Patil Khadi Weaving Association, Madhavu, Vengalpur Dt.
- 11 D. B. Rama Chinnababu, Darsi Khadi Store, Vengalpur, Vengalpur Dt.
- 12 V. Sankarababu, Patil Khadi Weaving, Madhavu, Patil Khadi Store, Vengalpur Dt.

RINDA VENKATAPATTA

## A Western Witness

It is generally recognized now that the movement for the revival of the spinning wheel rests on the basis idea that it is permanently suited to the genius of the nation which has through ages emphasized that quiet and quietude are superior qualities rather than restlessness and that wealth does not consist in worldly goods but in spiritual riches that help to lift man closer every day to the Kingdom of God. In the beginning the movement was regarded as a utopian one calculated to take the hands of the clock of the nation's progress counter-clockwise. The way in which the movement has progressed, so also the hope inspired all the world over, has compelled men to revise their notions and the movement is now being discussed as a serious proposition. That spirit-making link, The Movement of Handers has contributed in an unusual manner to accelerate the change in the attitude. For those who are still strong in the faith, one may advise their neighbors to help their conversion.

In a revealing chapter of his book, *Ancient Hand and Modern Machine*, Mr. Pearson characteristically examines the reversed difference between the machine civilization and its parent the classical civilization of the Greek Roman world. Whether, he argues, the robot is a machine-civilization, the Greek-Roman (as for the matter of fact all ancient civilizations) never gave a thought to the varied technical elaborations of the present time. And he proceeds to examine the causes which are designated "Why," he asks, "did the ancient invent and construct so few machines and build so much less for the use they had? Why did they with the hand of man as the model and the most powerful having the advantage of production?" It was not, he answers, because of the inferiority of the workers in this branch, nor because of the scientific ignorance of the workers. "The ancient obtained their knowledge and constructive methods, not from lack of knowledge, but from lack of will. . . . While our civilization tends to the more to multiply the needs and the consumption of man, so as to produce production as much as possible, the ancient civilization tended to limit man's needs and consumption, to hold up to man and include instead of simplicity and parsimony which evolved a refinement in consumption, and therefore in production." In short, because the ancient valued an end simplicity of life more than consumption and luxury, "and satisfied as the ancient would the position which values simplicity is, machine-civilization. It was not a refined luxury of the few, but an elementary and universal necessity. . . . In these cases, the requirement was that everything, done to the broadest extent, was of the most modest description and destined for the use of the poorer classes, he inspired with a breath of beauty.

The other reason why the ancient discarded the machine was that they were not concerned like the modern man by the genius of creating their work and utilizing them. "No country ever witnessed the sustenance of the attitude of abundance in a more marvelous way. For the quality of the things rather in consequence. The splendor and the noble nature of its many objects, which in such great numbers had

in abundance and a luxury which have now vanished, are the price we pay for the abundance of our tools.

"Machinery, driven by man or electricity, has the advantage of speed over the hand of man. . . . For the hand of man,—that living and vital organic machine,—if it cannot compete with machines of iron for speed, is alone capable of inspiring in things that production, that grace, that confidence, which is diffused from, but perhaps more intense than, that afforded by any and every machine."

The chief reason the author mentions is that of the superior desire of the ancient for quantity and pace. All the wealth and power and luxury that man's mind and make them longer for more and still more. "A full sense of domestic utility made itself. Man is not yet content." "Speaking more generally we might say that in the ancient civilization the dominant principle was quality, in the modern civilization on the other hand quantity. . . . The ancient civilization tended, so to speak, towards slowness, towards the accumulation of things which, if not stored in the present meaning of the word, stored for a long time, stored against the age, and stored against its carrying to distant periods a supreme range of their past existence. In very many other countries machinery and plottage, the material products of ancient civilizations, which are proudly presented in this day, are numerous. Our age produces in great quantities but may be not a single one of the high-ways and material objects produced by it in such abundance. One hope to conquer the age. Everything is produced, accumulated, destined to live a few months or a few years, destined to a premature death from the very first hour of its birth."

And what is the implication of the meaning abundance? The author has not mentioned the question. But it has been suggested over and over again—superior production in the use of hand, management, convenience and money on the other hand. The argument of being art, of quality rather than quantity, of quantity rather than convenience may, however, not appeal to all. But for the speed at which the progress of things of the working masses considerations all other arguments and compare the conviction of those who may have made the other arguments as unconvincing. The author has mentioned his opinion about of the matter, viz., that in ancient times the poverty, hunger and want of which we hear every day of our lives were unknown of, because of the very reason that they were in superfluous abundance in those days. But the question from the Roman history that he has cited at the beginning of the chapter runs up the usual argument most heavily. "Business contracts," we are told, "from one day a man presented himself to the Emperor Vespasian, and showed him the number of a machine, thanks to which the Emperor would have finished off the construction of a palace of his great public works with fewer laborers and at a great saving of expense. Vespasian was full of wrath for the man's ingratitude, and accompanied him with a sum of money but he subsequently had the model destroyed, saying that he did not wish to have any machinery which would cause his people to be hungry." We may not have in those days a beautiful and systematic Vespasian,

but we have certainly eyes to see the deep belief in—purity and morality which, when they are combined properly and bravely, are sure to bring to their true claim.

M. D.

## Young India

### After Lucknow

(By H. K. Ghosh.)

The most brilliant victory achieved at Lucknow following in a short space on the bank of the Ganges makes a happy combination of events. Fazlul Husain is today the greatest man in India and his every remark is to be heeded. But even he would have done nothing if every one had not conspired to make the proceedings a success. It would have been easy for the Hindus or the Muslims to block the way. The Sikhs could have done likewise. But no one had the heart to do what the patient labours of the Nehru Committee have won for Fazlul Husain. The impressive opinion held that Swamy would be arrested in 1935.

The honour for the happy result went however to those with Fazlul Husain by Dr. Ambedkar. His inevitable help was much greater than his credit and mental gifts of the proceedings at Lucknow. He was one of the link and soul of the Nehru Committee. He used all his successful influence with the Muslims in denouncing their opposition. Hindus could not meet his transparent honesty and equally transparent individualism. The Liberals led by Sir Dabihant Singh had a weight in the Conference which is would otherwise have lacked. I join Dr. Bhabha in her wish that they would create the National Organisation. They had not lost their identity even in the Hindu and Muslim organisations in our last years.

The members of the Liberals bring us to the lower work. There is still much diplomatic work to be done. But there lies the dramatic work in that of laying the machine. Fazlul Husain's help is truly observed that whether it was Dominion Status or Independence, a proper machine would be necessary if the national demand was to be achieved. Bhabha has shown the way. If the machine has to be constructed, the Congress must lay responsibility on its integral part. There is no denying the fact that responsibility has passed to the Independent Indian Party. But even so the Nehru report has made a conspicuous demand possible. Bhabha has brought back the vanishing faith in a revolution.

If that we are sure of the machine, we need not worry whether Swamy is arrested with Dr. Bhabha's Status or Independence. Dominion Status can easily become with this Independence, if we have machine in hand. Independence can easily become a force, if it has machine. What it is a force if we have the reality? A true machine just as great whether you know it by that name or any other. Let us therefore make up our minds as to whether it is to be constructed or destroyed and let the Hindu and the Muslim for the machine to find their own way on the diplomatic road work at conscientious making.

## Almas in Education

[For some time past Quaid-e-Azam has been following the practice of going weekly after to the students of the College Vidyapeeth. He used to draw questions to write questions from students and answers which he would answer. Before this arrangement would be introduced, however, he has to take up the reading of Urdu Surveys with those of their request. But in some of the questions received by him are of general interest for progress to deal with them in the pages of *Young India*. The substance of one is given below.

M. D.]

One of the questions put to me was as follows:—

"The student can begin to talk of almas, a matter of killing questions are wanted, a student it is permissible to kill dogs, crows and snakes, snakes, lizards, etc., and whether one may kill insects or parasites. Or also the questions require a discussion over the question of maintaining an army or of inflicting natural calamities. Whether there is trouble or injury from the principle of almas should be treated as a part of education. Will you kindly shed some light on this question?"

This is not a new problem; it has been discussed elsewhere in these columns off and on in one shape or another. But I know that I have not succeeded in making it absolutely clear to my readers. This time, I am afraid, I cannot say equally. But I should be thankful if I could succeed in contributing something to its solution.

The introductory part of the question shows that questions bearing a certain relation are often put. By unconsciously expressing surprise over considerations about the possibility of man's killing creatures and animals of a lower order, we often tend to forget our primary duties. Every one of us is not faced every day with the question of killing obnoxious animals. Most of us have our developed courage and love enough to practice abstinence with regard to dangerous reptiles. We do not destroy the eggs of all wild and dangerous in our own houses, but we start in some futile discussions about the possibility of killing obnoxious creatures and we find more in a certain circle. We fall in the primary duty and let the matter in our mind that we are calculating how killing obnoxious life. One who desires to practice abstinence must let the time being longer all about nature and let him not worry of his danger would killing them, but try for all he can to prevent the eggs and hatch of them by his present endeavour as a first step toward cultivating universal love.

Almas implies no position by all means, if you will, but it is not the nature's will begin to feel yourself unrighteous or rather yourself that you are practicing almas in that manner. The very idea is enough to make one think. Almas is not a mere matter of doubt, it transcends it. What a man who or whose nature tells it is the sufficient, the self-restraint habit is that nature. By all means practice to make nature in the choice of the worker of your task as you like. The nature is considerable, even necessary, but it teaches only the things

of science. A man may allow himself a wide latitude in the matter of fact and yet may be a generalisation of science and accept our heritage, if he has dealings with love and truth in another's eye, and has been judged of all persons. On the other hand a man always commensurate to fact is an utter stranger to science and a painful witness if he is a slave to selfishness and passion and is bent of heart.

Whether India should have an army or not, whether or not we may offer armed resistance to Communism,—these are unnecessary questions that we shall have to solve our day. The Congress has in no way directly furnished an answer in these respects. But surprised at these questions are, they do not much concern the man in the street, they do not touch the spirit of science with which an advancement or a retreat is concerned. Almost as useless in the life of a student usually gets apart from these questions of high politics. Almost in education must have an element bearing on the actual content of the studies. Where the whole atmosphere is related with the pure language of science, boys and girls studying together will live like brothers and sisters, a freedom and yet a self-imposed control: the student will be kind to the teacher as one of kind love, mutual respect and mutual trust. This pure atmosphere will of itself be a constant discipline in science. The studies brought up in such an atmosphere will always gradually discipline by their clarity and breadth of view, and a special talent for service. Social work will come to present any difficulty to them, the very strength of their love being enough to love and share with. For instance the very idea of child marriage will appear repugnant to them. They will not even think of punishing the parents of brides by denouncing families from them. And how dare they also marriage expect their wives as though it simply a means of getting their land? How will a young man brought up in such an environment of science ever think of fighting a brother of his own or a defenceless land? At any rate we are well worth of raising toward a system of science and do all or any of these things.

To sum up, almost is a weapon of mindless potency. It is the maximum misuse of life. It is an attitude of the heart, by that it is done off. It does not come within reach of the ground. It is no wonder or higher degree, but a living and a lifeless force. It is the special attitude of the soul. That is why it has been described as the highest science level. In the hands of the educational standard it might be like the flame of the parent love who look, an even guiding spirit of his regarding facilities every act. It will never stand in its presence. The son of science carries of the heart of science with no hatred, spite and malice between himself. Almost is otherwise shown clear and he and can do more he takes, even in the case science he holds by any means. One may believe that when the Vajrapada is kind with the atmosphere of love science, its students will no more be troubled by worldly considerations.

[Translated from Annapurna.]

## Limits of Satyagraha

[By Dr. R. Srinivas]

A correspondent enquired to day the marriage of mad men with young girls women.

"This will require drastic measures. Twenty five young men of education should have themselves sent to a band of Satyagraha, proceed to the place of the marriage site or ten days before the event and plead with both the parties, with the heads of the caste organisations, and with all concerned. They should persuade the women with suitable phrases condemning such marriages and produce an atmosphere of opposition to the proposed marriage. They should persuade the people of the area, or village to declare a peaceful boycott against the parties to the marriage, and court arrest or whatever other punishment that comes to them.

"That the Satyagrahi band would have become a power in the locality, and these marriages would be a thing of the past."

The response looks attractive, but I am afraid it cannot be of use or more than an occasion. Where law and equity run hand in hand the discipline of the conscience becomes almost impossible to avoid. In case of harmful old customs like widow and the greedy parents get away of the liberation of the Satyagrahi band, they will make the band by performing the wedding secretly and they will find enough priests and wedding guests to help them in the ceremony. The conduct of Marathas may be worse of an incident that happened some time ago. The old man in that case helped ourselves, and successfully threw dust into the eyes of all by a skilful public apology. The authorities were delighted, but before they had finished congratulating themselves the old man managed to get quietly married. What happened in one case may happen in many more. We should therefore devise other means to grapple with the wife. I have no idea that it may be easier to reach the greedy father of the bride than the close of his life. There is a great necessity for cultivating public opinion in the matter. The parents who readily will give their girls, out of caprice, should be explained and pleaded with, and caste organisations should be persuaded to pass resolutions condemning such marriages. Effectively such persons cannot be carried out all or none by the same band to large areas. Their field must needs be concentrated. A Satyagrahi band in Cape Colony will not be able to prevent a continuous marriage in Madras. The reformer will have therefore to recognise these limitations. We may not attempt the impossible.

Love and science are inseparable in their effort, but in their play there is no fear, stern, stern or pleasure. They presuppose self-confidence which is the true presupposes self-participation. Men of science (science and self-participation) will only require confidence and automatically purify the atmosphere around them. I have long believed that social reform is a by-product because they pursued reform. The atmosphere is ready for the latter, people are converted to it, and there is no temptation about that it is possible without self-participation. On the other hand people have little interest in social reform, the result of ignorance does not appear to be changing, and there is little room for conscientiousness and





cash credits to the farmers. These notes were universally received as readily as coin. The farmers made their purchases and paid wages with them, and business transactions had been changed into facile coinage. Now these £1 notes were not a substitute for any specie; they did not represent or replace any previously existing money; they were a pure addition to the existing money, they were, in fact, exactly equivalent to the issuing of so much gold.

"Commerce and agriculture therefore received their prosperous stimulus from these cash credits. But they were of equal use to a public point of view. Almost all the great public works of every description were created by means of these cash credits. Don Wilton stated that the Perth and Clyde Canal was excavated by means of a cash credit of £40,000 granted by the Board of Trade. And it would be a similar case, whenever any other great public works are to be done, such as roads, bridges, canals, railways, docks, etc., it is inevitable even in the absence of a large cash credit of the banks.

"All these marvellous results, which have raised Scotland from the lowest state of barbarism up to her present grand position in the space of 120 years, are the children of pure chattel. It is no exaggeration whatever, but a melancholy truth, that at the period of the Revolution, 1746, and the establishment of the Bank of Scotland, the country, partly owing to such a state of disaster as cannot be paralleled in the history of any other independent nation, and partly owing to its position in the very midst of the civilized world, and its removal from the increasing influence of commerce, divided in fact, into two nations, almost in blood and language, was the most utterly barbarous, savage and lawless kingdom in Europe. And it is equally undeniable that the two great sources of her rapid rise to civilization and wealth have been her system of national education and banking. The system of banking has been of infinitely greater service to her than mines of gold and silver. None of the greatest wealth would probably have descended her people. But her banking system has benefited immensely in all parts every nearly nation. In the absence of her own people, in their numbers, their energies, their houses, Scotland has loved wealth infinitely more beneficial to her than the mines of Mexico and Peru.

"Now, we observe that these cash credits which have produced such marvellous results are not based upon any previous operations, are upon the basis of commodities already in existence. They are created for the express purpose of creating or buying those products, which would either have no existence at all but for them, or, at all events, they would have been delayed for a very long period, until other money could have been obtained to produce them. Thus we have an enormous mass of exchangeable property (the £1 notes) created by the mere will of the bank and its customers, which produces all the effects of solid gold and silver and which it has done up work, it renders upon into nothing, at the will of the same persons who called it into existence.

"Hence we see that the mere will of man has created vast masses of wealth out of nothing, and has converted them into nothing, which, having served their purpose, after a time were

'Killed you see like that,'

"But their real results have by no means failed like the barren ideas of a vision, leaving not a mark behind. On the contrary, these cash credits have been the best friend agriculture, the maintenance of Glasgow and Paisley, the unvaried prosperity of the Clyde, great public works of all sorts—roads, railways, canals, bridges, and year passing was commercial and greatly mercantile."

(To be continued.)

### Our Pauperism

Out of the way was in which improvement of human nature could be taken as hand, the re-organization of existing pauperism and that claimant. When the state was in such a state and the struggle for existence was not so fierce, these institutions had only to care for the sick and the old, but now as the times have changed the work of these institutions does not lie in merely feeding the dependent state but it must necessarily be in the direction of improving the level of state.

It is now an admitted fact that the best way to protect the poor is to raise her productive power both in skill and in habit. Pauperism can be done away. They have all the general facilities for mental and public education. What they lack is scientific knowledge.

Pauperism always maintain a large number of animals of varying grades. A breeding herd could easily be made up from them by carefully selecting the ones and by raising them in well bred bulls. On the milk property the very best calves should be raised for breeding and could be sent out for village state improvement. As far as possible the bulls in the village where these bulls are to be used should be captured or brought over to the pauperism to do a natural death so that they may not reproduce their kind. Other milk calves of pauperism not wanted for breeding should be castrated and sold out as hogs. The well bred females should be gradually added to the herd to raise the standard of efficiency. It can be pauperism does not possess good stock good ones could be raised from the other which generally dry animals are sent out to slaughter-houses. All the animals that are not up to the required standard and are found to be well by reproduction should be kept made well their breeding stopped. These are to be maintained all they do a natural death.

When the milk standard of the breeding herd is raised to such an extent that the cows produce more milk than their calves need, a dairy should be established for the production of cheap and pure milk. This will aid in the income of the pauperism and will go a long way to make it self-supporting.

With enough land and plenty of wild manure in the form of manure, straw, bones, etc., we could easily grow rich and cheap fodder and thus we keep the stock in a good condition. With the reduction of growing areas and the rise in the price of land, fodder growing has to be taken up by every pauperism.

In some places a good lot of animal manure is the form of fertilizer and is wanted, which could also be well utilized. The existing growing areas also need a deal of improvement to produce more food at a lower cost. Agree with the breeding out of hogs as any

usually the sale of cattle increases towards the poorer jobs. So the playmate should take to storing of large amounts of fodder that could be used during such seasons. A part of it may also be sold at reasonable rates to other people who cannot purchase fodder at very high cost. This will be of immense use to the local cattle keepers. There is no reason why an individual that has sufficient capital and risk spirit have exempt into this work or land with care.

The services of a skilled veterinary/land and a good stock of medicine will greatly add to the comfort of the live stock. The surgeon's services should also be left to the public.

The success of a scheme that due to the playmate should be met in a manner, which can easily be maintained by the local playmate.

It is well known that the working of these charitable schemes is on the basis of voluntary who have united their own energy to look into details of management. On the other hand, employment amongst educated youths is increasing every day. These two classes should cooperate together to make playmate efficient institutions for cattle preservation and improvement. The youths have no funds to receive the necessary training.

What is wanted then is enterprise and right use of work, and let us hope that trustees of playmate will realize their responsibility.

**T. N. Farnsworth**

### Our Poverty

(By M. K. Dasgupta)

It is to be hoped that the reader has followed the carefully and ably written articles of Prof. C. N. Vaid which he recently contributed to this journal on the problem of India's poverty. Prof. Dasgupta has written an excellent letter progressing the following four questions:

I. What are the facts of poverty?

II. Whether India is richer or poorer today than 25 years ago or a longer period?

III. Is poverty in India general or confined to particular groups?

IV. Causes and remedies.

As a layman I could not give any evidence on the questions without carrying conviction to a large. I therefore had the important and pertinent questions considered among economic friends with a request to answer them in some detail if they could make time for the purpose. Prof. Vaid promptly responded with the articles in which I have these questions. The replies are really not unimpaired. When I came upon the last chapter dealing with the remedies, I discovered that it consisted of re-working with a view to fuller and more accurate treatment. I am now trying to induce Prof. Vaid to rewrite the chapter if he was possibly not the time and has the inclination. If he does send me anything the reader may expect a further instalment. Meanwhile he may regard the article as concluded.

The articles show clearly and I venture to think conclusively that India is poorer today than 25 years or a longer period ago and that the poverty is general and not confined to groups. Prof. Vaid has applied our own test by paying his properties. He has shown that though during the past 25 years the average income has increased in the ratio of 1 to 1.74 and he

has occupied the figure in every case the cost of living has increased in the ratio of 1 to 1.75, or other words we are poorer today to the extent of 27 than we were 25 years ago. He does estimate the population figure and writes at the same conclusion by showing that whilst the population has increased the capacity for coping with the increase has not only not kept pace with the increase but has probably diminished.

Prof. Vaid has enumerated the following six causes for this growing poverty:

1. Bad enough work for the vast mass of the agricultural population during the off season.

2. The social system which imposes the burden upon one portion of supporting a large family.

3. The presence of a large number of unskilled, beggar-minded natives.

4. Excessive taxation.

5. Negligence to take and encourage most of determination to fight against poverty.

6. Family educational system.

Whilst these are contributory causes of more or less value, with the exception of the last some seem to me to go to the root of the matter. There is no doubt enough in the charges to show that being explanation of India is a cause of poverty. Prof. is following the same the Professor has evidently felt some difficulty about expressing what is obviously a primary cause. The explanation is a highly loaded sentence using a variety of images to suit gross conditions. The manner, the ordinary, the ordinary, the ordinary and the ordinary policy of the foreign Government is deemed deliberately to promote an explanation such as the world has never before witnessed. Poverty of India will never be removed to lay as the explanation continues evaluated. Even the opening about to the other subsidiary occupations that may be provided for the millions of peasants will bring only partial relief, if the traffic drain at Dardistan Masari called it is not stopped. In, therefore, who would employ the resources for removing poverty but to tackle first the question of stopping the excessive drain.

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My Attitude Towards War

# Young India

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No. 37

## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER XXX

### The Fast

For the first two weeks the well known celebrated great orators and well known, and daily held convener meetings. On these occasions I used to attend them of such people and they would always begin the statements that they would rather die than break their word.

But at last they began to show signs of flagging. Just as physical weakness is soon manifest itself in everybody these athletes through the meetings became more and more morose as the weeks passed in weeks, and I began to feel an outbreak of weakness on their part. The statements at their daily meetings also began to dwindle by degrees and despatch and began to "cut legs" in the face of those who did attend. Finally the ill-omened was brought to me that the athletes had begun to waver. I felt deeply troubled and set to thinking seriously as to what my duty was in the circumstances. I had had experience of a general strike in South Africa but the reasons that motivated me here was different. The well health had taken the pledge at my suggestion. They had repeated it before me day after day and the very idea that they might give it back upon it was to me execrable. Was I guilty or was it my love for the ill-omened and my passionate regard for truth that was at the back of this feeling—was it not?

One morning, — it was at a well known meeting—while I was still present and unable to see my way clearly, the light came to me. Delivered and set by themselves the words came to my lips: "Unless the athletes rally, I abstain from the meeting," and continue the strike till a conference is reached, or till they leave the well-omened, I will not break my fast."

The ill-omened were dumbfounded. They began to discuss down Anandji's ideas. The ill-omened broke out, "But you had we shall fast. It would be monstrous if you were to fast. Please forgive us for our lapse, we will not remain faithful to our pledge to the end."

"There is no need for you to fast," I replied "it would be enough if you could remain true to your pledge. As you know we are without funds and

we do not wish to exhaust our skills by living in public charity. You should therefore try to do out a few sentences by some kind of labour so that you may be able to remain unassisted as matter here long the strike may continue. As for my fast it will be broken only when the strike is ended."

In the meantime Vallabhbhai was trying to find some employment for the strikers under the Muzamir policy, but there was not much hope of success there. Mahatma Gandhi suggested that as we needed men for filling the positions of our morning school in the Jethwan a number of them might be employed for that purpose. The ill-omened welcomed the proposal. Anandji led the way with a leader on his head and were an endless stream of ill-omened carrying baskets of food on their heads could be seen coming out of the hollow of the river bed. It was a sight worth seeing. The ill-omened felt themselves united with a new strength and it became difficult to cope with the lack of power and money to them.

My fast was not free from a grave doubt. For, as I have already mentioned in a previous chapter, I occupied very close and cordial relations with the well-omened, and my fast could not but affect their interests. As a Mahatma I knew that I might not last against them but ought to leave them free to be influenced by the well-omened strikers. My fast was not undertaken on account of any lapse of the ill-omened, but that of the ill-omened in which, as their representative, I felt I had a share. With the well-omened, I could only plead to last against them would amount to coercion. The fragments of my knowledge that my fast was broken by, as it had, it did, you presence upon them, I felt I could not help it. The duty to which was it seemed to me to be clear.

I tried to get the ill-omened of men. "There is not the slightest necessity for you to withdraw from your position," I said to them. But they insisted my words silly and even thing time, declare here of someone of me as helped they had a perfect right to do.

The principal was at the back of the ill-omened' suffering attitude towards the strike was Shri Anandji. His conduct will not transparent severity

were wonderful and captured my heart. It was a pleasure to be pitted against him. The strain produced by my fast upon the opposition of which he was the best and was due chiefly to the pitch. And then, Corrieolus, his wife was attacked to me with the infection of a blood-cure and I could not bear to see her appear in account of my action.

Amazymus and a number of other friends and laborers shared the fast with me to the last day. But after some difficulty I was able to persuade them from continuing it further.

The net result of it all was that an atmosphere of good will was created all round. The hearts of the mill-workers were touched and directed about decreasing their output for a settlement. Amazymus's house became the centre of great discussion. Dr. Amantimber Dineen intervened and was in the end opposed to settlement, and the strike was called off after I had fasted only for three days. The mill-workers demonstrated the result by distributing cards among the laborers and thus a settlement was reached after 31 days' strike.

At the meeting held to celebrate the settlement both the mill-workers and the Commissioner were present. The advice which the latter gave to the mill hands on this occasion was: "You should always act on Dr. Dineen's advice; you" almost immediately after these words I had to repeat it a number with the very profusion. But circumstances were changed and he had changed with the circumstances. He gave me about twenty the Father of Ethics against following my advice!

I went out alone this chapter without seeing any one besides, as necessary as it was possible. It happened to coincide with the distribution of cards. The mill-workers had ordered a very large quantity and it was a problem how to distribute it among the thousands of laborers. It was decided that it would be the best thing to distribute it in the open market the very day under which the strike had been taken, especially as it would have been extremely inconvenient to assemble them all together in any other place.

In my simplicity I had taken it for granted that the man who had observed strict discipline for all 31 days would without any difficulty be able to easily standing in an orderly manner while the cards were being distributed and not make an important mistake in this. But when it came to the test, all the men who had been told for making the distribution failed. Again and again their cards would break in confusion after distribution had proceeded for a couple of minutes. The leaders of the mill hands tried their best to restore order but in vain. The conclusion, the strike and the considerable loss because of great quantities of material of the strike was spoiled by being trampled under foot and the attempt to distribute them in the open had failed to be given up. With difficulty we succeeded in taking away the remaining cards to South Ashford's house as Mirapour. The cards were distributed comfortably the next day within the compound of that house.

The main aim of the subject is obvious but the particular side being obscure. Subsequent inquiry revealed the fact that the biggest population of

Ashford, having got most of the cards that were to be distributed under the 31 Day test, had come off better in large numbers and it was then found possible for the cards that had caused all the confusion and disorder.

The startling poverty and starvation with which our country is afflicted is such, that a strike must and must was every year take the case of the laborer whose desperate struggle for bread renders them impossible to all feelings of decency and self-respect. And our philanthropists, instead of working work for them, and looking to their welfare by hand, give them sleep.

(Translated from Sanskrit by P.)

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Manager, Young India

## Money as a Stimulant ? The True Capital and the False

(By Sir Donald H. Macleod.)

IV

Like the Scotland of 120 years ago, India is starved for money, but she need never be longer. If the 200 Scottish banks of 1846 were, with the assets of only a few shareholders behind them, made available all the money required to regenerate Scotland, the Government of India, with the entire property of 100 millions of people behind it, can manufacture all the money required to send India on her way rejoicing. Let me repeat, however, that it is not money which regenerates a nation, but the labour of men's hands and heads. Thus banks and loans like the real working capital of all nations, and "the hand" of Adam Smith, which supplies all the necessities and conveniences of life. Money is only the instrument which sets the man to work, the real capital being the man himself. A bank does not create wealth, it only transfers the wealth of one man and labour which lives in the man who borrows. Money is merely the instrument for reaching to the productive power—the real capital which creates a nation—the labour.

As Mr. Gaultie, the novelist, is deeply interested in the preservation of village life and its handicrafts, he may be interested in learning how the development of the linen handloom industry led to the development of banking throughout Great Britain. The story has been told in detail from Graham's History of the 17th cent.

"So they had been the poverty of Scotland during the first half of the eighteenth century, and as small the amount of accumulated wealth, that even their powerful houses could scarcely have maintained the splendour of air spending, had the case been not supported as to occupy the place of capital. Spent as they may have been of the modern philosophy of paper money, the Scotswomen of the eighteenth century hardly appreciated the opportunities which their banks placed in their way. Their wealth though their aims were to flow capital, not currency merely, for a fund of capital with which they could buy and sell and make a profit on their transactions. Conventually enough, some did serve as a currency, but their primary nature, as the opinion of the time was that of capital.

"With the battle of Culloden, the hopes of the Jacobites were crushed for ever. Immediately afterwards, the King was approached by the Duke of Queensberry and Ayrton, the Duke of Lauderdale and Glasgow, Lord Provost John Cochrane, the banker, and other nobles, for the purpose of obtaining a charter for a new company, to be established for the encouragement of the linen trade. The time was thought opportune, as 'it was considered to be of much importance, with a view to improve the country and call forth its resources, that the attention of the Scotch people should be directed to the advantages to be derived from trading and manufacturing enterprises.' It was understood that,

by attending the linen manufactures of a Government manufacture to the linen manufactures, it would become the great staple manufacture of Scotland, and would provide ample employment for the population; while extensive markets for the produce of the linen would be found within the United Kingdom and in the Colonies; these chiefly supplied with linen from Germany.

"A charter was granted, dated 26th July, 1746, in which the capital was stated at £100,000, of which only £20,000 was to be advanced by the company having power to subscribe to banking directly or indirectly, or to employ the eight members of the proprietor and carrying on of the linen manufactures, under the name of the British Linen Company.

"The new bank began business in Tweedside Court, in the High Street, and its first years and its manner of business are deeply interesting, for in them was laid the widespread system of branches which has grown such an empire in banking in Scotland. It is largely owing to the branch system that the per-capitum Scotchman of 1700 has now £100,000,000 lodged in his banks, and it was by means of the new bank, the new general coin issue—that these branches were established and maintained. How often it is that the greatest advances in human knowledge are made by novices, who have not been trained in, nor had connection with, the particular professions which their genius has advanced. The sentiment of discovery and invention that marked the period 1740 to 1800 was necessarily confined to this fact. The spinning frame was invented in 1764 by Richard Arkwright, a year earlier, in 1765, James Watt, a maker of mathematical instruments, was beginning those experiments with steam which have revolutionised the world and the navigation of the globe whereby steam engines, deposits and such engines were to receive the value according to the progress of a linen company. Before any idea of banking was established, extensive correspondence was held throughout Scotland with the weaving labourers. Money was then chiefly carried on by the linen carrier, who, having little or no capital, was only too glad to work for the new company. In a very short time accounts were opened by one in every parish of the land from Shetland to London. Material was supplied to the weavers, who were paid for their labour on delivering the manufactured goods. In this way the cost of small amounts of capital by a vast number of individuals was satisfactorily met. Gradually, as extensive new bodies of business, new agencies were opened. By these means the Bank laid its foundations broadly and securely in such a manner that temporary pressure of one pillar might be relieved by support given to others. By its branch system the British Linen Company attained a circulation of its notes unknown in any of the other banks, a position which in 1815 gave it the advantage of having the largest authorized circulation of any bank in Scotland, at which time £1 notes formed 75 per cent. of the entire issue of £5,000,000."

(To be continued.)

# Young India

## My Attitude Towards War

(By M. K. Gandhi)

REV. F. DE LIGT has written in a French journal called *Evolution* a long open letter to me. He has favoured me with a translation of it. The open letter mainly concerns my participation in the First War and then the Great War of 1914 and invites me to explain my conduct in the light of ahimsa. Other letters may have put the same question. I have attempted to give the explanation more than once in these columns.

There is no defence for my conduct, weighed only in the scales of ahimsa. I draw no distinction between those who wield the weapons of destruction and those who do not take part. Both participate in war and advance its cause. Both are guilty of the crime of war. But even after retrospection during all these years, I feel that in the circumstances in which I lived myself I was bound to adopt the course I did both during the First War and the Great European War and for that matter the so-called Indo 'Rebellion' of 1857 to 1859.

Life is governed by a multitude of forces. It would be absurd to say, if one could determine the course of one's actions only by one general principle whose application at a given moment was too obvious to need even a moment's reflection. But I cannot recall a single act which could be so easily determined.

Being a confined man, as I have never given myself training in the use of destructive weapons in spite of opportunities to take such training, it was perhaps that that I escaped those destruction of human life. But so long as I lived under a system of Government based on force and voluntary pursuit of the many facilities and privileges it created for me, I was bound to help that Government in the extent of my ability when it was engaged in a war which I incorporated with that Government and succeeded in the extent of my capacity the privilege it offered me.

Let me take an illustration. I am a member of an Institute which holds a few acres of land whose crops are in constant peril from monkeys. I believe in the non-violence of all life and hence I regard it as a breach of ahimsa to inflict any injury on the monkeys. But I do not hesitate to trap and shoot an attack on the monkeys as soon as they crop. I would like to avoid the evil. I can avoid it by leaving or breaking up the institution. I do not do so because I do not expect to be able to find a society where there will be no aggression and therefore no destruction of some life. In fact and standing in humility and penance, I therefore participate in the injury inflicted on the monkeys, hoping some day to find a way out.

Even so did I participate in the great act of war. I could not, it would be madness for me to sever my connection with the society in which I believe. And in those three occasions I had no thought of interfering with the British Government. My position

regarding that Government is hardly different today and hence I should not voluntarily participate in its work and I should risk imprisonment and even the gallows if I was bound to take up arms or otherwise take part in its military operations.

But that still does not solve the riddle. If there was a national Government, which I should not take my hand out of as any war I am conscious of might when it would be my duty to vote for the military training of those who wish to take it. For I know that all its members do not believe in non-violence to the extent I do. It is not possible to make a peace or a society non-violent by compulsion.

Non-violence works in a most mysterious manner. Often a man's actions duly punished in terms of non-violence, equally often has success only when the appearance of violence when he is absolutely non-violent in the highest sense of the term and is voluntarily bound up to be. All I can say about my conduct is that it was, in the language often repeated in the interests of non-violence. There was no thought of world method or other interests. I do not believe in the pretence of appeal to my other interest at the sacrifice of some other interest.

I may not carry my approval any further. Language at best is but a poor vehicle for expressing one's thoughts in full. For me non-violence is not a mere philosophical principle. It is the life and the basis of my life. I hope I tell often, sometimes consciously, more often unconsciously. It is a matter not of the intellect but of the heart. True goodness comes by constant willing upon God, by constant humility, self-abnegation, by being ever ready to sacrifice one's self. In practice requires faithfulness and courage of the highest order. I am painfully aware of my failure.

But the light within me is steady and clear. There is no change for any of us save through truth and non-violence. I know that was it wrong, it is unthought of. I know too that it has got to go. I truly believe that freedom was always identified or bound to be freedom. Would that all the sins alleged against me were found to be wholly indefensible rather than that by any act of mine non-violence was held to be compromised or that I was ever thought to be in favour of violence or attack in any shape or form. Not violence, not attack but non-violence. Truth is the law of our being.

### Confession in South Africa

South Africa Indian Congress sends me the following note.

"Would be comrades who were unable to leave India by the last boat may write Comrade [Geographical address of Comradeship of Amalika] Prasad, Institute of applying for comradeship group registration. Don't be to identify certificate number before through September. Please give note over your publicity throughout India."

This note was sent to the press so soon as it was received. Only those who are covered by the scheme published in these columns may write the particular name. I would strongly advise others from spending good money wrongly.

M. K. G.



### On Tolstoy's Birthday

Tolstoy lives and will live not because of the conventional words of art that he has left us, but because through whatever he has done or written, he has told about for all time the everlasting light of Truth. To a critic who scrutinises the pages of his life, it looks like a stuporous fadism, possibly a huge self-waste that the thing that survived the stupor was the Truth and the ever-wonderful power of Truth — "not because of my writings, the whom I love with all the forces of my being, she who always was, is, and will be beautiful, as Truth" — in a sense her life was one constant victory, an unbroken tale of unceasing battles, of battles undisciplined. "Korotkiy Tolstoy! Let a single man tell me, if he dare, I was better than that man!" he exclaims and yet coupled with this tendency was in him the defiance which was saying only out of a reluctant permit of Truth "I say it loudly and fearlessly. Whosoever could believe me a dishonest man is bound to be a hypocrite" — an upright that should satisfy most adherents of us. Even his failure stood out of the questionable power of Truth, because he never strayed from the simplicity that dignifies him, which is other words was ruthless devotion to truth, though he is. At the end of all his great works, What shall We do Then? or Greater Science, he might have said as he said in the Epilogue to the latter work, "My own existence testified me at that, and I was content to repeat them." But the compiler always says that in every page of his books as of his life "it was impossible for me to refuse to lead the man of my nature and my conscience."

It may not be hypocritical, or the day when millions of people are thinking of him, to give an account of two lines some of his pages written with his hand's blood, and live with them for a quiet moment: "What do I want? To live with God, according to His Will, with Him. What is wanted for that? One thing only is wanted. To possess the mind given to me, my mind, given to me not only to possess but to make it give. I know for myself what is needed to keep what is wanted as far as purity what is wanted is honesty, and what is desired is love. What is wanted for possessing purity? Purity, honesty, love? The honesty of man. What and how can I keep my purity without purity, my honesty without honesty, and my love without honesty? And if you have done that love you, that is not love, but love is your master, love is that love you. One never approaches holiness and honesty, and these things have revealed me. Another enters in pursuit, suffering — the very thing that is needed for the growth of the soul. That is how one must look at it!"

On this day there is a letter written just before his death: "The sad what I like the life in which I had myself. No. I don't like it. I don't like it because I am living with my two people in misery, while there are poverty and vast wealth, and I cannot help the poverty and want. For this I do not like my life. I like it in that it is in my power to act, and that I am not, and that I do act in the measure of my strength as accordance with the teaching of Christ, to love God and my neighbour. To love God is to love the perfection

of goodness and to approach it as far as one can. To love one's neighbour is to love all people alike as one's brother and master. It is this, and this alone, that I am striving for, and once little by little, however slowly, I am approaching it, I do not give up, but only pause. You ask me too, if I repent, at what do I repent, and what my do I expect? I expect that I can carry out in the measure of my strength the task set me by my Master, to work for the setting up of that Kingdom of God in which we are all working."

And as I think of Tolstoy, I think of a limited spirit, who throughout his brief life on earth tried "to carry out in the measure of his strength the task set him by his Master," with as quiescent a power of Truth as the great saints, and possibly with a greater measure of success. I mean, of course, Marginal Gandhi, who had to be in the flesh, would have thanked it, and unaccounted against, being mentioned in the same breath as Tolstoy: and as I think of him, I have before me a letter written by him which I read along with the student of Young India, a letter which is so wonderfully consonant of Tolstoy and which fits most of the master after's better world.

"I have the usual face that they

Of death, and was the vessel and the vase

To which goodness."

Here is the letter

"I have gone through the same ordeal as you, through circumstances were more favourable. But I can easily get myself in your position. What I say is not by way of advice, but is a help from my experience, which might save you like you from shipwreck.

"Man ought not to assume that woman is inferior to him. It inferior him to show her — it is only that outside of mind the things our heart of passion. But when he is caught by passion forget the rational light to which he is related. But woman understands him, and allows herself to be affected by his passions. Before a man who returns his love and is not swayed by passion the woman without fail by his purity. Woman is by nature passive, not active. It is man who stirred the activity that wounds a life root of all evil, on the contrary, it is woman who are the root of evil and if we want the evil out of our hearts there is no less.

"If you have the courage to stand with your wife, ask her to observe all commands, coloured and gently others. If her object is only to please you, tell her that course is foolish. It is enough to please you. But if her command and her freedom are founded in about the world, tell her plainly in case of a change woman's answers. A woman gently husband in the the delicate employed in a craftsman's shop. They stand, as they are meant to stand, passively. They attend him too. But the pleasure received by these women is besides as compared to the pleasure that a brutal eye receives. A woman gently husband serves the pleasure or get along with the pleasure. Of what work is coloured beauty before the actual beauty of a pure heart and soul?"

"Having said this I may mention a few details which help to keep the mind and body pure. I need not expound on the necessity of plain and simple food. For you are living a life of purity. But I would ask

you to try to give up till for a few months. You may have time as a substitute.

"And do you desire to have children? Even your wife desire them? I would suggest to you to adopt a woman's or a woman's baby. Suppose all your love on the baby, and reliance of your passion and your energy for the upbringing of that baby. This is a divine child—I should be wiser than the experience of many parents to that on the condition of supreme bliss. It is also a divine experience that in you as a baby is born, the parent of the parent, if they are not disturbed by him, gradually begin to open, and with a little endeavor man can easily get free from the shackles of the flesh by concentrating all his energy on the upbringing of the baby. It therefore you can realize that it is no part of your duty to add to the number of slaves in the country, you will also realize that it is better and more desirable to adopt a baby and raise him or herself. I have hardly the leisure to say all this, but I say it because I see it as clear as day light. Pray think of the truth and wisdom of the revelations of the man called B.

"If however you cannot realize the good the desire for offspring, keep it in always and you have added yourself for the act of procreation by a course of hathorathanga in thought, speech and action extending over a few years."

And as I read the words an ardent translated I have before me Bhagavad's beautiful book, the last which the Tolstoy's was "brought to the heart," through Gurus was "which passes you through." M. D.

### Work As You Have Fought

Before leaving Baroda on the 13th where Gandhiji delivered an address to the volunteers of the Baroda Taluka, assembled beneath the banyan except his words which after a touching circumlocution by Gandhiji and Sri. Vithaldas fixed the object of the Baroda Taluka had taken the pledge at 1911 on the day before then. After a touching reference to the circumstances in which that pledge had been taken Gandhiji said:

#### The Auld Test

"Although the battle of fought and won, may I remind you that your task has only just begun? The pledge, that you took in 1911 under this very tree after a touching circumlocution and which you have fulfilled have without number since then, still hangs on your hand, and so long as it remains unfulfilled, you have not got off your soldier's. The work which you will have done in the well, perhaps you need not.

#### Fighting not the Only Work

"You are following under a great delusion if you think that fighting by itself will bring success. Let me tell you that even when success, even of the sword, do not make fighting the sole concern of those lives. Gandhiji was a great Indian General, but he drove the plough and till the soil just like an ordinary peasant otherwise he could not inspire those fighting. Again what was Datta, the South African General? A former enemy because like any in Baroda. A great leader of sleep as he was, he had commanded forty thousand. As a judge of sleep he could hold the very ground and expert and even was a diploma for sleep keeping. Although he was herald as a general, fighting occupied a very small part of his life which

was wisely devoted to peaceful constructive pursuit. He first showed constructive talent of no mean order. And General Datta? He was not merely a distinguished General but a lawyer by profession, being at one time the Attorney General of South Africa, and an excellent lawyer in law. He has an extensive law firm. Professor said his last school in some the land in South Africa. All these are instances of men who though they made their mark on the world as generals were great the last hands down in the value and importance of steady constructive work.

"South Africa was not from the very first the rich prosperous country that it is today. When the soldiers arrived there, they found before them an undeveloped country. They cleared the waste and established a prosperous colony on it. Do you think they did it by acts that of fighting? No. The development was the work of patient constructive labor. Will you follow Vithaldas's lead in his constructive campaign just as you did when he led you against the Government, will you take up the burden of constructive work, or will you hang back? Remember, if you fail in this, all the fruits of your victory will be lost and the promise. But this will be even then that first a little of our little of voluntary movement that they might come as a result of that struggle.

#### Repair and Reconstruction

"Look at the condition of the roads in your Taluka. The local volunteers can clear them up and set them in proper order by a couple of days effort if they like. And now they are not in order, I should not need more than half an hour's constructive duty to touch the villages here to keep them in a fit condition. You may doubt, but you may take it from me that there is a very close connection between the sort of work and living. During and the English will not by itself establish Swamy or India. Of course we must fight when our liberty is threatened with. But what next? Do we want the Swamy of India, Swamy to live like pigs in a sty without let or hindrance from anybody? Or do we want the Swamy of colorless men to which every man and everything is to be as in the proper place? Only yesterday I had a letter from Yashwanth in Baroda, the journey will not be failed on. The road was so wretched. One reminds me of a similar condition that once happened in Champagne. The road was bad, but the volunteers there got their shoulders to the wheel selflessly made the necessary repairs without waiting for anybody's help. It is no one saying that this is the duty of the Government and not yours. The Government has no doubt many a grievance to be answer for. Let us not couple our attention to the Government as was the latter's before to satisfy our. Enough with the day is the end of the world. Surely the Government cannot promise us free repairing our roads if we wait by.

#### Village Sanitation

"Thus, my I tell you what you have done in popularizing the principles of sanitation and hygiene in the villages? It involves an obligation to us as unacceptably. It only puts in the last few seconds and days of fasting towards those amongst whom we live. We shall be with the Swamy if we are concerned about our neighbor's health and his comfort merely to keep our own

arrangements about. With the wonderful co-operation and the spirit of co-operation that has come over the men and women of Hindustan, you should be able to convert it into a model village. By a planned clean up of the village surroundings, you should be able completely to eliminate the danger of malaria and pneumonia together with other fatal diseases. And I want to leave the house here as your mind that all this will constitute a definite step towards Swaha.

**Temperance**

"Not less important in the work in connection with the liquor habit, if I may get to be generally done by us. The amount that the Government can do or be made to do in this respect is in some things today limited, but it can hardly want the drunkenness from its evil habit. That part of the work will still have to be undertaken by Parliamentarians and the House of Commons, even if the Government want to come up on change and bring in some of such measures by adopting a policy of total prohibition. Are you prepared to shoulder the burden? Are you prepared willingly to take into consideration your health should it be necessary in the course of your work? Can you guarantee that your children will not despise themselves by drinking and waste as some of them did in 1911?"

**Hindu Mahatma Unity**

"Again are you prepared to work for and by three years life to establish Hindu Mahatma unity? Will you be able to keep your hands cool and offer your Satyagraha when emotional passions are high and people lose their heads?"

**Khadai**

"Then again, have you an abiding faith in the spinning wheel? Have you recognized that our present struggle would have been impossible without the spinning wheel that served the poor? Do you realize that had the Khaddi work our workers would not have been able to win the confidence of the European people and acquire the influence that they have now done? And if you have, are you prepared to train yourselves in spinning experts, to go on buying the spinning wheel without fear or hardship with the same of them or Allah on your lips? Truly there are hardly but a dozen men in the country who know how to convert spindles. The problem is an old in the Khaddi movement. The Mysore Government has made several attempts to produce synthetic fibre spindles, but has not with little success. Lakshminarayana is now at present carrying on experiments in this behalf with Germany. You may say by application one may be correct a spindles, but imagine what an increase it would mean in the output of Khaddi were with the spinning wheels if we could solve this and a few other small questions of a (the character) Will Vallabhbhai be able to attend you in this work or do you still say that there are more men of a talent and that Vallabhbhai never knows how to face them upon you? You may say so if you like, but again I tell you that there is no other way in Swaha than this.

**Removal of Untouchability**

"I come next to the problem of untouchability which includes the question of the Dalits. Will you be able to bring together and establish harmonious relations between the Dalits and the Hindu people here? Do you realize that unless this is done, you

will never be able to (Swaha and Swaha)? Do dare you hope that you will bring about the reform by some force once Swaha is established?"

"The second death these and other problems, if you want to utilize your victory in this Swaha for all India. By all means take up any other constructive work, if you can think of any, if the work that I have suggested does not appeal to you. One cannot go on fighting always. But to collect must be found for our stand up money and then can only be through constructive work. We have a lot of corporate cleaning up to do yet, a lot of social work to pursue on. Mrs. May's book has been justly condemned as being written with a malicious motive. It is full of deliberate misstatements and palpable fabrications. But I am not prepared to say that there is no truth in her for anything always. Surely, some of the evils mentioned by her do exist in our world though the advocates that she has drawn from them are wholly responsible and intentional. Child marriage, the marriage of young girls with aged men, the pleasure business often resorted to by widows and girls and girls and girls and girls that were so in the film. How do we propose to deal with these evils?"

**Not Enough**

"The way in which the Hindus, Muslims and Parsis of the Indian steel industry to shoulder together in the course of the struggle was splendid. All honor to them. But that we by no means on my heart and say that a real and abiding bond only between the various communities in this India has been established? Would you have been able to keep together without the encouragement of the State and the presence of an Allah Tappa as an inner Hindu in your midst? Are you sure that you will be able to remain united even if the whole country is plunged into anarchy of organized hatred? Well, I think.

**Ongoing Swaha**

"As yet of Parliament might give you constitutional Swaha but it will be a mere shadow that will profit us but little, if we are unable to solve these several problems. In fact, ability to solve these problems in the right and simple of and Swaha, the Swaha of the masses that we all want.

**Remember our 'Sikhisms'**

"Then I should like to know how your volunteers have been handled there, like a spiritless or like a man? Have you been able to maintain law here the but, two common mistakes of being too with regard to the use of public funds? I take it that there has been an expenditure on countless expenditures in your case. But why are you in Swaha complexity. I shall be only too glad to be told that the various kinds of necessary was observed throughout. Nothing will give me greater satisfaction than to find that you have begun to do better in this respect than a usual with volunteers in general.

"We must learn to make our expenditures judiciously made with the national resources, and with what foreign money may give us. India is today the poorest country in the world, yet she has the pretensions to be called with an administration that is perhaps the costliest in the world. We cannot afford in this respect to imitate England too, less an expenditure of which India is the largest victim.

### Work in Faith

"All the righteous built not palaces and towers. It may not be given to an old man like me, who has almost come to the end of his journey, and is therefore unable to see things unclouded in India, to live to witness the fulfilment of his hope, but surely you, who are in the prime of your life should work to the hope of seeing Swaraj established in your lifetime. You must turn the sun-dial back, have you a genuine love and sympathy for the dark masses who are massing you out to work? Have you completely identified yourself with them and their sufferings? Do you feel like sowing up the barren and clearing their hearts if they are dry?"

### In True Solitude

"This is a desperate task and requires all the resources that we can have. But they must not leave the heart of attention, of constant eager attention to the workers of the field, of being up the moment that they might be needed to them with cheerfulness, alacrity and ardor. If we do all that we find was the basis of living as men in the light."

### Notes

#### Foreign Propaganda and Successful Devi

I am so believe in foreign propaganda as it is commonly understood, i.e., in the sense of establishing an agency or more exactly propaganda departments. But the foreign propaganda that Foreign Devi would carry on during her stay in the West would be the propaganda that would not cover that anything that could be done by an established agency whose very existence would be unknown to the audience and would be spread by those whose opinion would count to us. Not an India's Nationalism. She is known to the West. She would travel a living wherever she goes. She will in her great eloquence and greater power a definite sense of the true diplomacy that has not to say and when to say it and that knows how to say the truth without lying. We have every reason to expect much from her mission to the West. With the talent of a professional she has gone with the conviction not to stir up a direct reference of Mrs. Stree's matter but the presence and her exposition of what India is and means to her world, in a complete answer to all the attacks that have been done into the reality part of the American public by agencies whose aim is to belittle India and all that is Indian.

#### First Outlook of Sardar

The indubitable Mr. Sardar Patel was being excited with her work in America during the Subhaschandra campaign and being impressed by the activity of the work will be succeeded in establishing a temperance league for removing the drink evil in the West. Indeed, she has secured influential members for the league. Sardar Vallabhbhai Patel is naturally an abstemious. If the league succeeds in the effort, it will have led the way for the temperance movement which has been all over India on a grand scale. Drink is demoralizing the masses of the laboring classes and to us who are anxious to see the growth of the evil will deserve the gratitude of generations to come.

#### Radhika, Sri Sakhya and Khadi

The year past the Sakhya has been doing valuable propaganda for Khadi among the fashionable circles of Bombay and elsewhere through circulating articles

through in Khadi. Through this work the Sakhya is supporting in the city of Bombay over 100 costly girls of all classes. It has five centres through which the work is distributed. Naturally these girls have to be paid regularly from month to month. Under the cash system existing upon by the All India Spinners' Association the Sakhya is obliged to pay cash for all the kind of looms. Experience has shown the Sakhya that it must have open cash payment if it has to pay cash for work done and Khadi bought. Moreover all the circles who are engaged in spreading this work are volunteers. It is therefore but right that they should expect Khadi looms who purchase their looms to pay cash for the orders they send. Shri. P. N. Chatterjee has addressed on behalf of the Sakhya a circular letter in which the committee in the hopes of the articles prepared by the Sakhya the necessity for cash payment. There is no doubt that the Sakhya deserves appreciation for the photographs and useful service it is rendering. Cash payment is the least encouragement that the Sakhya has the right to expect. These girls buy their articles help not only the poorest among the villagers but also the needy girls of our cities.

M. K. G.

#### Tribute to Tolstoy

Recently delivered to the Youth League of Ahmedabad at the Subhaschandra Address a message on Tolstoy on the 10th instant, it being the Centenary day fixed for celebration by the Centenary Committee in Europe. The substance of the message was that Tolstoy was one of the three men who had marked the deepest influence upon his life, the other two being the late Rishabdas and Khatia. The speaker might not have wanted a picture of Tolstoy's life, his institutions, his influence and the doctrine of non-violence. The speaker regarded Tolstoy as the great world's man of his age. He wanted to test the great as he passed of Truth. He developed the doctrine of non-violence as an exact outcome in modern times. His message has put the Indian masses of all classes to sleep. It is doctrine of non-violence was followed in the full, there would be an ending poverty on earth. Tolstoy believed that all civilized men and women were bound to labor with their body for their bread and that if this day was fully discharged by everybody, work of what sort by the name of philanthropy would be found to be unnecessary. The choice before the people of the country was clear, to take the way of Tolstoy, the way of progressive self-reliance which led to real freedom for themselves, for the country and the world, or the way of resignation and non-violence which led to their destruction.

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# Young India

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## Prison Treatment

The Director of Prisons in his communication dated 11th September, 1928, has intercepted a reply to the article in Young India of 16th August regarding the food served out to prisoners at the Belanasi Central Jail. The latter says that these statements are incorrect. It is perfectly clear from the communication that he has not made the enquiry himself but his opinion is based upon the statements supplied to him by the very parties who are accused of neglect. It is unnecessary for me to refute the statement that the health statistics in the prisons of India compare favourably with the statistics of the population living outside. This is an admitted fact, but the simple reason that the laws of sanitation are undoubtedly better enforced in the prisons than outside. The better sanitation does not prove more humane or more consideration for the prisoners. My point is that there is absence of the human touch about the whole of the prison system. And it seems to me to be exactly beside the point to mention that the general health of the inmates of prisons is better than outside, and I claim that even that statement becomes untenable when applied to the class of prisoners from whom Strychnine has been taken. It was open to the Director to say, if he had so chosen, that the Strychnine cases that there would be no remedy to be found inside the prison walls. Statements such as I made in the article in question had point, because the claim is often made that the prisoners in British prisons are treated humanely and that no such consideration as is granted to give to prisoners is given in these jails.

With regard to the specific statements made in the Director's communication I can only give extracts from the statements made by the released prisoners, every one of whom I hold to be far more reliable than all the official statistics put together. The statements were made by the Strychnine victims themselves from the jail in reply to my request about the treatment, and when I saw with my own eyes the deplorable condition of Sri Chandra when I knew to be in possession of excellent health and when I saw a Vajrapath had Dekhar suffering from an identical fever which, but for extraordinarily good nursing and other medical aid he had the good fortune to recover after being discharged from the prison, might have proved fatal.

I shall take the first material from the statement made by Sri. Sureshchandra, a well known man of Vaishya who got Strychnine twice as a result of bad food.

"The prison served out twice weeked baked chapatties. . . Last weeky stuck in our's mouth as much as that I had to discontinue taking it. When it was exhausted, rashes and a breakpouch of dry leaves like those of tobacco etc. were substituted in its place with the result that soon after every prisoner began to suffer from bowel complaints in large numbers. Not nobody could make sufficient savings to lodge a complaint about it with the Superintendent. I was found here, some prisoners that one of the prisoners was given Strychnine for several months for making such a complaint. . .

"They prepared a little after some time. . . Prunes and corns and later mango and guava were introduced as the vegetable food, the guava and mango were hard and strong being overripe, but even so were pilched out and rejected by the prisoners as a delicacy."

"The fever had was only halibated and as full of gr's that it could hardly be checked and had to be treated. This was especially the case when the grinding stones of the flour mills were heavily dusted. As a result of the food I got Strychnine, almost half of our number obtaining the same fate with me."

Sri. C. L. Chandra in his statement reports the same story.

"The food did not agree with me and I began to get stomach ache and finally had diarrhoea, sometimes getting as many as 10 or 15 motions in a day. Whenever I took the greens they invariably gave me diarrhoea. Then I began fat to lose my weight. When I complained about it to the doctor he said that I should give up taking the greens if I wanted to keep fit, which I did not know that time till the end remained on bread and water only. I did not complain about it to the Superintendent because he never paid any heed to the complaints of the prisoners regarding food. I even heard that there had been cases of prisoners being punished for making such complaints. Therefore nobody dared to take the matter before the authorities."

Even Sri. Sureshchandra Vyas tells his own conversation was driven to give in his statement.

"The prison consisted of dry, tough, lathery leaves with an abundance of parasites. To eat it was to court certain stomach ills."

Sri. Chandra was given food before he had beyond his capacity and consequently he had attacks of jaundice,

but his twenty days he could not get the uniform that he needed. He lost over 20 lbs. in weight during his incarceration. Similarly, David Gupta who was ill-told as a poor state of health when he was sentenced came out of jail as such a weak creature that he could scarcely keep steady on his legs.

I have gone only the broad outline from the statement to my proposition. If the authorities are serious, I shall have much pleasure in sending them of the statements and any further proof that they may need. Information such as the Director of Information has made, I feel sure, doing as weight with the public, certainly do not improve the condition of the prisoners, nor make for better progress in the process. The first condition of imprisonment is a little humanity and a little efficiency about the carelessness of one's conduct and a little consideration. One cannot all for these in the Director's relations.

H. K. G.

### Man or Maroon?

#### The Teas Capital and the Palm

(By Sir Daniel M. Hodson)

7

The British Leno Company, of India, one of the strongest of the British India, and across its strength in the development of its Leno system and its manufacture of £1 notes which were based in the past had been long known in Scotland. The one note note, however, in the year and the Leno system of India, by the opening of co-operative bank branches throughout the length and breadth of the land, will do for India what the £1 note, based not on gold or silver but on the issue of pure reliable working men, did for Scotland.

Let India become of Reserve Bank, and gold exchange standard, and central gold reserves. The gold notes of the world are being made, and to these young India is a strong gold note would be like carrying a gold note to a dying man.

Without Reserve Bank do not let India's power of absorbing gold or making their so-called gold note, and let the money they would like India to see their gold note. But one of the greatest success which India can make to the world is, to be capable to see people and having her own strength and resources that she will draw every gold her resources in payment of her increased exports. For, as so doing she will teach the world that in matters, as well as in credit, men use as gold, but as hard work and the note which only had work can mean.

"Pam God, work hard," was the advice given to the Scottish students by Levington, the great engineer. These four words are the only word base of gold, and the only strong foundation for a healthy progressive note. The land will still be fertile when all the gold notes of the world have closed doors, and India will still grow rise what the Mosaic man have yielded up their last ounce of silver. It is not by gold or silver that men live, but by labour and honest, and the word of God. Give India a banking system based not on gold or silver or hard work and class, but on living men and gold notes which their labour will make, and she will lead the world in the path of pure self-dependency.

That's money system based on gold is "outside" is no more, or shows clearly as Milton's Paradise Lost, which I have quote.

"He spoke, and to confirm his words, withdrew Miltonus of dancing words, down from the height Of mighty Cherubim; the million blue For round throughout him. Rightly they regard Against the Highness, and down with grasped arms Climb'd on their standing shouls; the file of six, Flaring defiance toward the vault of Heaven. There stood a hill not far, whose gently top Belied his not rolling rocks. On vast white Slope with a gleamy counter-sunkled top That to his work was but suitable eye, The work of sulphur. Thither, wing'd with speed, A numerous legion hasten'd; Manna led them on—Manna, the best material upon that hill From Heaven; its weight in Heaven's high looks and thoughts Were always downward bent, allowing none The sight of Heaven's pavement, sparkling gold, That might drive, or help the eye beyond its ridges level. By this first Man then, and by his suggestion taught, Ruminated the Centre, and with Impulse hard Riff'd the bowels of their mother Earth For minerals better sort. Stone and his crew Open'd into the hill a spacious wound, And digg'd out ribs of gold. Let none admire That copper gave the ball, that set our feet Downward the precious base!" [Jobson]

Let India, therefore, because of ribs of base of gold, as a base of credit, but she can live her Paradise.

An excess of practice is worth a lot of theory and so we object lessons in several currency and "theory" issues, while Sir Shriyendra Kulkarni and Mr. Gandhi will have as difficulty in understanding, I put forward the following proposal for the favourable consideration of Government.

If Government will provide a square mile of suitable land, and if Mr. Gandhi will provide one hundred suitable cottages, and if Government will contribute and lend me fifty thousand rupees to the end one rupee coin, making only a few rupees in contribution, I shall hand over to Government, in exchange, a currency which will give halfpenny's worth of coins every year, besides clothing for the people—the currency to be paid out by Government as the work progresses, so that neither the Government nor the country would run the slightest risk of the money not being made good in actual terms.

A currency which would provide homes for a hundred families, and half-penny's worth of coins, plus clothing every year, as exchange for the issue of some ounce of paper costing only a few rupees, would be a good bargain both for Government and people.

The money would be returned at the rate of six per cent every year, one per cent of which would pay for the introduction of the money and the recovering the remaining five per cent would be towards repayment of the loan. The money would then all return to Government, and disappear but the monthly yielding half-penny's worth of coins every year, plus clothing, would remain to supply the nation.

(Continued)

## A Letter from Siska

Though we have been here for some days we are feeling like fish out of water. "These strange customs" is how the President of the Assembly described us to a friend and Sri-Chandrasekhar Bhat, M. P., and a member of the Tamil Legislative Assembly Sanku (M. Bhat in the States) as he was on leaving our beach in the Coel Hotel with some friends who had arrived on Sat. he was perfectly right. Sri Vallabhaiah, General Assant and I were by way of explanation 'outsiders' in Siskal, but we were certainly 'outsiders' in that Hotel and are not in Siska. The President wanted his friends to have some rest and we followed him as part of his Siskal many followers.

"Why all this expense for such a local centre? You don't seem to think of the taxpayers at all, said the younger Patal to the elder. The elder, whose power of memory is as good as the younger's, replied, "You didn't think of the taxpayers when you started the Siskal campaign? What a lot of expense in six months! Let the taxpayers arbitrate between the two brothers, but to keep him I might please a little more expense before him. The Assembly Members all get their first class double fares and Rs. 20 daily allowances during the session of the Assembly. The allowance is reported as inadequate in certain quarters and an M. L. A. was recently saying the other day "The Coel charges as much as Rs. 12 per day if you stay the whole month and Rs. 14 for a shorter period. There are other expenses of course, including the inevitable restaurant order Rs. 5 per day. How is one to live?" The son who was then addressed began to move pitifully over the disgraced Patal a bit of his mind. "But who asks you to stay in the Coel? Some of our friends from the South live in both in the Coel Hotel and elsewhere. They live happily and they also save something at the end of the session. And you are quite able-bodied. Why must you have the children?"

I was told that every season about 12,000 people come up to Siska from Coel — they have to, they are part and parcel of the Siska life. If the gods come, the best come and still better and their families also must come to Siska — as, for instance, once you might say, we followed Sri Vallabhaiah! But what a tremendous change in the character of the poor country!

To go to Siska with the Speaker's brother and to avoid going to the Assembly was beyond me, though a confirmed non-conformist. So I went. The Speaker simply rules the Assembly, but because he is an outsider — no outsider would be interested by an outsider Government — but because of his wonderful independence, personal personality and unconcerned heart — 'imperturbable calm' was the compliment he earned from Sri Charles Lewis and he is living up to his reputation. The only figure that excited my attention was Pankaj Mandal Mohan. It delighted my heart to see Pankaj Mohan, covered by all in the operative benches and dominated by the other side.

But leaving the great area aside, let me talk about the terrible fall. In a luxurious passage Chandra Norman said, "Our railway is more successful in

starting when we were used to it, than that we should have a view of things about us when we do not, and to little know their state, or see desirable things when we have them, as we can tell of the mischiefs of the sun and moon? It is, indeed, a very comforting thought, when we get to it our minds are, that we periodically see — I may say hold ourselves with confidence who are in such straits to us, as spectators, as if they were the Indians usually brought, were powerful than we, and yet his ideas which Eastern experiences have brought. We have more and knowledge about the people than about the brain, they have apparently genius, talent and a certain accomplishment, but all is mystery about them. We do not know whether they can do or not, whether they are under punishment, whether they are in line after this life, we admit very great softness in a portion of them, and thus in fact, every one and then, revolves upon us, as if by a wonderful law."

Chandra Norman was thinking of the brain matter, but we may ask the same question here as regards our own followers whom we do not regard as any better than brutes. How many does ride the railways on the cheap fare of Siska state to know of the life the railway makes lead, of the conditions under which they live or of their feelings? Sri-Chandrasekhar Bhat may pay his railway fare double or triple the subsidised rate, get down to work during their leisure hours, and a Pankaj Mohan may make every moment in rules a railway, but he just knows what he is doing as we have to content, and get off his railway whenever they have to do a difficult matter. But what of the rest? A railway coach's work does not come to mean when there comes a day and those who rule on their backs like the Chairman of the Box are badly content with Rs. 20 a day? What a tragedy! And what of the numerous other bodies on the hill? Where do they sleep, what do they get to eat, do they live with their women or children, what is the effect on their lives of the decay of the hill? Did you ever stop to enquire, asked Sri Vallabhaiah at a meeting where he was forced to speak, 'did you ever enquire what is the death rate among those bodies who really see the Justice of the soul whom you have made?"

They talk so much of whether or not a railway has been made out for a particular hill. They had our day better discuss whether a railway had been made out for the whole Government and legislative machinery to go to Siska. They can get through soon enough, we are told, do they? Do they get through later work? Do they legislate better on the behalf of Siska? And what shall we do under Coel?"

M. D.

### Autobiography

Volume I of *The Story of My Experiments with Truth*, pp. 624, Derry edition, bound in cloth, with index and facsimile photograph of Gandhi. Price Rs. 4-0-0 plus 5-12-0 for postage and postage Rs. 6-6-0 by V. P. P. Price for foreign countries Rs. 10 0 0 post free.

Manager, Tongu India

# Young India

## How I discovered the Spinning Wheel

(By B. K. Ghosh)

A friend who has been studying the All-India Spinning Association's programme after having studied a course in Kamdhak's ("The Hind") notes:

"This (Kamdhak) is a lovely production credit for handicrafting and weaving. I have half picked up the work here. There are about a thousand spinning. I have gone about the villages and not many of them in their own little cottages. Every day that passes makes me wonder the more as to how you discovered the spinning wheel. I am very much tempted to ask if you could not kindly tell in the pages of Young India when and how exactly you re-discovered the wheel. It is so little and so big at the same time. It reminds me of the man drops—made up by itself but together 'the single weaves.' Nothing is more wrong than to think that you have asked before it was and that India has begun to spin driven to do so by you. The truth is rather that the millions in the villages have driven you to it—to be that agent for disposing of all their yarn. I see daily working crowds of old women and girls coming with their pots. They come with smiling faces, their produce you classified in their baskets. And Kamdhak is somewhere slowly but life and those vital parts of our national being that have been trampled almost into death by the most ruthless of exploitations. I realize now as never before the truth of your words when you said that the world will some day accept Kamdhak as the symbol of your nation."

It is right when he says that the today spinning millions drove me to it. It was in London in 1938 that I discovered the wheel. I had gone there leading a delegation from South Africa. It was then that I came in close touch with many earnest Indians—students and others. We had many long conversations about the condition of India and I saw as in a flash that without the spinning wheel there was no Swaraj. I knew at once that every man had to spin. But I did not then know the distinction between the loom and the wheel and in Alud Swaraj used the word loom to mean the wheel. This is what I have read in the concluding chapter of the booklet:

"We will get nothing by asking; we shall have to take what we want, and we need the machine enough for this effort and that strength will be available to this only who

I "If a loom, will give up his profession and take up a hand loom (weaving wheel),

I "Although a doctor, will take up a hand loom (spinning wheel)

15. "If a wealthy man, will devote his money to establishing handlooms (spinning wheels) and encourage others to use hand-made goods by wearing them himself."

The words are all true today as they were in 1938 when the booklet was written. Today not only the lawyers, doctors and others spinning by way of avocation but they are also engaging the movement. But then, they are getting too few for the purpose of taking the millions from their helpless helpings. The real necessity are still standing aside. They seem to be waiting for a catastrophe greater than the one that is happening in front of them. They seem to watch the simultaneous destruction of millions to produce in them a shock that would move them to action. In that as it may, there is an urgent Swaraj and the starting millions had to give. They will not feel it until the thing comes as a catastrophe between them and us the vocal class who literally bleed them to order that we may live.

But to return to the wheel. Though the wheel was discovered in the coastal states in 1938, it was work only in 1941, after three years' patient and strenuous effort. The first Khadi unit (very much subsidised to call the inestimable nature of Kamdhak) was set up in 1941. The wheel found a place in the Congress programme in 1941. The history of the movement since then is an open book still being written on the lines of the two thousand odd signatures and nearly seventy thousand spindles of yarn from the wheel but through a ray of hope. Were we not under the hypnotic and demoralising spell of the city civilisation, we would rather through our looms than only a tape and hand, cotton and basket effort in the shape of work is required to take the wheel to every corner in India. Multiply the vision of one wheel by my one hundred million and the result will convince the most confirmed nihilist of its potency. But probably he will object to be writing and say, "What you say is true as an emotional protest, it is wholly untrue as a practical proposition." You can only take a willing leave in the night. But a true spinner must have utilised his power. He does not give us. The answer to the question propounded by the forest therefore perhaps should be, "The wheel is still being discovered." I know that it shall be one day, for there are some in this country who are prepared to pay for the discovery with their lives.

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER XXX

### The Kheda Satyagraha

No breeding time was, however, in view for me. Briefly was the Akshobhai millinery' strike over, when I had to plunge into the Kheda Satyagraha struggle.

A conflict approaching famine had arisen in the Kheda District owing to a widespread failure of crops, and the Peasants of Kheda were demanding the remission of paying the revenue assessed for the year expected.

Mr. Amalal Thakkar had already reported into and reported on the situation, and had previously discussed the question with the Commissioner, before I journeyed down to the collectors. Mr. Motilal Parikh and Bhambhai Parikh had also drawn themselves into the fight and had set up as speakers in the Bombay Legislative Council through Mr. Vallabhbhai Patel and the late Mr. Chintamani Karamchand Parikh. More than one description had reached upon the Governor in this connection.

I was at this time President of the Gujarat Sabha. The Sabha and peasant and laborers in the Government and were privately criticised the leaders and fronts of the Commissioner. The conduct of the officials on this measure was so ineffective and unhelpful that no one is aware of the details.

The collector's demand was so clear as default and of moderate as to make out a strong case for its acceptance. Under the Land Revenue Rules, if the crop was four times or under, the cultivators could claim a full remission of the revenue assessment for the year. According to the official figures the crop was said to be over four times. The position of the cultivators, on the other hand, was that it was less than four times. But the Government was to be asked to listen and regard the popular demand for relief on as low a basis. In fact all petitions and prayer having failed, after taking counsel with co-workers, I advised the Peasants to resort to Satyagraha.

Besides the volunteers of Kheda, my principal comrades in this struggle were Mr. Vallabhbhai Patel, Bhambhai Parikh, Motilal Parikh, Chintamani Karamchand Parikh and Mahadeo Dadas and others. Mr. Vallabhbhai in joining the struggle led or inspired a splendid and growing protest at the Bar, which for all practical purposes he was never able to enter.

We held up our headquarters at the District Jail, as other place being available which would have been large enough to accommodate all of us.

The following protest was signed by the Satyagrahis.

"Knowing that the crops of our villages are less than four times, we requested the Government to suspend the collection of revenue assessment till the coming year, but the Government has not wanted to our prayer. Therefore, we, the undersigned, hereby solemnly declare that we shall not, if not overruled, pay to the Government the full or the necessary revenue for the year. We shall let the Government take whatever legal steps it may think fit, and gladly

offer the compromise of our arrangements. We shall neither let our heads be broken, nor thereby voluntary payment we should allow our case to be considered false or should compromise our self-respect. Should the Government, however, agree to suspend collection of the actual assessment of the assessment throughout the District, such amount will be paid in a portion or one will pay up the whole or the balance of the revenue that may be due. The reason why those who are able to pay will withhold payment is that if they pay up, the present year may as a year will show default or lower crops to pay their dues, and thereby bring suffering upon themselves. In these circumstances we feel that for the sake of the poor, it is the duty even of those who are able to pay to withhold payment of their assessment."

I cannot derive many chapters in this struggle. And to a number of great contributions to the movement will have to be appended out. Those who want to make a fuller and deeper study of the important facts are recommended to read the full and authentic history of the Kheda Satyagraha written and published by Mr. Bhambhai Parikh of Baroda, Kheda.

(Translated from Satyagrahy by P.)

### Cow Protection True and False

From the statements that you often have propounded about cow protection days that there is still much to be thought on the subject. There is, of course, the main question whether the duty of cow protection requires a cow to be saved even by giving short shrift to the man who is about to kill her. The other day a friend was discussing to a housewife from the 'local gathering' activities of a certain class of wealthy philanthropists of Bombay who used to take upon in the various villages houses in the suburbs of Bombay to 'save' cows and bull-dogs from the butcher's trade by purchasing them. The instructions given of course are to select the fattest and the most healthy-looking animals so as to be able to purchase the maximum of heavily marked or the maximum expenditure. The friend went up by asking half a pig but in several whether this was cow protection. But the most fortunate suggestion ever made on the subject was by an inexperienced man who proposed, that all the cows in India may be 'protected' by introducing them with the pig's name. One doubts whether he himself wanted or expected to be taken seriously. Probably he meant it as an ironic than a serious joke, but of these instances illustrate the hope into which one is led when one dwells in the dry bones of dogma and bone spite of the spirit.

The question of cow protection is extremely complex. The Hindu, the Mohammedan and the Christian will all agree (and I differently according to their respective perspectives. But the Hindu ideal of cow protection has nothing in common with that of the first and second class of the other two. To take a concrete instance, the Hindu and the Muslim occupy the same position in the economic life of the people

of Arabia that the new idea by itself had not even his word among will change the Arab world according to the Arab world—the Arabs and the world. For the ideal of good protection is being protection over Arab in Arabia. Again, a people first regarded the things of the sea on their own could not be measure of the value of the sea in agriculture, still the sea was never regarded a place in the paradise of the ancient Arabs. Coming to our times, even in the West the sea has never had more come to be regarded as the 'source of prosperity' and helping has been developed into an economic science, but Westerners have not adopted the ideal of good protection in the areas in which we live. The sea protection ideal set up by Muslims is essentially different from and transcends the duty idea of the West. The latter is based on economic value, the former which fully recognizing the economic aspect of the sea, lays stress on the spiritual aspect, i.e., the idea of peace and self-realization for the ideal of unquenchable happiness which is embodied in the duty ideal means in our world, even our civilization is regarded to be raising along with supply and getting rid of what are supposed to be necessities and superfluous things. Under the religious ideal comes are the principal ideas—to last anything. The source of our protection according to Muslims. How does not lie in the materialist as all 'serving' the material, but is certainly not a serving material, but is the self-protection and peace for the sea. This has spirit in Islam. Righteousness that brings out as clearly the goodness of sea protection that I write as apology for sharing it with the reader.

The story runs that King Dhu of the famous Bayan has sailing himself in his declining years without other vessel to sail, the advent of sea Youkha his journey and was told that the messenger of his ship was prevented by a storm proceeded upon him by Garuda, the Storm God, an account of an unexplained event that he had once offered to his and that the only way to remedy it was to sacrifice her by personally saving her and by protecting her against all harm in her passage in the waves. In discussing all his various, the King related upon his passage according to the ship's advice, 'I offer to the pitiable messengers of peace, willing her back, leaving off the gun, following her to her children, taking where she landed, using those where she lay down, among both when she was at.' This contained the sea vessel about her body in the single and such was the power of the King's passage and an accompanying her line that even old Dhu left the spell. 'When he related the fact as his paradise, least transformations would become a responsibility with all my children of sea then appeared on the tree as a clear light and that and the stronger' events no longer appeared the mother sea.

Thus it went on his 'inner ocean' days at the end of which, walking in and the Paradise of his paradise, the sea entered a cave in the Himalayas near a corner of the Ganges which gave under gun, and was suddenly wind again by a line directed by the King who was low in contemplating the beauty and grandeur of the surrounding mountain scenery. Guided from the mouth by the pleasure 'spring of the sea', the King,

abandoned of his almost-entireties, found an arrow in his hand in front of the sea, but in his inner movement and thought his heart felt as if by a spell and all his strength gathered being his helplessness the sea went out into a loud pealing laugh and told him that all his previous was vain, even he was not an ordinary man but Kumbhakar the servant of the god Shiva and was protected by the blessing of that god in circumstances of which no man could prevail against him. 'Do then, therefore, abandon the hopeless strength and return home. Time has passed thy destiny is what thou I cannot meet but no chance or hesitation in taking to yourself a change that cannot be protected by man' in his clear line of sea destiny and thoughts ready the god then gave to describe the inner ethical struggle that follows in the mind of the King in which both people with doubt and hope wonder with despair. 'I know I am helpless,' replies the King, 'and therefore what I am going to my night appear elsewhere to thee, but one thing will remain in me. I offer my body to thee as ransom for the sea and I know that it appears thy thought as my back and let the sea go.'

The last idea to move has been his resolve by a variety of arguments. 'If compared to your nature,' he explains, 'how your decision is wrong, since by your death you will save only one sea, whereas if you live you will save future sea joined your people united all troubles. I know of it in the happiness of your people that you are afraid of you are afraid by protecting her cause of sea with single and 100 million to buy as picture of water. But the argument like the previous one is that upon the King who once more passes his argument. 'Do he it,' replies the line of her and the King lying down he went down himself before the old man. 'I'm a lump of dirt,' so that it might make it small of him. But to end before, instead of the dreadful way of the last which he was expect, King Dhu's hope to return from the heavens and to have a good, even good. 'Rise up my son,' he got up and took the sea standing before him like his own mother, with still wondering how he could and 'return the sea.'

The King's initial of year His remaining will sacrifice has triumphed. The decision is now revealed to him. The sea tells him that the line that had saved her was only a delusive pleasure created by her to not his faith, 'for through the power of the sea even the god of death has no power to inflict on me.' And since the King has discharged his trust to satisfy the gods into his wish. 'Do not think I can protect you alone, the sea is his, 'I pleased I can give my wife.'

Dhu is here depicted as being haunted. Faced with the dilemma whether to let down his life to save the sea or to gain the merit of going across of seas in change he unfortunately also save the former and finds that he had thereby prepared an angel ransom. His intention instead of truth leads him to the discovery of the true way of sea protection—the way of a clean, of perfect love and thorough-going every-day life is added into him.

Eliza's eagerness is capable of being repeated. For the same problem continues to arise that concerned him. The one whose service and protection is rejected by Hindians as a sacred duty is not cast, the sacred surely, but cast that is not sacred has appeared as the pervasiveness of the 'agency of the Earth,' and that stands for culture before the Great White Throne whereas the Earth grows weary under its load of history. Its service includes the service of the entire universal community, of all those 'who did and suffer and are weary and need rest,' the service of *Darshanajagan* whether incarnated as the 'living divinity' of Orissa or the spiritual, down-to-earth Force embodied in a life of quietude, gentleness and kindness by the self-silent, serene of the so-called higher classes.

It should be necessary to consider after this that that ideal cannot be served by cheap duties like that of association, or by doing goodness vicariously as in the case of giving their duty to the world-to-be after the war or by the necessary method of inventing a part of one's superfluous wealth as the purchase of extra free daughter houses, but by following Eliza's way, the way of perfect love, — the same way will come, and manifestly before it, — by self-sacrifice and self-purification. It is the spiritual ideal of unselfishness that is implied by Hindians as the highest dharma and with reference to which the passage is laid out:

"A boundless light of unselfishness."

'Do not think I can produce with ideas, I pleased I can grant my wish' F.

[I commend this proverbially written article to the attention of every one who would have the advantage of one article in India. M. K. G.]

### Tolstoy and the Youth

[Last week there was time only to give the latest outline of Gandhi's message on Tolstoy delivered to the Youth League of Hindians in the Satyagrahahall on the Tolstoy Centenary day. The following is a condensed translation of the message. F.]

Personally I do not believe in the absolute correctness or unreservedly unqualifiedness of an India, and although I remember having personal contacts with a few, I have grown up the position long since, but, as I write in a comparatively modest way only in a quotation of his, I believe that the only true way of obtaining the character of such goodness is constantly in greater and and maintain one's life into their good qualities. I might have explained the observations of the great thinker but for the instance of Dr. Harwood, your President, and I should speak to you on this occasion. He told you just now that this Dhamma, I had many years of when Tolstoy was one. I wish I could share the lesson.

I have called Gandhi my political guru. But in spiritual matters, I am sorry to say, I have not yet found any one to whom I could completely surrender myself and whose opinion I could implicitly and unreservedly accept as I could Gandhi's or others. Perhaps I am not yet ripe for a spiritual guru because I believe that the spiritual guru comes to you of himself, he has made you first give you are ready for him.

But while from the Hindu the use within has remained vacant, even to the late Rajaguru Tolstoy is one of the three moderns who have made the deepest spiritual influence on my life, the third being Krishna. It was forty years back when I was passing through a severe crisis of scepticism and doubt that I came across his book *The Kingdom of God is within you*, and was very deeply impressed by it. I was at that time a history or violence. Its reading saved me of my scepticism and made me a firm believer in dharma. What has appeared to me most in Tolstoy's life is that he practiced what he preached and achieved in that way great as his purpose of truth. Take the simplicity of his life, it was wonderful. Not as brought up in the midst of the luxury and comfort of a rich aristocratic family, brought to an absolute manner with all the means of the earth was there one more, the man who had fully known all the joys and pleasures of life turned his back upon them in the prime of his youth and afterwards never once looked back.

He was the most truthful man of his age. The life was a genuine confession, an admission that of striving to seek the truth, and to possess it in his hand. He never tried to hide truth or to use it above but set it before the world as an ordinary without any reservation of circumstances, unshaken by the fear of any earthly power.

It was the greatest agents of non-violence that the present age has produced. His act on the West, before him or since, has written and spoken on non-violence so fully or beautifully and with such persistence and length as he, I would even go further and say that the remarkable development of this doctrine just to about the present day cannot and ought not to be due to it by the courage of others in this kind of work. In spite of his own good claim of being the incarnation of the Lord of Hindians, and in spite of some of the greatest discoveries in the field of ethics, that one another might have made, what ideas gave by the name of violence among us today is a testimony of it. True ideas should never a complete freedom from all will and regard and hate and an overflowing love for all. For realising this true and higher type of absolute non-violence, Tolstoy's life with its example here should serve as a beacon light and a sure-footing source of inspiration. Tolstoy's action here sometimes said that his life was a cultural failure, that he never found his ideal, the sacred great truth, or whose quest his entire life was passed. I do not hold such views either. True, he himself said so. But that only shows his weakness. It may be that he failed fully to realize his ideal or life, but that is only human. No one can attain perfection while he is in the body for the simple reason that the ideal world is impossible so long as one has not completely overthrown his ego, and ego cannot be wholly got rid of so long as one is not freed by discipline of the flesh. It was a fortunate thing of Tolstoy that the present one believes that he has reached his ideal but further progress steps and his unregretted lament, and that the very reason of his ideal remains so that it remains hope in the course we go. To say therefore that Tolstoy is his age

abilities failed to touch his mind does not detract a jot from his greatness. It only shows his humility.

Much has been often thought to be made of the so-called inconsistencies of Tolstoy's life, but they were more apparent than real. Consistent development is the law of life, and a man who always tries to maintain his degree in order to appear consistent drives himself into a false position. That is why Emerson said that health consistency was the hallmark of little minds. Tolstoy's so-called inconsistencies were a sign of his development and his persistence toward his truth. He often seemed inconsistent because he was continuously expanding his own doctrine. His failures were public, his struggles and triumphs private. The world saw only the failure, the latter remained unseen probably by Tolstoy himself more of all. His critics tried to make capital out of his failure but no one could be more wronging than to war with regard to himself. Even so the story for his shortcomings, failure for every failure is greater than he had already proclaimed. One to the world recognized a personal, field and inspired upon himself the process that proved to him necessary. He returned without even when it was suggested and like all truly great men desired world's praise. He was great even to his failure and his failure give us a measure not of the failure of his mind but of his success.

The third great point was the doctrine of "body labor,"<sup>4</sup> etc., that every man was bound to labor with his body for bread, and that most of the grinding misery in the world was due to the fact that man failed to discharge that duty in this respect. He therefore expounded all schemes to overcome the poverty of the masses by the philosophy of the sick while they themselves started body labor and worked to live on luxury and were so luxurious and a show, and suggested that if only man got off the backs of the poor, much of the so-called philosophy would be rendered unnecessary.

And with this he labored was to act. So in the afternoon of March, 1881, one who had passed all his days in the soft lap of luxury took to a life of toil and hard labor. He took to boot making and farming at which he worked hard for full eight hours a day. But his body labor did not stop his powerful intellect, so the contrary, I remember it all the more keen and emphatic and it was in the period of his life that his most vigorous work "What is to do" which he considered to be his masterpiece was written in the intervals saved from the practice of his self-imposed routine.

The chronic failure our youth today has known the way of self-reliance and the way of independence and now the way leading to self-reliance and freedom, the other is what is necessary. They are at the parting of the ways. Literature, full of the words of self-reliance cannot and is structure lower, is finding that history from the West and there is the greatest need for our youth to be on their guard. The greatest is for them to get to know of what is to be of which and

the man they needed for the world, its youth and particularly the youth of today in this crisis in Tolstoy's progressive self-reliance, for it alone can lead to true freedom for ourselves, the country and the world. It is we ourselves, with our hearts, minds and souls alone, that more than England or nobody else took our way to freedom. And if we choose ourselves of our shortcomings and faults, to prove as with me even for a moment without having been so. The test for the youth has before them and that it is to see their lightness from the university of life, with its success and pitfalls and setbacks, without which their academic degree will be in vain. The three essential qualities of Tolstoy's life mentioned by me are of the utmost use to the youth in this hour of the world's trial.

The Youth League has very rightly set before itself the ideal of service of humanity. But that service is not possible unless it is rooted in love or altruism. Altruism is not mere sympathy. A person who cannot sympathy extended with the well-being of another life but has no love in his heart for all that lives will be content to look on the Kingdom of Heaven. True love is brotherhood like the warm and cozy and comforting winter sun spreads itself out and warming all boundaries and increases warmth for the whole world. The service is given unreservedly without limitations, otherwise described in the Gita as *yajna*. It is only when a man or woman has given body labor for the sake of service that he or she has the right to live. The Gita says that anybody who acts without performing *yajna*, in Tolstoy's language *self-reliance*, in a "field," "on the spot." But body labor becomes *yajna* only when it is undertaken in a spirit of service and of independence so it may easily become when it is done only to develop the mind in man. A man who accepts service as his ideal will go on working his mind against more and more and strength, as in the case of Tolstoy, the statement of full self-reliance been always in the way of it even he will never cease to progress. It will regard such progress as the necessary means of life. Fixed in his quest of truth were away for life in leading order, shall we do less for our Nation of Truth, without which service is not!

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<sup>4</sup>Yajna adopted the place from the Hindu pantheon. Sankarā and Ishikāra that it should be interpreted broadly.

'Startling Conclusions'



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# Young India

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPIN KARE

### 'The Spice Thief'

Chapin Kare is a far away corner of India and the press having been kept out of the country, it did not attract visitors from outside. Not so with the Khadi campaign, of which the happening was reported in the press from day to day.

The Congress were deeply interested in the fight which was for them a novel experiment. They were ready to pour forth their stores for the success of the cause. It was not easy for them to see that Satyagrahi could not be conquered simply by means of money. Money is a thing that it needs least. In spite of my representations, the Donating members sent me more money than necessary, so that we had some balance left at the end of the campaign.

At the start here the Satyagrahi volunteers had to learn the new lesson of sleepless. I cannot say that they disliked a fully, but they considerably changed their ways of life.

For the Police officers too the fight was quite a new field. We had, therefore, to go about from village to village explaining the principles of Satyagraha.

The more they saw to all the appointments of their law by making them realize that the officials were not the enemies, but the servants of the people, hounded as they received their salaries from the taxpayer. And then a moment will, with respect to make them realize the duty of maintaining strictly with lawlessness. Once they had shed the fear of the officials, how could they be stopped from raising their voices? And yet if they resented its authority it would spoil their Satyagraha, like a drop of acetic to milk. I realized later that they had less fully learnt the lesson of civility than I had expected. Experience has taught me that civility is the most difficult part of Satyagraha. Civility does not come from the mere outward professions of speech cultivated by the teacher but in whose gestures and deeds to do the opposite good. These should show themselves in every act of a Satyagrahi.

In the official stages through the people exhibited much courage, the Government did not seem to be inclined to take strong action. But as the people

started not to march on their knees, the Government began to waver. The attached officers and people's cells had found whatever resistance they could lay hands on. Finally orders were issued, and a mass march starting steps were attacked. This course of the campaign, some of which paid up their dues with their consent to place into circulation in the way of the attack so that they might attack them to realize the dues. On the other hand some were prepared to fight to the bitter end.

While these things were going on, one of Mr. Mahatma Gandhi's agents paid up the movement in protest of his land. This created a confusion. Mr. Mahatma Gandhi immediately made arrangements for his agents' agents by giving away for charitable purposes the land for which the movement had been paid. His agents had to leave and not a good example to others.

With a view to studying the hearts of those who were frightened, I advised the people, leaving the leadership of Mr. Mahatma Gandhi, to remove the way of march from a field which had been in my opinion severely attacked. I did not expect this so rapid developments, but even if it was, I suggested that the attachment of students were, though it might be in accordance with law, was morally wrong, and was making short of leading, and that therefore it was the people's duty to continue the action in spite of the order of prohibition. This was a point especially for the people to learn a lesson in courage and imprisonment, which was the necessary consequence of such developments. For Mr. Mahatma Gandhi it was a thing after his heart. He did not like the campaign to end without some one undergoing suffering in the shape of imprisonment for something done consistently with the philosophy of Satyagraha. So he volunteered to remove the same into from the field, and in this event no night arrests could be made.

It was impossible for the Government to leave them free. The agent of Mr. Mahatma Gandhi and his companions added to the people's indignation. Within the law of jail discipline, experience was learnt even the people. Details of these brought the confidence in the day of the morning. Gandhi and his companions

were recruited and introduced in a brief form of implementation. I was of opinion that the committee was wrong, because the act of recruiting the men could not come under the definition of 'work' in the Food Code. No approval was filed in the policy was to avoid the law courts.

A planerite created the 'contract' to bid, and on that day Mr. Mahabadi Pandya moved from the people the historical title of 'dough eater' (james that) which he brings to job day.

The conclusion of the Khadi Sargama, I will leave to the next chapter.

(Translated from *Shiksha* by M. D.)

## Remedies of Poverty

By C. N. MENA

University Professor of Economics, Bombay

### Introduction

In the article on 'The Poverty Problem in India,'<sup>1</sup> the reader of *Young India* was given a brief statement of the nature and causes of poverty in the form of answers to certain questions, the general of which has been explained by Gandhiji. In connection with the 'Remedies of Poverty' Gandhiji expressed a desire that I should attempt the outline of a scheme of economic reforms from the point of view of one, who is placed at the head of a department which is charged with the work of removing the existing poverty. In 10 or 12 years hence now. The writer of Gandhiji here a compelling force, and in spite of the difficulties involved in any such attempt, I have undertaken it, in the hope that it may prove a basis of discussion for evolving a well-thought out scheme for a non-protectionist economic policy for the relief of our poverty problem.

In view of the large size of the country and the population, and the variety and complexity of the various causes that have led to the present state of affairs, it is difficult to suggest remedies which can solve the problem in a reasonably short period and which can be generally accepted. Because in any such programme, there are bound to be differences of opinion, both on grounds of general principles as well as in detail. It is not, however, the task of a responsible, because complete removal of poverty has not been achieved even by those modern countries which are recognised as progressive and rich. But it is certainly true that given the will and the power, it is possible for a transitional Government to bring remedies which may go far towards the solution of the problem even in a short period of 10 years. Any such scheme will presuppose certain political machinery, and the point of view here adopted is on the supposition that the necessary power to initiate the proposed scheme will be there, in the form of a new Indian Government, elected to that office up to the Hindu. Anyon. Another important thing which must be borne in mind in making such suggestions is that the progress in the programme must come from the confidence in which we are of general, and that therefore, the attention must be paid to them in constructing any

<sup>1</sup> *Shiksha* published on 25, 26, 27 of July and 2, 3 of August.

<sup>2</sup> *Young India*, 24th Sept. 1959, which is 'The Poverty' by Gandhiji.

scheme of a practicable nature. It may be added that in order to determine whether the essentials, I propose to consider myself only to fundamental. A detailed discussion of all issues will require volumes.

### The Basis of the Scheme

It is obvious that India is in great straits, or in other words, if the average Indian is to get a larger share he himself than the total production of the country, then on the one hand the production itself should be increased, and on the other, it should be so arranged that the total production should be available for distribution within the country itself, that is, among the mass of the unit. Though the problem of an equitable distribution of the national production among the different classes of people in the country is quite important, it is comparatively less serious, till we have succeeded in creating a much larger production, the basis of which is available to the people themselves. The main policy should therefore be, as said above, produce more and secure all for the people of India, arranging things in such a manner that the national distribution may be equitable.

### Agricultural Production

It does not require any long argument to say that the problem of poverty in India, is closely connected with the life of the rural population and with the question of making agricultural work profitable. It is not my purpose to comment on the recommendations of the Royal Commission on Agriculture, some of which are quite good, but I would prefer to emphasise the few outstanding things to which attention should be directed. We have seen in former articles that a much larger population into an industry as agriculture than is possible under present conditions, and that unless the surplus population is removed from agriculture and other occupations, the solution of the problem will remain. The various processes on the land in agriculture, among other things, by the increasing tendency to self-divisions and fragmentation of holdings, with the result that the majority of agricultural holdings are so small and so scattered that even if the other aspects of agriculture are available, the farmer is not to feel his work difficult and unprofitable. It is not suggested that we should have very large holdings with a view to introducing large scale agriculture, but what is required is the creation of a class of farmers in which an agricultural family shall have at least a sufficiently large plot of land to cultivate, all in one place, so that the family may have enough work and enough reward to be able to live in efficiency if not in comfort. It is obvious that the small size of the holding, whether it should be 2 acres or 12 acres, will be different in different areas, and will have to be determined with reference to local conditions, and therefore an uniform figure for all India, can be laid down, but it must be adopted at once that any such measure, if properly carried out, will make the replacement of a certain number of agricultural workers, who will have to be absorbed in other occupations. Once this is achieved, it will be possible to introduce with effect some of the well known methods of agricultural improvement, namely, better seeds, better implements, better sources, making of wells, and the creation of

other legislative bodies, the spread of the cooperative movement, and suitable education.

The Small Holdings Bill before the British Legislature Council does not attack the problem fully and provides only for the purchase of better implements in the future, and a rehabilitation of existing plots of land, so that the cultivating class may be better than now, without affecting the people in the way suggested above. From this point of view, the measure, though a very small step in the right direction, must be welcomed, and it is difficult to understand the opposition to it from certain quarters.

It may be pointed out that a large number of agricultural families in private are in debt, that therefore they are not able to purchase better methods of work, which are really not that of this or so with the small holdings now in their possession, the problem will be still more difficult with numerous large holdings. In order to remove this difficulty, two suggestions must be made, one relating to agricultural finance, the other relating to land revenue policy. The experience of the cooperative movement has shown that the problem of rehabilitation of the village cannot be solved, unless they are enabled to meet with a class above, by the redemption of their existing debts in currency. In order to do this, there should be arranged what are known as Land Mortgage Banks, which will take over the existing debt of the farmers from the money on their conditions. In addition to this, if the purchase of current finance is made easy by the spread of cooperative societies, the income provided by larger areas of cultivation will do its work.

The facilities and incomes that provided will not work, if the process of the land revenue burden is not reduced, at least in those parts who are least able to bear it. If the land revenue policy is judged of the fact that the land revenue is not, and if it is adjusted with due reference to the capacity of the farmers to bear taxation, the results of the capital and facilities provided as suggested above will be much greater. The only remedy that will solve the difficulty is to bring the Land Tax in a line with the Income Tax, and put it on those whose income is below a certain minimum are exempted from the Income Tax, those whose income from the land is below a certain maximum to be fixed with reference to agricultural life and conditions should also be exempted from the Land Tax. It may be possible at the same time to allow Land Revenue to use the contributions by some means on the land in a certain extent, the proceeds being retained for the benefit of the people of the area concerned.

There are other problems connected with agriculture, like research in agricultural methods and crops, which though quite important in themselves are less basic, essential and may not be touched here. But closely connected with any improvement, there is the other fundamental problem of education, which, however, we shall discuss by itself separately after referring to the other aspects of economic life as such.

#### New Fields of Work

As we have seen above, a certain number of people will be displaced from the land, if the above sugges-

tions are followed, but it is obvious that the remedy will be worse than the disease, if at the same time adequate steps are not taken to provide suitable employment to those people who may thus have to be removed from the land. The reason that the efforts for the rehabilitation of farmers should be put into operation gradually, is such a manner that a perfect absorption of the displaced people in other occupations may become possible in other words, for this at least what suitable employment can be found for such people will determine the rate at which the above scheme can be introduced in the agricultural life of the country.

The question that is, what are the possible sources of work which must be opened up for large numbers of people? In the first place, it is desirable to bring under the plough those lands in different parts of the country, which are now lying idle for one reason or other and which are classed as 'Cultivable or Culturable Waste.' This will certainly involve some extent of agricultural reclamation, under which people from one part of the country may be required to migrate to another where new agricultural work is available. What has been done in the United Canal Company, what is likely to be done in India when the Madras Rythu Panchayat is complete and what is being done in certain large areas which are now lying waste in the Madras territory, may be done in other parts of the country with effect. The probable number of people that may be thus absorbed in useful agricultural work, which is bound to bring additional wealth to the country, cannot be easily estimated, till a detailed survey of such possibilities is made. Even the Agricultural Commission which had extensive experience of its disposal to make such an attempt has not done so, but it is safe to assert that the possibility is large, to fit in the probable figure of what is known as 'Cultivable Waste' areas estimate. In this connection, the following figures regarding the classification of such areas from the Agricultural Director of India 1929-30, Volume I, published this year, along with the official interpretation of the same, will be of interest.

	Area in acres	Per Cent.
Forest	16,517	11.4
Not available for cultivation	1,26,176	22.6
Cultivable waste other than below	2,71,272	35.6
Current fallow	92,208	7.4
Not area sown	2,21,246	34.0
<b>Total</b>	<b>6,61,419</b>	<b>100.0</b>

\* Of the total area, 16,500,000 acres, or 13 per cent. are occupied by forests, and the area not available for cultivation, i. e., land absolutely barren or unproductive is covered by hill-tops, wastes, and rocks, or otherwise appropriated to uses other than agriculture, the amount is 1,26,176 acres or 12 per cent. The amount is 2,71,272 acres or 28 per cent. represent the area available for cultivation. Of this, 2,21,272,000 acres or 24 per cent. of the total area represent cultivable waste other than fallow, i. e., land available for cultivation but not sown up. (Indian Stat.)

(To be continued.)

# Young India

## 'Sterling Conclusions'

(By M. S. Goshai)

William K. Thurston, according to the publisher's profile, was a Major in the United States Army, which he served for nearly ten years. And, during those years, he had varied experiences in several parts of the world, including China. During his service he studied the effects of marriage laws and customs, as a result of which he felt the call to write a book on marriage. This book which is called Thurston's Philosophy of Marriage and was published last year by the Tilling Press, New York, occupies only 32 pages of fold type, and can be read in one or two hours. The author has not entered into an elaborate argument but has simply set forth his conclusions with just a dash of argument to support his conclusions which the publisher truly describes as ' startling.' In his foreword, the author claims to have based his conclusions on "personal observation, data obtained from physicians, statistics of marital hygiene and medical records," compiled during the war. His conclusions are

1. "That Nature never intended a woman to be bound to a man for life, and to be compelled to occupy the same bed as husband with her, night after night, in pregnancy and sex, in order to save her health and babies, and to ensure her sound night in later children.

2. "That the daily and nightly participation of the male and female, which is a part of present marriage laws and customs, leads to uncontrolled sexual intercourse, which prevents the normal health of both male and female, and makes partial prohibition of 50% of all married women. This condition grows from the fact that married women have been led to believe that such prohibition of themselves is right and natural because it is legal, and that it is necessary in order to secure the offspring of their husbands.

The author then goes on to describe the effects of 'natural uncontrolled sexual intercourse' which I reproduce as follows:

(a) "It causes the mother to become lightly nervous, prematurely aged, depressed, variable content, dissatisfied, and incapable of properly caring for her children."

(b) "Among the poorer classes it leads to the propagation of many children who are not wanted."

(c) "Among the higher classes, uncontrolled sexual intercourse leads to the production of more, coarse and abortion." "If contraceptive methods, imply the name of 'birth control' or any other name, are sought in the company of the consent of the women, the sex will become generally depressed, dissatisfied, depressed and will eventually perish." (The italics are the author's.)

(d) "Common sexual intercourse drains the soul of the body necessary for carrying a good living." "It proved there are approximately

2,000,000 poor widows in the United States from these are widows. Approximately fifteen of these are war widows." (Italics are the author's.)

(e) "The excessive sexual intercourse incident to the present married state brings to the minds of both male and female a sense of misery." "The poverty of the world today, and the stress of the larger cities are not due to lack of profitable labour in its profession, but in excessive, uncontrolled sexual intercourse, resulting from present marriage laws." (Italics are the author's.)

(f) "What evidence is there from the standpoint of the future of the human race in sexual intercourse during pregnancy?"

Thus follows an indictment of China and India like which I need not give. This brings us to the end of the booklet. The next half is devoted to the remedy.

The central fact of the remedy is that husband and wife must always live in separate rooms, sleeping separately sleep on separate beds, and meet only when both desire procrey, but especially the wife. It is not allowed to give the change suggested in the marriage laws. The one thing common to all marriage throughout the world is a common room and a common bed, and that the author condemns in unmeasured terms, I venture to think, rightly. There is no doubt that much of the morality of our nation, whether male or female, is due to the separation, leaving a religious woman that married people are bound to share the same bed and the same room. It has produced a morality, the disastrous effect of which it is difficult for us, living in the atmosphere generated by that separation, properly to estimate.

The author is equally opposed, as we have already seen, to contraceptive methods.

S. Gannon, the distinguished publisher of Bombay, has obtained the permission of the author to reprint the booklet for circulation in India. If he does so, the reader may possess a copy at a trifling price. He has secured also the rights of translation.

Many of the other remedies suggested by the author are, in my opinion, not of practical use to us, and in fact may require legislative changes. But overabundance and wife can make a final resolution from which never to share the same room or the same bed at night and to avoid marital contact, except for the one supreme purpose for which it is intended for both man and woman. The husband observes the law (naturally). Man having got his chance has previously agreed in making the wrong choice. Every woman can decline to have anything to do with co-respondents. Both man and woman should know that abstinence from intercourse of the correct specific results and so decrease both in health and vigor, provided that intercourse with the body. The author believes that the present condition of marriage laws 'is responsible for the greater part of all the sin of the world today.' One need not share this viewpoint held with the author & come to the sex law discussed I have suggested. But there can be no doubt, that a large part of the misery of today can be avoided, if we look at the relation between the man in a healthy and plain light and regard ourselves as trustees for the moral welfare of the future generation.



### Khadi Work in Bihar

The following is a summary of an elaborate report prepared for the Khadi workers by Sh. Jitendra Gargya, the indefatigable worker who has specialised in the self-help method of Khadi production. Sh. Jitendra Gargya's success in his method, whether one agrees with him or not, was almost help achieving the simple minded and wild which he has worked out for himself. His resourcefulness in his self-imposed labours is worthy of emulation. It is the spirit that defies defeat. The success of such a worker cannot but be of value to every rational peasant. **M. K. G.]**

#### The Ideal

Man should be self-reliant in the matter of food and clothing. Realisation of this ideal should result in abolishing the "middleman" who lives on the economic exploitation of the cultivator.

With this end in view we outlined the following programme: (1) to teach the farmers to do their own spinning, carding and weaving and also to weave their own cloth; (2) to bring within their own reach the instruments needed for the purpose and to teach them to manufacture the same themselves; and (3) to help those who could not do their own weaving or weaving to get their clothes made and their raw-wool and to enable the people to produce their Khadi on the systems of co-operatives, individuals etc.

The experiment we adopted in approaching the people in this connection will be found outlined in the appendix of this book.

#### Work Done

In this way we approached with money 1,500 people in 100 to 120 villages in terms of output, 44,000 yards were weaved over 100 months of Khadi was manufactured from 100,000 yards as a result of our effort. To this must be added about 21% more Khadi manufactured from yarn spun by wages. To do this we needed 1000 spindles, no cards, no looms, only a little domestic weaving. Of the people had been the use of self-help in cloth.

Over 1,500 spindles were for themselves, about 500 for wages. The cost was roughly from 4 to 10. The treatment of card and yarn no worry as the people want coarse Khadi. They will weave fine cloth when they need the Khadi.

#### Economic Condition

The economic condition of the people is far from satisfactory. The highest wages of crops would bring at least 40% of the people live in their own starvation. And yet before we went there they thought nothing of borrowing to buy their cloth.

#### Spinning Machine

Khadi machines had not altogether died out here when we started our work. A few simplified old wheels could still be found here and there so when they spun 1 to 2 counts. And even this was being replaced by machine-made coarse cloth. We had to fight the superstitions that (1) it was not possible to spin more than 2 counts, (2) it was unobtainable with a loom or a ganyu to spin, (3) it was cheaper to buy mill cloth than to have it woven from kintamani, and (4) it was impossible to spin against the wind. To overcome the mill, we started a loom to weave progress and demonstrated the possibilities of the wheel by spinning in their presence.

### Khadi Method

It is necessary here to mention a discipline that we had laid upon ourselves. "We made it a point to 'love and serve and have you loving' in Khadi cloth and refused to concern ourselves or to talk about any other topic except Khadi. This, however, was contrary and our self-imposed sometimes complicated situation.

There were no doubt some of ignorance, dirt and disease, raw and unorganised, political and social degradation. We refused to be misled by these haltingly that if we could convert the people in these economic matters through the only means open to them the rest would follow.

I must say that it mainly in the credit of my co-workers, that by dint of their discipline, by their constant labour in house propaganda and various patience and forbearance even in the face of rebuffs and insults they were very often that we, they succeeded in revolutionising the mentality of the people. No matter how low understood for their work, I gave them a thrill of joy even today to recall how in the being cool of the winter mornings, in the blinding snowy weather, or in the scorching rains and in the cold mid-winter cloth and wear of the rainy season, they would go alone from village to village visiting people in their houses, carrying their cloth, some chapters with them or their brochures. I can even say this today: the first two years must have secured the very of over the peasants.

#### The Results

The result was all that one could wish. The ignorance, prejudice, laziness, apathy and fear of the people were or have replaced by self-confidence. With the help of improvement in their economic condition, the necessary psychological and spiritual changes have to come upon those who look to the wheel.

It would have been impossible for us—some three or four persons in all as we were—to achieve all these results if we had followed the usual methods of work. But we had no organized our programme that all that we had to do was to persuade people to have the correct economic condition and to give their practical instructions—there was then no need of funds or special machinery for the production and sale of Khadi to us and looked on. And as we had no necessary dealing with the people we neither always remained above suspicion.

#### Two Difficulties

Two difficulties stood in our way in the first stage of our work.

(1) The superstitious would need their yarn in the village market. Now if the market was unsteady or unorganised, and unobtainable their yarn or unobtainable it with inferior yarn, the self-approach would be generally discontinued. We overcame this difficulty by warning the people that we would not do it that the market kept and even the yarn of such inferior quality.

(2) The raw cloth by the professional weaver was prohibitive. I reduced my number which was due to unexperience had been to reduce the cost. I saw that a cottage loom about a month to spin sufficient yarn for an amount of cloth. And when

he was naturally anxious to wear only the cloth produced from his own spin for credit at the most when the village women are made's steps to weave it into cloth by which there is the real foundation of gain would be ready.

As most of the spinning is done by the cultivator in his cloth rooms and there is hardly any time ready for the women when the agricultural operations are going on or full swing, most of the women's work would be crowded into one season. And so when he can find some supplementary occupation to fill his spare time he will be encouraged every year with a season of employment. The woman's supplementary occupation can only be cultivation of the soil. I therefore advised that we need not make spinning handy to set apart one of their members for weaving. And we have succeeded in that preparing a few families already. But I discovered that both sexes we would have several much time, trouble and worry.

I found difficulty were stopped up. We found that high darning and getting things spun put an unnecessary burden on the mill-woman. We are trying to secure subjective spinning. But for want of skill, we are at present relying on the prepared yarn. I hope that our work in hand will be made every family to do its own darning and spinning.

#### Test of Productivity

The test that a woman has to pass through in our weaving school before she can get a certificate of weaving is that she should be able to finish and submit to the examination three pieces of cloth consecutively, all the processes without re-weaving that cotton has to undergo being also performed by the candidate herself. If however she should be unable to finish all the three pieces needed, she must do so in extra pieces or units to obtain the necessary certificate. We have thus prepared 50 weavers.

#### Conditions

Satisfactory though the result is, we are not yet able to say that foreign or mill-made has been banished altogether from India. Marriage-less trade continues to occupy herden. They bring with them their taste for foreign cloth and steel conveniences. But this I can confidently claim that the method of self-help advocated here is the cheapest, the simplest and probably the most feasible. We do not now require to have less means than one or two weavers who will stand in the square and catch other difficulties that may crop up for some time to come.

#### Appendix

1. The most immediate private benefit with hand and clothing. For his harvest may fail and in one season hardly any may be at all possible. It is true that the spinning wheel comes in the course of an ordinary hand and helps.

2. If a cultivator who had to purchase his cloth greater part of his produce would have to go to market to sell and he would be left with hardly sufficient cash to sell and he will consequently be driven into debt.

3. Again what a disappointment! The unemployed cultivator was not in the cloth sense to purchase cloth from the market and then at a time when his wife is ailing! Can anything be more distressing?

4. More satisfaction can be had from the better obtained by having sufficient, even at three or four times by purchasing from some source of Britain in the home.

5. The cloth left of a farmer weavers as 4 to 5 times the amount of all the yarn that he has in year but while for the latter there is at present at least the farmer could all be saved if only he will do.

6. The time on the farmer's part saved by the purchase of cloth at an amount that he does after some time. Some figures before to the amount of it and yet the satisfaction which he gets from it is so immeasurable.

7. Handspin and handweave cloth is far more durable and lasting than mill cloth.

8. Spinning does not interfere with the agricultural work of the cultivator since it has to be done only during leisure time after the harvest is gathered in.

9. Good made day for week and night for day, but no time for illness. One must therefore never be ill and if there is an other work to do one must stop.

10. An idle man's brain is the proverbial donkey's workshop. Idleness kills the intellect and ruins man.

11. If the farmer had not to go to the petty cloth dealer to purchase cloth he would be saved from the harmful effect of greed and economic exploitation by the middlemen.

12. Where there is a will there is a way.

13. Nothing is too much for it or otherwise. Every one has to learn.

14. We (Khandi weavers) are always ready to help.

15. Every man makes his character that of which according to his requirements or taste, naturally one can produce the or choose. Khandi according to one's requirement.

16. Just as we can work day or vegetable or make hand spin in the place and where we please if we have our own kitchen, so can we produce cloth, wire, cloth etc. according to our requirements, if we run our own spinning wheel and loom.

17. When we run out of bread, we do not go straight to the dealer's shop to purchase chapatti but produce some from the hand and make it with hand to our own home. Similarly when we are in need of clothing, the right thing to do would be to purchase one either 1) to do it our own or 2) to make it into cloth in our own house.

18. If a farmer produces all the produce needed in the manufacture of cloth in his own house, he gets the cloth for the price of cotton.

19. A farmer who purchases his cloth from the home in his a busy world which one never he that even if you will a hundred cows into it.

20. Caring is like grasping of time. It is always two feet of time.

21. Cotton should be studied like guide for the whole year.

22. All the members of the family must take part in the production of cloth otherwise they have become just as they take part in agriculture.

23. The cultivator has his special seasons, the spinner and the weaver have the whole year for their work.

24. A hand worked every week with the same and as the one who works for himself.

### Case of Dairy Animals

[The following hints as to the subject drawn up by Professor J. E. Knight have been reprinted from R. D. Cobby's *Manual for Co-operative Societies in the Southern Provinces*. V. G. D.]

1. **Regularity**—Animals are creatures of habit, and habit, even in such a lowly creature as a cow, is a kind of prime importance; that all operations in connection with dairy animals should be carried out with the utmost regularity. The hour for both milking and evening milking, the time and extent of feeding and watering should not be varied from day to day.

2. **Consistency**—Nothing is more likely to succeed in the dairy than regular treatment. An inconsistency or casualness here is a sure leading way to a sick animal so that the well may give her milk. Strays or dogs should not be allowed around the dairy land. The disgusting practice of 'trick or grock' is not only cruel but may cause abortion and weakness of the teats.

3. **Tying**—Much mechanical labour is displayed by cattle owners by hitching them with too long ties, so shortly they tend to drag their dung and urine in their tail or even in the feeding troughs, or any straight close legs. Short tying, however, the animals in place and prevents them from being. Whether or how shortens can better than chains for cows. Collars should be fast round the neck. Chains are better than ropes and they are cheaper in the long run. Ropes wear out and break, have to be in the pen, providing the animals to break them and to the damage.

4. **Cleaning and Washing**—Cows are cleaned by daily grooming. The ordinary cow makes her skin a suitable coverment. Cows should never be washed all over although it may be necessary to wash the milk udder with soap in some circumstances or milking machines require washing at least once daily, and if there is a place where they are all in a water or wash the better. They should always be shorn after three or four to keep them free from lice.

5. **Dwelling**—When any sort of cheap labor like cow sheds, permanent sheds, milking sheds at present are available it should be used for housing. When no covered house is necessary for milking milk production are very cold in the cold season in the sides and other parts, and many cases of diarrhoea and other troubles are ascribed to this. If no other building is available dry shed or sheds (not black walls) will be of some use.

6. **Cleaning of Byres**—It is essential to clean milk to be secured that the byres be kept clean. This is easily secured by proper details of construction such as an impervious floor at the back where the excreta fall, which should slope backward to show away the manure, and a gutter for receiving it away. The solid manure should be regularly removed during the day and the gutter flushed.

7. **Watering**—Animals getting water receive an abundant supply of pure drinking water. If found hard to procure, they should be given an opportunity to drink three or four times during the day. It is important that the water should be clean and the animals should not be compelled or allowed to drink from stagnant pools or small holes.

8. **Milking**—This should be done twice daily with the right and dry intervals as nearly equal as possible. Before milking, the udder and teats should be cleaned from all dirt by brushing and washing. When necessary, the calf may be allowed to start the milk but after the milk is a month or two weeks old, when teats are cheaper for it than milk so that it should be taken away as soon as the milk flows freely. Under no condition should the calf be allowed to work the teats, first because the best sucklings are the richest part of the milk, secondly because sucking for a long time unnecessarily drains the teats, and thirdly because if the custom of allowing the calf to complete the milking prevails, the animal often learns to hold up her milk from the udder by the tail.

When the calf is allowed to suck an entire lot it should be a different lot of milk milking, or the entire milk become un-sold, and even in this case the best milking should be done by hand and not by the calf.

The person and clothing of the milker should be scrupulously kept clean and neat but a healthy person should be employed as a milker. Persons suffering from tuberculosis, leprosy or other venereal diseases from outside should never be allowed to care for cattle or to milk.

The operation of milking should take place as rapidly as possible without causing undue pain to the animal or removal of any lactation. The trough should not be decided in and pressed against the udder. The milk of the udder should be kept clean.

It is usually the custom to give the milk water at the time of milking. Most cows in India appear to have their legs tied together to prevent kicking during the process of milking.

9. **Feeds and Feeding**—The feeds used in a dairy consist of two classes: (a) those of bulky feeds, and (b) concentrated feeds. These will vary according to the locality. The chief bulky feeds such as grass and pulses and draft grass, and green fodder such as maize or green sorghum for this purpose, especially, and green grass and the usual coarse feeds.

Whole maize seed, cotton seed meal, chaff, the refuse from the preparation of pulses, linseed, wheat bran and the oil cake, miller's, sugar, yeast-cake and molasses make up the concentrated feeds. The selection of these depends upon availability and price.

Roughly the following points should be noted as selecting the ration:

The health of the animal is improved if a part of the bulky ration is given even in the dry season. This will also aid in securing regularity in breeding as well as producing a greater milk yield.

A rough general amount of the following—

	Wet season	Dry season
Daily food	{ Day 12 lbs. Night 20 "	{ Day 20 lbs. Night 15 "
Concentrated food	{ 4 lbs. dry cows full milk (14 to 20 lbs.) 6 lbs. dry cows full milk (14 to 20 lbs.)	

The amounts of roughage given are 140 to 200 animal weightings 1,000 lbs. and need to be varied according to the part of the season. In addition to a rule given on more roughage than cows. Coarse fodder like lucid can be used more advantageously if chaffed. If using

seed, whole or in meal, a meal, it should not exceed the half of the recommended rates. All foods should be served hot and fresh and free from mould and decay. Feeding should be done three daily and in quantities such as will be finished up completely at each meal. Any food not consumed should be removed and not left in front of the animal.

(3) **Bedding**—If fresh straw is available a glass should be kept over each animal, otherwise two courses of the stall may be covered with the compressed refuse.

**Ashley Ashman**

This is one of the oldest institutions of Bengal in which many young men have obtained education for national service. The students of Ashley Ashman cannot be compared with the Ashley Ashman as it has been visited in these columns since last year. The report for the year 1937, now before me, is published in pamphlet form, is well illustrated, covers 52 pages, and describes a record of continuous progress. Dr. Frank Charles Emsley is the President of the governing body, and Dr. Prabala Chandra Ghosh is its Secretary. It has 12 members who are under the care of Inspectors, teachers, librarians, managers, labours, guards and porters. The goal of the Ashman is self-education through the service of the world, and its headquarters are at Comilla, and its activities are teaching, medical relief, removal of untouchability, national education, daying and agricultural. Khadi is the largest among these activities. Through it, the Ashman distributed last year over Rs. 10,000 among weavers, of which Rs. 25,000 went to the women, Rs. 27,000 to the weavers, over Rs. 1,000 to women who did voluntary work upon Khadi, over Rs. 1,000 to weavers and over Rs. 5,000 to women in other departments in over Rs. 1,00,000 during the year under review. The Khadi department was worked as a profit. The cost of production and sale was 10% of the total sale. The profit earned was over Rs. 1,200. The Khadi department employs 40 whole time workers, who work in 10 centres scattered throughout the province, and in Khadi production centres between the plant for water battery installation to give rural of water power, libraries, elementary schools, programmes and other social service organisations are being started up in the Khadi establishments conducted by the Ashman. I must add the very interesting details about the medical department, untouchability work, national education, etc. and concerned in the needs the report itself. The report goes on to state that if the Ashman is to continue to grow, it requires pecuniary assistance for the various departments. The total amount is estimated at Rs. 41,000, of which Rs. 15,000 are required for the spinning department, Rs. 40,000 for the expansion of Khadi work, Rs. 1,000 for agriculture, Rs. 1,500 for daying and Rs. 5,000 for additional buildings which a growing institution like the Ashley Ashman must always need. It was hardly to be expected that the majority of the workers are all being on leave continuously. The Ashman is fast expanding the spirit of sacrifice, of which there is probably enough all the provinces the Indian government. I would urge the reader to peruse the report, read it and give the great assistance of the help he can.

M. K. G.

**An Abstract of Production & Sales of Khadi for July, 1938**

Department	Production		Sales	
	Rs.	Yards	Rs.	Yards
Spinning	15,000	3,000	15,000	3,000
Daying	10,000	2,000	10,000	2,000
Textile	5,000	1,000	5,000	1,000
Woolen	1,000	200	1,000	200
Knit	2,000	400	2,000	400
Other	1,000	200	1,000	200
<b>Total</b>	<b>34,000</b>	<b>6,800</b>	<b>34,000</b>	<b>6,800</b>

**Autobiography**

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**Young India**

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## The Story of My Experiments with Truth (By M. K. Gandhi) PART V—CHAPTER XXV

### End of Kheda Satyagrah

The campaign ended in an unexpected end. It was clear that the people were exhausted and I resolved to let the authorities be done to their rule. I was making them let them generous way of terminating the struggle which would be acceptable to a Satyagrahi. Such a one appeared upon unexpectedly. The Minister of the United Provinces said we would that if well-to-do British paid up, the poorer ones would be granted suspension. I asked for a written undertaking in that effect which was given. During a Minister could be responsible only for his State, I invited of the Congress, who alone could give an undertaking in respect of the whole district, whether the Minister's undertaking was true for the whole district. He replied that unless declaring suspension in terms of the Minister's letter had been already issued, I was not sure of it, but if it was a fact, the people's glaise had been fulfilled. The glaise, it will be remembered, had the same thing for its object and so we accepted ourselves satisfied with the offer.

However the end was far from what we had hoped, however so it lacked the grace with which the termination of every Satyagrahi campaign ought to be accompanied. The Congress failed to do through by had done nothing by way of a withdrawal. The poor were to be granted suspension, but hardly any got the benefit of it, it was the people's right to determine who was poor, but they could not exercise it. I was sad that they had not the strength to exercise the right. Although therefore the termination was confined to a stretch of Satyagrahi, I could not endure even it as it lacked the worthwhil of a complete triumph.

The end of a Satyagrahi campaign could be described as worthy, only when it leaves the Satyagrahi stronger and more united than they were in the beginning.

The campaign was not however without its indirect effective results which we can see today out of which the benefit we are reaping. The Kheda Satyagrahi marks the beginning of us producing money for the benefit of Gujarat, the beginning of this first political education.

Dr. Bhanu's brilliant Hoare-Rule agitation had certainly touched the centers, but it was the Kheda

campaign that compelled the educated public workers to establish contact with the actual life of the peasants. They began to identify themselves with the latter. They found their proper sphere of work, their capacity for service increased. The Vastakshatri found the self before the campaign was by itself an small achievement. We could realize its outcome during the first relief operations last year and the Kheda Satyagrahi has put Public life in Gujarat forever forever with a new energy and a new spirit. The Poona people came to an extraordinary realization of her strength. The lesson was really inspired on the public mind that the salvation of the people depends upon themselves, upon their capacity for enduring and sacrifice. Through the Kheda campaign Satyagrahi took first root in the soil of Gujarat.

Although therefore I avoid putting an end to the termination of the Satyagrahi, the Kheda peasants were jubilant because they knew that what they had achieved was commensurate with their effort, and they had found the first real public life in a corner of their province. This knowledge was enough justification for their glibation.

We cherish the Kheda peasants had not fully understood the true meaning of Satyagrahi, and they are a to that end, as we shall see in the chapters to follow.

(Translated from Sanskrit by M. D.)

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## 'The Fiery Ordeal'

(By H. K. Choudhri.)

[The giving of an edict and in the absence of other means specified before having stated a grave conviction is entitled either to Abolition and some appropriate being, being allowed to develop on the subject (though) has critically examined the question in the light of the principle of non-violence in an article in *Shankara*, the substance of which is given below.]

### When Killing may be Abolished

An attempt is being made in the Ashram to run a small model dairy and factory on behalf of the Devere League. In view of this occasion I hope it will, at every step, against various social differences that would not arise but for the necessity to realize the Ashram ideal of uniting Hindu through the collective sense of ahimsa.

The language some days back a well-known book was received by its agency in the Ashram. Whichever movement and saving was possible was given to it. The suggestion which advice was sought in the matter declared the case to be past help and past hope. The realization of the need was so great that it could not even have its side without immediate action.

In this circumstance I felt that immediately decided that the agency should be raised by calling the staff. I held a preliminary discussion with the Managing Committee members of whom I spoke with my own. The matter was then placed before the whole Ashram. At the discussion a worthy neighbour vehemently opposed the idea of killing even in real pain and offered to give the dying animal. The meeting concluded in cooperation with some of the Ashram staff in waiting for the end of the animal and trying to feed it. This ground of the board's opposition was that one has no right to take away life which was meant to be. His argument seemed to me to be practical law. It would have been good if the thing of this was accepted by justification. Finally on all hands but with the consent of consultation I got in my presence a divine impulse to undertake the call a system by means of a peace sacrifice. The whole thing was put to rest for two weeks.

I have had public opinion especially in Abolitionist would not approve of my action and that it would not be right but I have to do.

But I have too that performance of our duty should be independent of public opinion. I have all along held that one is bound to act according to what is one appears to be right even though it may appear wrong to others. And experience has shown that that is the only correct course. I admit that there is always a possibility of one's committing right the wrong and vice versa but often one seems to recognize wrong only through successive error. On the other hand if a man fails to follow the light within for fear of public opinion or any other outside cause he would never be able to know right from wrong and in the end lose all sense of distinction between the two. That is why the poet has said:

"The pathway of love is the ordeal of fire,

The obstacles here arise from it."

The pathway of ahimsa, that is, of love has no other to lead of ahimsa.

But the question may very legitimately be put to me. Would I verify in favour being the principle I

have associated in connection with the call? Would I like it to be applied to my own case? My reply is that the above law holds good in both the cases. The law of my life my death (as with one or with all) stands of no exception, or the killing of the call was wrong and violent. In practice however we do not act about the call of the call about first then by death because in a life we have always means of our disposal to help those and because they have the capacity to think and decide for themselves. The supposing that in the case of an animal friend I am unable to make any old witness and recovery is a part of the question and the patient is long in an uncertain state, such as the state of fearful agony then I would not be any longer in position to act in the ordinary by death.

Just as a surgeon does not commit himself but performs the great ahimsa when he with his hands on the patient's body for the latter's health, similarly one may feel it necessary under certain imperative circumstances to go a step further and remove life from the body in the interest of the welfare. It may be objected that whereas the surgeon performs his operation to save the life of the patient, in the other case we do just the reverse. But as a deeper analysis it will be found that the although object sought to be served in both the cases is the same, i.e., to relieve the suffering and relieve those pain in the one case you do it by removing the diseased portion from the body, in the other you do it by removing from the soul the body that has become an instrument of misery to it. In either case it is the mind of the soul which first sees that is cleared, the body without the life within. Being incapable of feeling either pleasure or pain, these circumstances can be imagined as which you by kill would equal blood, while killing would be ahimsa. Suppose for instance, that I had my daughter—whose death at the moment I have no means of recovering—a friend with relatives and that it is to my by which I can save her, then it would be the proper form of ahimsa to my part to put to rest to her life and therefore equal in the law of the inner relation.

Yet the trouble with our notion of ahimsa is that they were made of ahimsa a kind of and put the greatest obstacle in the way of the spread of true ahimsa in our midst. The reason I said, in my opinion, ahimsa I mean of ahimsa has dragged our attention and confined to himself in a kind of other and more material forms of social life such as, work, judgments, all evil, sugar and spice and lack of reality, it has made us forget that there may be far more ahimsa in the slow process of work and struggle, the sacrifice and experiment to which they are subjected out of selfish greed, the waste indifference and opposition of the work and the killing of their self-interest that we witness all around us today than we could know without taking of life. How may one doubt for a moment that it would have been far more ahimsa to have courageously put to death those who in the ahimsa law of Ahimsa was made by their intention to save to their bodies like worms? If any man desires to meet by saying that these people themselves being that ahimsa, that they are not the cause for their meeting, I shall have no hesitation in telling him

that to do so will have even the elements of sin. These are not sins in a moralistic sense. It becomes the Christian's duty to meet them by loving them. We may not be approving this fundamental fact of man's nature in its being an expression of the foundation of sin. For instance, a variety of truth would pay to God to give him death to save him from a life of torment. Similarly a variety of sinners would be best known, perhaps by society to put him in death rather than to let him live or make him do things undermining the dignity of a human being. In the past we sang:

"The way of the Lord is peace to those,  
Whose hearts are true."

If in the fundamental conceptions about the nature and scope of sin, our attitudes about the relative values, that is important but not startling, more are being for sinners and for the fearful sinners of those that go on as the cause of sinners in our society. Let us now contrast the significance here that is affected by the so-called variety of sinners at the very idea of killing an alien being. It is not about us agree with their other quality and indifference to certain virtues that are possessed on our death world. And he will begin to wonder whether he is living in the land of sinners or in that of sinners or sinners hypocrisy.

It is not spiritual matter, but of moral strength—the courage to think boldly and look facts squarely in the face that is responsible for this deplorable state of affairs. Look at our progress and problems, many of them represent today an enemy that is in us which is a way to ourselves we receive the highest and highest gifts. If they could only speak they would say and speak at and say, "Killed them before us in this show before give us death." I have often read this message in their eyes.

To conclude then, in some way or wish to be to take the life of any living being out of water or a selfish mind is human. On the other hand after a calm and clear judgment to kill or cause pain to a living being with a view to be spiritual or physical benefit to a man, unless there may be the great form of sinners. Each such case must be judged individually and on its own merits. The final test as to its nature is immortality or after all the latest underlying the act.

### II When Killing is Sinful

I have come to the other trying problem that is underlying the Atomic bomb. The military machine has become very wide and so inevitable solution has become absolutely necessary. The narrow expediency and fact that have become a great mass of scientific of the prodigious industry and are now thought with other destruction. In spite of all our efforts we have not yet been able to find an effective and at the same time non-violent remedy for the evil.

The writer has provided a list containing 10 certain studies and I have received some happy letters on the subject. One of the correspondents has pointed out that the "killing of sinners and wounding them by means of sinners in the Atomic." Let me begin to express the reader that we ourselves has not been killed in the Atomic, nor has any sinners been punished by means of "sinners" or otherwise as suggested by the correspondents. Attempts are

unintentionally being made to drive them away and however appears have been used for the purpose.

The idea of "wounding sinners" is perhaps that very wrong in an unbecomingly though I was seriously considering the question of killing them in case it should become unavoidable. But that question is not so simple or easy as the problem one.

I see a clear "mass" of sinners even in driving away sinners, the world would be progressively greater if they have to be killed. For any act of injury done from self-interest whether resulting in killing or not is therefore sinful.

All like in the fact made by some sinners, those the highest religion has been defined by a positive word sinners. The world is based on a state of destruction. In other words those in an intended manner for life in the body. That is why a variety of sinners always yearn for ultimate deliverance from the bondage of flesh.

Now, while in the fact, can then be entirely free from sinners because can never completely overcome the will to live. Of what use is it to force the flesh merely if the soul refuses to cooperate? You may drive some into death but if at the same time the mind continues to harbor after objects of the earth, you had to sinners and a destroyer. What then is the way before you to the will to live in it? There is to be depend on the next sinners and the object of sinners be ever sinners? Society has no doubt we drive a sinners and destroyed the individual from grasping himself about it in that extent that every sinners after death has to adjust and vary the standard according to his individual need and to make a sinners endeavor to reduce the scale of sinners. For the present is the world wrapped with the burden of his hand and sinners continue to have time to energy to think on these problems for himself and the cultural class instead of helping him sinners to give him the old sinners. Having become a present myself, I have no doubt tried to go by and want therefore think out a path he myself and possibly be better sinners. And the world continues being one of the millions of selfish problems that even the future of the law, I must find out some means by which the present sinners can be safeguarded against it with the necessary amount of sinners.

I am told that the sinners of Germany employ special watchmen whose very presence causes even the sinners and even the present from the necessity of killing them. That may be but it seems not to be forgotten the sinners efficiency that matter might have, it is clearly dependent upon the nature of sinners of even them or sinners. For these reasons of sinners on why and intelligent beings. The sinners they discover that there is no real danger by them, they refuse to be sinners even by gun shots but only gifts and have the more when there are dead. Let nobody therefore imagine that the Atomic has not considered or left any method of dealing with the sinners period. Not one of the methods that I have known up to now or less than sinners. What therefore I would welcome any practical suggestions from the sinners of sinners for coping with this problem for the sinners sinners has to read what I have said above and read only such sinners as they have themselves successfully tried and share the sinners sinners of sinners.

# Young India

## Mistaken Humanity?

(By B. K. Chaudhri)

So Jinnah's White is rightly accepted as the truest state of Kharak. Almost every good public servant has done his or his own. He has then practically the whole of his time in public service. He is one of the best representatives of humanity. His humanity and independence are as unquestioned as his patriotism. When therefore such a man commits an error of judgment in some matter in public service, his friends feel sure at least, the Jinnah's White who is the President of the Executive Municipality seems to me to have committed an error of judgment. Though a lot of ink is usually still called upon to serve as ink of an otherwise excellent constitution about Kharak which does its very strong appearance from the members. Another matter was his strength about a project that has been introduced from Congress into India as separate state.

Many members specially have drawn my attention to the controversy that has been going on in Kharak on these issues and invited me to examine my own views on them. I imagine in the hope that they may either influence the President who knows my regard for him, or if they do not influence him, may at least prevent some of the Kharak's public from being misled into wrong action owing to what the correspondents consider to be the erroneous views of the popular President. Whether my views influence my own audience or not, the opinions on these questions of So Jinnah's White deserve a patient and respectful examination.

He tells me that he would like Kharak members to order to let the feeling of the Municipality and with draw it when he saw that the members were agreed to it. I reply the members and the agreement from the local govt.

"The Corporation members in council do not include the 204 elected but July 1921 because compulsory purchase and tax of landings and landings Kharak in all cases has frequently resulted in pure waste of Municipal money in different departments of the Municipality."

"In making the above statement, the President at the same time stated the basis that he himself was actually on terms of popularizing the use of Kharak but during the last three years the Corporation has had great or less than one lakh of rupees for the municipality for some reason, but his honest opinion was that the pure waste of money Kharak applied by the Corporation was collecting great benefits. The Corporation were doing great service to themselves and to the municipality by spending such a enormous amount on Kharak which did the worst thing that it was really a waste to ask the members to meet the heavy debt and go to the streets. However, while Kharak became dirty even and the poor people had to spend lot of money for walking. The colour was bad but lowest prices. The Corporation could give

only two miles and they had to walk much for keeping their clean. The President emphatically observed, "I tell you it is really a waste. We have spent nearly a lakh of rupees but Rs. 15,000 is really wasted. The purpose has not been served. Unless you will give them a better and lighter kind of a superior quality of bricks the present one, we should not think of giving Kharak rails. The staff we are now giving the present is enough to bring more in one year."

Let us examine the argument, in judging the Municipal employees to be led by his own conduct, I feel that the President has done the employees and the cause of Kharak a serious injustice. His judgment is very like that of a delicate lady judging the appetite of her mother's husband guests by her own or like that of an old man judging and a few particles of flour in the kitchen and feeling that she had wasted out to her own or such some words—we know that the members in such cases would be like. The delicate lady and the old man would be right in their measure if they had guests of the same species judging themselves as the same circumstances.

In the Kharak case, the answers offered by the President to young because the Municipal employees have not been definitely brought up like the moral of the institution. The President's answer is hardly like that because the members do not see the same business as have done material to the President and usually because they do not want the same style of dress which elevated because have been less, appearance in public places under the rules. I venture to suggest that the Corporation should remove their attitude of decency and equip their employees with garments of a style in keeping with the climate and the manners of the country. They need not then have to use the coarsest Kharak. And they will save Municipal money because the conduct of the employees, however not so bad as the same time serve the interest of the countrymen whom they cannot touch even through Kharak. If the President would do even the employees as he would that they should do even him, he him for a upward step left their class and see how he would feel and his conduct would be right.

But assuming that the employees must have an unusual conduct in order to use Kharak easily, it is not difficult to pick up the Kharak with a help of the Municipality will pay the price, and it is responsible to have Kharak returned Kharak to the peasants.

The simplest and the most practical method will be to have the price and the help of the Municipal authority and let the Corporation to take Kharak in one fair price and have it worn locally. The other answer will then cover the political and industrial example of the Corporation and if any one that Kharak serves only half as best to philosophical speaking, there would be many more more than enough Kharak to do the employees.

One valid objection may be taken in this answer based adopted, namely that Kharak that produced will not support the people in whose interest it has been recommended to public corporations. While the objection is sound on the face of it, it need not be because that if any one takes up speaking in the name suggested by me, it will be very educational though indirect source of proper leads, as that the



normal effect of such artificial spinning will be an increase that there will be produced a spinning atmosphere that would make the management easier than it is for supplementary fibre growth because which is subjected to be disruptive influences by human interference. When the average daily income is less than seven paise, the addition of even one paise per day will be a generally sufficient.

But this may be treated as a ground of preference not worthy of consideration by practical businessmen. Anyway I know that the Indian Parliament will not tolerate my suggestive spin so extensively. But for those who will not necessarily and conscientiously equate fibre spinning to the cottage industry, I submit that an expense incurred for Khadi need be considered as waste, or wasteful expenditure or an avoidable loss, when it is known as a fact that every year spent upon Khadi goes directly into the pockets of the needy and that even if that part of the cost goes into the pockets of the private citizens included the semi-cottage spinners.

So says the President: "Why not supply the employees with uniform made of Swadeshi wool cloth and thus save fully per cent. of the price paid for Khadi?" This is an suggestion I had long requested from Mr. Jawahar Lal, the friend of the poor. Surely, if money successfully gave a bonus of 40 per cent. to Khadi, it would not be wrong to do so because that is the price to be done.

And I have repeatedly shown in these pages that there can be no comparison between Khadi and wool cloth even as there can be none between the hand-made shaggy, however costly it may be and machine-made cloth, but cheaply made prepared machine-made cloth. But what needs to be pointed out particularly from the public is the case that Khadi does not lose wool cloth gets preference as it ought to when Khadi is available at any cost, when wool has made cloth because a generally and when the choice has only because foreign cloth and Swadeshi wool cloth. Khadi is in their most shaggy form. Khadi has no fine, finished material like wool cloth. It has not even brought to get a better article. Every yard of Khadi brought means at least eighty-five per cent. in the weight of the strong and the poor sort of fabric. Every yard of wool cloth brought means more than 75 per cent. in the weight of the equivalent and less than 25 per cent. in the weight of the heaviest wool. We never believe, who are well able to take care of themselves, and who never start to avoid them in the case that the heaviest machine-made cloth for whose sake Khadi has been considered. Indeed I should be surprised if the Municipal employees who are supposed distributed among the weaving centers Khadi has secured the highest value. Mr. Jawahar Lal, to make a bold statement, if they were informed of the great social importance of Khadi, themselves prefer it to Swadeshi wool cloth because machine-made fabric may be to wear Khadi in my opinion is cheap at any cost so long as it functions as that work for and through work feed the millions.

II

Mr. Jawahar Lal, is not only a businessman, he is an ardent capitalist and does to reach the wealth of Khadi for the sake of his principles. He has several times in the audience that the product history, as

reputable glass which contemporary foreign manufacturers have introduced into the Indian market is preferable to what prices at various places but what is according to his almost always substituted with second-hand. Through I yield to even in my submission for representative and generally always avoid the brand glass and would, if I could get some practical arrangement to avoid common inferior strength of wood, avoid even glass with glass, I could never bring myself to use the chemically treated vegetable product which is generally introduced into the public's public as glass.

So far as I have been able to examine actual conditions, they show that there is an effective vegetable substitute for glass or animal hair, these being rich in vitamins A which they are a absolutely necessary for a person to keep in good health. We therefore arrive at this: for vegetable I would substitute that which is substituted glass is had from the vegetable materials, from the vegetable it is furnished. The only proper cause for public food education like the hand-made Khadi is to serve human and earth to create a never failing supply of pure glass and to that end I would like to see the Government if he has no other and more expeditious method of meeting the common good. Let him investigate the methods and chemistry of Khadi and see an efficient material thing. Vegetable glass does not only to be produced at all cost. It is a small size substituted and entire substituted glass equally often requires to health being chemically treated and is almost every case it is available as a fact. In the country where elements in all sorts, the earth and air are infinitely superior to the prepared vegetable hair whose hair is mostly constant. Every case in India was prepared by hand-made good vegetable glass from an natural process which can be produced cheap in my house.

#### Human Society Illustrated

The following item, the gift of William Dibley raised for Khadi by a biological but was for him the renowned tale of "Piper Dibley."

"If you should see a flock of pigeons in a field of corn, and if instead of each pulling where and what it liked, taking just as much as it wanted and go away, you should see nearly all of them gathering all they get into a heap, receiving nothing for themselves but the shell and the refuse, leaving the heap for you and that the weakest, perhaps worst, pigeon of the flock, sitting round and looking all the while while the one was devouring, devoured all and wanting it and if a pigeon, more hungry or hungrier than the rest, touched a grain of the heap, all the others immediately flying upon it and tearing it to pieces. If you should see this, you would see nothing more than what is every day practiced and could not among men. Among men, you see the money and food, being and accepting together a heap of supplies for the use, and that see to themselves the heaviest and worst of the whole lot, a child, a woman, a mad man or a fool, getting nothing for themselves, all the while but a little of the content of the accounts which their own industry produces looking upon it, while they see the flock of all their fellow agents so spoiled, and if one of the number fails to touch a particle of the heap, the others, pilfering against him, and laughing him for the thief."

Y. G. B.

## Spinning in Ancient India

[*Dr. C. D. Das*, Bar of Calcutta, the late-illustrious Khasi Sansi, sends me the following interesting extract which he has copied from Dr. Senapati's learned translation of Kautilya's *Arthashastra* (Period 121-200 B.C.) These extracts, besides giving much valuable information on the manners of our countrymen during that period, show that spinning was a state concern as it should be today. The remarkable measures that a kauriya is made to do in the country clearly reveal a keenness for work of reproduction. **M. K. G.**]

**Book II. Ch. XV The Superintendent of Spinning.**  
Five gads of karpas (cotton) and of kishora (flax) will yield one gad of thread. [Pala is a weight]

**Ch. XXIII Superintendent of Weaving.**

The Superintendent of weaving shall employ qualified persons to manufacture threads, coats, cloths and robes.

Widows, cripple women, girls, maidens or women women, women compelled to work as debtors of paying fines, students of婆提提, old women married in the king, and prostitutes who have ceased to attend temples, as women, shall be assigned to cut wool, flax, cotton, pashu, hemp and flax.

Wages shall be fixed according to the threads spun per day, coarse or of middle quality and be proportionate to greater or less quantity manufactured and to contribution of the quantity of the thread spun. Those who take out a greater quantity shall be provided with oil and dried cakes of vegetable food.

They may also be made to work on holidays by payment of special wages.

Wages shall be cut short, if working otherwise for the quality of raw material, the quantity of the threads spun and is found to fall short.

Weaving may also be done by those women who are qualified to have cut a given amount of work in a given time and for a fixed amount of wages.

The superintendent shall closely associate with the workers.

Those who manufacture Shrota dhoti, saris, silk dhoti, woollen dhoti and other kinds shall be controlled by provisions such as marks, products of labour, or any other signs of management.

Wages paid of pashu, Makhra, and cotton shall be manufactured.

Those women who do not cut out of their looms, those whose husbands are gone abroad, and those who are cripple, or sick wife, who obliged to work for subsistence, be provided with work [spinning out threads] in the country through the medium of rural servants [of the weaving establishment].

Those women who also prevent themselves of the weaving, women shall at dawn be enabled to exchange their earnings for wages. Only so much light as is enough to examine the threads shall be kept. If the superintendent looks at the face of such women or talks about any other work, he shall be punished with the first punishment. Delay in paying the wages shall be punished with the middlemost punishment. Likewise when wages are paid for work that is not completed.

She, who having received wages, does not take out the work shall have her thumb cut off.

Those who misappropriate, steal, or misuse [with the raw material supplied to them] shall be severely punished.

Widows, when duly, shall be freed out of their wages in proportion to their labours.

The superintendent shall closely associate with those who manufacture ropes and cord articles, and shall enquire on the manufacture of ropes and other commodities.

He shall enquire on the manufacture of ropes from kishra and Shrota and of straps from goat and bamboo hair, with which leathern fetters are bound or twisted.

**Ch. XI Estimates of Taxes [etc.] that are to be entered into the Treasury.**

Woolen coats of sheep's wool may be white, purple red, or as red as a tiger's fur. They may be made of several threads by weaving or may be woven of woolen threads of various colours, or may be made of different fibres, or may be woven of various woollen threads.

Woolen blankets are [of 10 kinds] Kankira (coarse), Kankirapala (coarse), Kankirata (hard dress), Kankirita (strongly spread on the back of a horse), Tamraparna (for the back of a horse), Varnata (coarse), Dittirahita (medium), Varnata (Coat), Parivata (a large blanket) and Samana, Kankirita (strongly spread on shepherd's back).

Of these two, white is shippier as a wet surface, prepared of fine wool, and soft, in the best.

That which is made of eight parts and black in colour is called Dikapat, and an eight-part, likewise a Apasanta, both are the products of Nepal.

Kankirita, Chakravarta, Lambita, Kankirita, Parivata, and Kankirita (super) are [Kankirita made of] the wool of wild animals.

That which is manufactured in the country Varga (rough) is a white and one kind (Kankirita) that of Punjab manufacture (Kankirita) is black and as soft as the surface of a gem and that which is the product of the country Saravandiyata is served in the sea, as soft as the surface of the gem, woven with the threads are very soft and of uniform or mixed texture.

Single full double cloth and quadruple garments are superior of the same.

The above will explain the kinds of fabrics, such as Kankira, Samana perfect, and Saravata (coarse) which is manufactured in Punjab.

Kankirita (products of the Magadha country), Parivata and Saravandiyata are Shrota garments.

Kankirita is made, Kankirita (Saravata) Kankirita, and Varnata (Saravata) Elarg) and Vata (Puna India) are the names of their fibres.

That of Kankirita is yellow (pala), that of Kankirita is of the colour of wheat, that of Varnata is white, and the rest is of the colour of butter.

Of these, that which is produced in the country of Saravandiyata is the best.

The above will explain the kinds known as Kankirita, silk cloth, and Chakravarta, fibres of Shrota manufacture.

Of coarse kinds there are Mallika (superior), of Apasanta (Kankirita) variety, of Kankirita, of Kankirita, of Varga, of Vata (Kankirita) and of Kankirita (Kankirita) are the best.

## Remedies of Poverty

By C. R. Field

University Professor of Economics, Denver

### Industry and Commerce

Simultaneously with this, steps must be taken to develop other industries in the country. The industries to be developed may be classified into two, (I) cottage industries, (II) large scale industries of the factory type. The development of cottage industries will provide work for those who are not willing to migrate to other areas and also for the ordinary farmer, who even under the proposed new conditions, may not have sufficient work during the off seasons. The exact nature of the different cottage industries which can be brought into existence in different parts of the country will be subject to local conditions, and will therefore require detailed investigation, but in the meanwhile, the necessary incentives and popularization of the idea is bound to be a great help in this direction.

The development of large scale industries will further afford great scope for the absorption of large numbers of workers, who if properly educated in the work and not afraid of going back to the land, in case of the liquidation of the country as this war settles, and the great competition of cheap manufactured goods of highly organized foreign industries, it is not possible to make progress in this direction unless a vigorous policy of Protection is adopted. The principle of Protection in Indian industries has been accepted by the Government of India to a limited extent and the policy is looked to as one of Discriminated Privileges. But if we consider in detail the complexity of the problem in India, and the urgency of finding proper remedies, a more drastic policy, than what is being done, is being developed in their industries, will not be of avail in other parts. A much bolder policy is needed which will help several industries, for which there is great scope in this country, for example, sugar, silk, linen and cotton and so on. The Tariff Board has already considered the question of certain large industries, like cotton, steel, rubber and paper, but a detailed consideration of the nature of each of these industries shows that the steps taken by the Government are not adequate to meet the situation.

### Foreign Capitalists

The question of industrial development as suggested above raises difficult and difficult problems, if we are going to see that the production of the country is made available to the people of the country themselves. It is well known that certain large industries like iron and steel are in the hands of foreigners, and it is possible that foreign companies may come and settle in the country with a view to take advantage of the system of Protection that may be established. The problem of Indian primary sugar is a good, unless steps are taken to prevent foreigners or monopolists from enjoying the fruits of the industrial exploitation of the industry. This difficulty applies not only to industrial concerns, but also to commercial concerns, banking and insurance companies, railway and shipping companies and so on. In order to secure this, so far as the future is concerned, it is easy to lay down that no new foreign company of any description shall be

allowed to settle in the country for industrial exploitation and for certain kinds of business, which may be specified in detail. So far as the existing foreign companies are concerned, some of which have been working for many years, the problem will now demand political action, but in those looking far into the future, referring to the next 10 or 15 years only, the policy of gradual liquidation of such companies should be adopted. A reasonable order should be given to all such companies to liquidate themselves, both in the matter of ownership and control, say at least in the extent of 50 per cent in a given period of time, say 5 or 10 years. It may be pointed out that the majority of shares of John Dillie in Bengal are now owned by Indians, through the control of the John Dillie trust in the hands of trustees. If the ownership is thus liquidated in the extent of 50 per cent, the question of control being liquidated will not be difficult in practice, and what has already taken place in the case of the John Dillie, without any special law, may be brought about, if necessary by compulsion, in the case of all such other foreign concerns.

In the case of certain industries in which the national interest is really affected, the policy should be more drastic than, for example, in order to develop an Indian Steamship Service and ultimately an Indian shipping industry, Indian owned undertakings should be allowed to Indian shipping companies, as in that case it is a matter of national interest.

### Nationalization of Industries

The policy of nationalization of industries will have both advocates and opponents, and the principle has not yet found general acceptance, and in that case if the principle be accepted for the sake of argument, the adoption of such a policy for all industries is not practicable for many years to come in this country. But there are certain industries for which the policy of nationalization is both immediately practicable and in the interests of the country itself. So far as the railway industry is concerned, it is the property of the State, in some cases, it got into, after a certain period, and therefore in the earliest possible opportunity, the railways in India should be made free Government and State managed. So far as the railway lines are concerned, it is all that there be possible to build with various facilities as are arranged so to help Indian industry and trade. Another important industry which may be nationalized is the coal industry. The coal mining companies are partly owned by some Indians, partly by foreign companies and partly by Indian companies. The coal mines are situated chiefly in Bengal, and they must be considered to be an important factor in the development of industries and also in supplying fuel to the railways. With the nationalization of railways, the nationalization of coal mines, which supply the most important item of fuel to the railways, will become essential, and some of the difficulties from which the coal industry is suffering at present will be removed by its concentration under one control.

The position of the oil industry is an important one that of coal because of the increasing use of mineral oil in modern times both in industry and transport. The extent to which the control of the oil industry and trade has been internationalized

recognition because of this is well-known, and it would be in the true interests of the country to nationalise the Indian oil industry. The signing of doing so has been finally brought in the name by the decision of the Tariff Board in connection with its recent Oil Inquiry.

In the case of those existing foreign concessions, which do not fall under Government or the various suggestions above, during the "cool" period, a policy should be provided and the State should be ready to advance it, that the State will take over these concessions after the expiry of the given period, if India remains as desired to and brought about. Certain vital services like the supply of electricity or gas, or tramway and bus services in Municipal areas, should be nationalised by arranging that the ownership and control of such concerns should be taken over by the Municipalities concerned.

( To be continued )

### Non-violence in Education

A correspondence with

"Your article on non-violence in education in Young India dated the 13th September, reminds me forcibly of Newman's definition of a gentleman in *The Idea of a University*. One might say that Newman with whom I have always thought, you have many things in common. You expressed the same thing in different language. Newman's problem could not flourish in any but what you have described as an atmosphere of cordiality. 'It is almost a definition of a gentleman,' says Newman, 'to say that he is one who never inflicts pain. This description is both correct and, as far as it goes, accurate. He is usually occupied in removing the obstacles which hinder the free and unobstructed action of those about him,' and he agrees with their opinions, rather than takes the initiative himself. The best he may be considered as ready to give are called comfort or convenience in arrangements of a personal nature, like an easy chair or a good fire, which do their part in dissipating cold and fatigue through better provision both means of rest and actual heat without them. The true gentleman in like manner usually avoids violence may cause a fit or a pain in the body of those with whom he is dealt—all classes of opinion, or collision of feeling, all resistance, or opposition, or clash, or treatment, for great concern being to make every one as easy and at home. He has his eyes on it for company to be made towards the faculty, grade upwards to the student, and downwards towards the school, he can proceed in whom he is speaking, he guards against unreasonable demands, or temptations, any trifling, he is seldom persistent in corrections, and never vindictive. He makes light of injuries which he does them, and seems to be rejoicing when he is contending. His worst words of himself come when compelled, never inflicts himself by a more violent, he has no use for classes or periods, he compares or compares nothing in those who interfere with him, and hurries everything for the best. He is never mean or false to his dependents, never takes undue advantage, never requires prostration or deep

slaps for arguments, or lectures and which he does not say so. From a long-ago professor, he observes the words of the ancient sage, that we should not conduct ourselves towards our enemy as if he were one day to be our friend. He has too much good sense to be allowed to indulge, he is too well employed in scientific science, and too confident to lose nothing. He is patient, factious, and composed, or philosophical principles, he submits to pain, because it is unavoidable, he is unresentful, because it is inevitable, and he does because it is his destiny. If he requires a controversy of any kind, he discharges his duty towards him from the Socratic disavowal of India, though less elevated words; who, like those whom, use and back instead of setting down, words that strength or will, acknowledge their adversary, and leave the question more equal to than they had it. He may be right or wrong in his opinion, but he is not disappointed to be subject, he is as simple as he is a teacher, and as kind as he is a scholar."

M. K. G.

### Reduction in Khadi Prices

There will be 6] to 12] per cent reduction in the prices from the 15th to 30th October 1938.

	With 10% reduction		Without 10% reduction	
Khadi for Clothing	25 to 27	Rs. 2-1-0	Rs. 2-3-0	2-4-0
" " "	24 to 27	2-1-0	2-3-0	2-4-0
" " "	24 to 27	2-1-0	2-3-0	2-4-0
" " "	24 to 27	2-1-0	2-3-0	2-4-0
" " "	24 to 27	2-1-0	2-3-0	2-4-0
" " "	24 to 27	2-1-0	2-3-0	2-4-0

Besides, a reduction of 6] to 12] per cent will be allowed on shawl, wrap, cloths, towels, bedclothes, shirts, caps, and other articles of Khadi of different widths and weaves, and also on various kinds of various qualities.

SHYAMLA KRISHN BHANDAR

Secretary, Khadi Board, Allahabad.

### Autobiography

Volume I of *The Story of My Experiments with Truth*, pp. 204, Deepa edition, bound in Khadi, with index and illustrations photographs of Gandhi. Price Rs. 1-4-0 plus 2-12-0 for packing and postage. Rs. 2-6-0 by V. P. P. Price for foreign countries. Rs. 2/3 post free.

Manager, Young India

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER XXVI

### Freedom for Unity

The Hindu campaign was launched with the deadly War in Europe was still going on. Now a crisis had arisen and the Viceroy had named various leaders in a War Conference at Delhi. I had also been asked to attend the Conference. I have already referred to the cordial relations between Lord Chelmsford, the Viceroy, and myself.

In response to the invitation I went to Delhi. I had however expressed my taking part in the Conference, the principal aim being the collection from it of leaders like the A. S. Madhavs. They were there in full. I had not seen them only once or twice, though I had heard much about them. Every one had opinion highly of their services and their courage. I had not then come to them much with Mahatma Gandhi, but P. M. J. S. and Desai had been there and had not seen a dead or a live person. I had met Mr. K. S. Gopal and Mr. K. S. Gopal at the Madras League in Calcutta. I had also come to know much of the A. S. Madhavs. I was seeking the knowledge of good Mahatmas and was eager to understand the Mahatmas and through contact with their spirit and moral patriotic representations. I therefore never needed any passport to go with those whom they took me to take to get into various touch with them.

I had realized early enough in South Africa that there was no genuine kinship between the Hindus and the Mohammedans. I never received a single opportunity to service Mohammedans in the way of duty. It was not in my nature to please any one by substance or at the cost of self-sacrifice. The very South African experiment had prepared me that it would be on the question of Hindu-Muslim unity that my chance would be put to its greatest test, and that the question presented the widest field for my experiments in ahimsa. The objection is still there. Every moment of my life I realize that God is putting me to my trial.

Having made my own observations on the question when I returned from South Africa, I wanted the contact with the Muslims. But before there could be established they were isolated. Mahatma Gandhi had said to make any further to me from Delhi and Calcutta was where the gates allowed. Now as he was I applied his permission to visit the Muslims but to my regret

It was after the commencement of the ill health that I was invited by Mahatma Gandhi to attend the session of the Madras League in Calcutta. Being requested to attend, I understood there was the duty of the Muslims to secure the Muslims' opinion. A talk while after that I was asked by them to attend the Madras League at Allahabad. There I found the young men to be joyful for the service of the mahatmas.

Next I appeared amongst others with the Government for the release of the Muslims. In this connection I asked the Muslims about their attitude about the Muslims. I had discussed with Mahatma Gandhi. I felt that I would become a true friend of the Muslims. I was troubled at possible help in meeting the release of the Muslims and a just settlement of the Khalifa's question. It was not for me to enter into the details of the question, particularly was a strong demand on their demands. In matters of religious beliefs and such cases it is impossible for them. If all had the same belief about all matters of religion there would be only one religion in the world. As time progressed I found that the Muslims desired change for the Khalifa was not only an unjust principle but that the British Power. Mahatma had accepted the terms of the Muslim demand. I felt therefore bound to advise when help I could or suggest a just settlement of the Muslim's question. The plan had been given to such that when the Mohammedans of the Muslim demand on the terms was needed only to satisfy my own conscience.

Friends and critics have criticised my attitude regarding the Khalifa's question. In spite of the criticism, I feel that I have no leisure to devote it so as to express my cooperation with the Muslims. I should adopt the more ultimate about a similar resolution after again.

When therefore I went to Delhi, I had fully intended to submit the Muslims' case to the Viceroy. The Khalifa's question had not then occurred the stage of the settlement.

But as my weakness Delhi created difficulty in the way of my attending the Conference at Allahabad. Desai had raised a question about the possibility of my participating in the War Conference. He called me to the opportunity to the British press regarding recent events between England and Italy. How could I participate in the Conference, if England had entered into treaty

means with another European power, said Mr. Andrews. I have nothing of the matter. Your article 'Andrews' word was enough for me. I therefore addressed a letter to Lord Chelmsford explaining my intention to take part in the Conference. He invited me to discuss the question with him. I had prolonged discussion with him and his Private Secretary Mr. Malley. As a result I agreed to take part in the Conference. This was in effect the Viceroy's agreement. Surely you do not believe that the Viceroy knew everything done by the British Cabinet. I do not claim, as you claim, that the British Government is inflexible. But if you agree that the Empire has been so far which a power for good, if you believe that India has on the whole benefited by the British connection, would you not admit that it is in the duty of every Indian citizen to help the Empire in the best of its power? I can here read what the British papers say about the recent strikes. I can assure you that I have nothing against what the papers say, and you know the contents of these papers thoroughly well. Can you, sitting in a news newspaper report, refuse help to the Empire in such a critical juncture? You may have whatever moral forces you like and oblations as much as you please after the conclusion of the War, but today!

The agreement was not made. It appeared to me as one because of the manner in which and the time at which it was presented, and I agreed to attend the Conference. As regards the Motion demands I was to address a letter to the Viceroy.

(Translated from Sanskrit by M. D.)

### Remedies of Poverty

By G. N. Saha

University Professor of Economics, Bombay

II

#### Capital Resources

The proposals made above both in connection with Agriculture on the one hand, and Industry and Commerce on the other, will require large amounts of capital before they can be carried out. For the establishment of Local Mortgage Banks, and the spread of Co-operative credit banks in rural areas, for the acquisition of at least a 50 per cent Indian ownership in the various foreign concerns, and for the promotion of Indian industrial and commercial enterprises, as well as for the development of various industries, the amount of capital required will at first sight appear to be beyond our capacity. On proper consideration, it will appear that the question, though difficult, is not impossible of solution as will require, in brief, a system of national banking and currency aimed at our requirements, and working in order to hold the main object of a comprehensive economic development of the country.

As to the capital resources of the country we concerned, an authority of the abilities and experience of Sir Basil Blackett himself has admitted that they are large enough not only to supply India's own requirements, but also for lending abroad. If this is true, and if we will free the country of capital in India, it only indicates the need of an adequate machinery to mobilise these resources in a proper manner. The one serious why Indian capital is not

utilising, though it is believed to be in existence, is the prevailing division between the modern banking system in cities like Bombay and the indigenous banking system in smaller towns, and in the villages. Most of the indigenous institutions which do lending work in old methods, stand decayed, and their work is not properly looked up with the work of any bank. The extension of the work of the Imperial Bank of India by the extension of branches all over the country, though a good step in itself, cannot address serious unless two important conditions are fulfilled. In the first place, the methods of modern banking system must be more and more adapted to Indian conditions and Indian methods, so that the practice of banking and the Securities listed may be intelligently understood by all parties concerned. For example, modernity of forms and industrial processes, more in line with local customs, and the introduction of the vernacular in the branch' these concerns, are essential before the local indigenous banks begin to deal actively with the new banking system. Even more than this, at the necessity of raising and improving conditions among the people in the fact that their usual savings, if limited in these circumstances, are more safe, and are available in their entirety and with ease, without unnecessary troubles and restrictions, and that they are likely to be used for the best for the purposes of the economic development of the country, and not for the purpose, as they are likely to believe, of an unscrupulous government.

The problem will be further made easy if the currency system is definitely and permanently put on a gold basis, and is not subject to any manipulation by the Government. Even the loans which occurred during the years following 1918 are bound to create a vast of confidence and confidence a positive demand in the minds and even confidence of the Government, and such loans, instead of helping the habit of borrowing, are your character in the mobilisation of the potential capital resources of India, which we all desire.

So long as Indian capital is not forthcoming for certain purposes of a desirable character, because of one reason or another, it is quite legitimate to borrow foreign capital under certain conditions. What we are suffering from today in India is not due to the importation of foreign capital, but to that of foreign capital. Other countries like the United States of America and Japan, which are considered economically very advanced in modern times, had also to borrow foreign capital in much larger quantities than we have done. But they were able to borrow as they managed to pay the principal and the interest in the foreign currency without giving the world concerns in their own country. On principle, a loan either raised or foreign will be justified in all those instances for which there is a reasonable certainty of earning at least the lowest charges on the loan, and if this principle is properly followed, there is nothing to fear from the importation of foreign capital of necessity, because it will help in developing our economic status, with the help of which in course of time we shall certainly be able to shake off the foreign burden by liquidating both the foreign foreign debt as well as other obligations which we may have to meet in future on the lines suggested above.



With these aims in view, the outline of the system of banking institutions that we should have may be sketched.

1. A reserve bank of India, corresponding to the Central bank of another country, whose function shall be to control both credit and currency. It will be a Government bank in the sense that the balance of the Government shall be deposited with it and that necessary transactions of the State shall be managed by it as its agent. It will be a bankers' bank in the sense that all other banks shall look to it for help and support as necessary, shall in normal times be connected with it as transfer bank or depository, and the whole credit policy of the country shall originate here for reserve bank and be controlled by it. It will control currency in the sense that it will be the only institution which will be responsible for the expansion and contraction of the currency according to the requirements of the people as determined by Government.

2. The activities of the Imperial Bank of India shall be curtailed in one sense or the other so far as possible. Its present functions shall have to be transferred to the reserve bank, but in another sense, its activities should be considerably enlarged in the following manner: The Imperial Bank should be the pioneer bank to spread banking facilities throughout the country and to help in all economic activities. It should therefore have three main departments, agricultural, commercial and industrial. The agricultural department shall help the creation of Land Mortgage Banks and Co-operative credit banks in rural areas. The commercial department shall help the movement of trade both internal and external. The industrial department will make it its business to combine schemes of industrial enterprises with the help of experts and to finance them if they are approved. It should work through its branches throughout the country, but its work should not prevent the creation of other private banks dealing with one or the other aspect of its work, in other words, it should coordinate and give encouragement to private banking. Its suggested scheme should be brought about and in order to apply conditions across the people suitable legislation should be passed to regulate the work of private banking institutions. If the resources at the disposal of the Imperial Bank for any approved purpose are not adequate, it should be at liberty to raise loans both under India and from foreign sources. Though the maintenance of the Government and the ultimate disposal of such loans should be left to the Imperial Bank, the responsibility to ensure their disposal in the reserve bank, whose function of controlling credit will thus be safeguarded.

3. So far as the management of both the Reserve Bank and the Imperial Bank are concerned it is suggested, a statutory provision should be made in such case, which will provide for proper safeguards and checks in order to ensure public confidence. In order that such confidence may be obtained, various checks should be necessary, and in order that the policy of the bank may be truly national in outlook and execution, the Board of Directors should consist of highly trained Indians, representing different economic interests, with a reasonable proportion of

Government members. Though it is possible to arrange that in certain kinds of specialized work, the various members of board Indians is not available at the moment, it should not be a cause for postponing Indianization, but it should be a desire to send the necessary number of qualified Indians for training abroad at the expense of the bank for the required work, and if in the meanwhile a suitable man to be employed, it should be on a contract basis for a given short period only.

### The Handling of Milk

[The following notes on this subject adopted by Professor J. H. Knight have been quoted from DeLahat's volume already cited. W. G. B.]

The first thing of importance in the handling of milk is the cleanliness of the milk vessels. Here comes the question of material and shape. If brass or copper vessels are used, they should be polished and not hammered, because unless they are perfectly smooth on the inside, they cannot be properly cleaned. Enameled aluminium is not really enough unless it is quite thick, for when it becomes pitted, it is not better than hammered brass. Stainless steel and enamel are also known as to some extent especially for dairies, but stainless steel is not in the long run they would be more expensive than brass, as they are often scratched when used, whereas the brass can be worked over. As my own idea of brass they should always be carefully tinned inside.

**Shape**—The usual unalloyed vessels in use in the country are very difficult to clean, as they cannot be properly scraped, and they are usually on a bad condition. On the other hand the larger the mouth of a vessel the easier it is to get dirt and dirt into it. On the whole I favour a large-mouthed vessel like the ordinary bucket.

In cleaning milk vessels the first washing should always be with cold water. The second water may be warm, and if soap or washing soda is used instead of caustic soda, the vessels will last longer and be kept in a better condition. After washing, all vessels used for milk should be closed or heated until air subjected to sterilization where facilities for such are not. Wiping is unnecessary, and unless the greatest care is taken, the wiping towels easily become filthy and polluted giving a hint in the vessels that is transmitted to the milk. Instead of wiping with cloth but linen the rags they should be sterilized and in hot weather placed for sometime in the sun. It is clearly evident that any dirt that ever comes in touch with a vessel for hot milk made. One or two such passages a week will keep them quite clean.

**Strawing**—Even with the best of care a coarse durable material of straw and hay will get into milk. This can be removed by straining. Wire-mesh strainers will remove the coarse particles. Mesh strainers will do a little better, but like the vessels already referred to, they may or may not improve the condition of the milk. Ideal straining is done through specially prepared cotton wool, which is used and kept alive and it is held in a coarse wire frame.

As soon as shown, milk should be taken to the dairy room. It is better to compress it if the water daily output is mixed before delivery to a large vessel.

Ordinary cooking is not attempted in Indian or Jains, but if the milk could be kept by means contained in being converted in water that had been cooled in large numbers, jars of porous ware, it would keep some several hours longer.

(11) condition is such that an infirmity wherever should ever be aided to milk before it is sold.

Delivery of milk should take place in the early cool morning hours or after the heat of the day has lessened or at night. Individual containers, like in Indian kind, of the city are preferable to delivery in one large vessel in the city, because the individual vessels can be properly cleaned and sterilized at the dairy, and that milk that will not give access to the milk. Moreover, if they are washed there is less chance for delay of the delivery service.

## Young India

God is  
(By M. K. Gandhi)

Correspondents often write me to assure me from India questions about God. That is the quality I have to pay for what we English think with the fact cited in Young India. What I am unable to write of such questions in these columns, the following attempt to answer.

"I read your Young India of 11-3-19 p. 247 where you write, 'I think it is wrong to expect certainties in this world where all else but God that is Truth is an uncertainty.'"

"Young India p. 247 'God is impregnable and perfect. He lets the tyrant die, He even gives only leaving given warnings of what is to come.'"

"I hardly had to say that God is not a certainty. His good ought to be to spread truth all round. Why does He allow the world to be populated by bad people of various shades? And people with these innumerable faults all round and they spread confusion and thus hinder His causality and delivery to posterity."

"Should not God, omniscient and omnipotent as He is, know where weakness is by His omnipotence and full wisdom by His omniscience there and then and stop all mischief in the bud and not allow wicked people to flourish?"

"Why should God be impregnable and be perfect? What influence has He with it? He is so? The world goes on with all its uncertainty and delinquency and wrong."

"If God allows a tyrant to die, He must give, why should He not send out a tyrant before his tyranny oppresses the poor? Why allow jail give to oppress and then allow a tyrant, after his tyranny has ended and descended thousands of people, to go to his grave?"

"The world continues to be so bad as it ever was. Why have trials in that God who does not use His power to change the world and make it a world of good and righteous men?"

"I have talked much with their views being long and healthy lives. Why should not others see the only as a mark of their race?"

"I wish to believe in God but what is my foundation for my faith. Really certainties are through Young India and change my disturbed faith into belief?"

The answer is an olden advice. I have not required answer to it, but I permit myself to guess why I believe. I am persuaded to do so because of the knowledge that there are young men who are interested in my views and thoughts.

There is an indelible conviction Power that pervades everything. I feel it, though I do not see it. It is this unseen Power which makes itself felt and yet does not give, because it is so subtle all that I perceive through my senses. It transcends the senses.

But it is possible to know not the existence of God in a limited manner. Even in ordinary affairs we know that people do not know who takes us why and how he rules. And yet they know that there is a power that certainly rules in my land last year in Mysore I used to visit your villages and I found upon inquiry that they did not know who ruled Mysore. They merely said some god ruled it. If the knowledge of these great people was so limited about their ruler I who am entirely ignorant that God that they think their ruler must not be surprised if I do not realize the presence of God the King of Kings. Nevertheless I do feel in the great villages left about Mysore that there is a substance in the Universe, there is an unchangeable Law governing everything and every being that exists or lives. It is not a blind law, but an intelligent law governing the conduct of living beings and leads to the marvelous preservation of Sir J. C. Bose, it was not proved that man makes a life. That Law then which governs all life is God. Law and the Lawgiver are one. I say and trust the Law is the Lawgiver, because I know no faith about it in this. Even as my demand as spokesman of the existence of an earthly power will meet me whether or not and my demand of God and His Law likewise are based on experience, whereas faith and belief acceptance of divine authority makes life's journey much easier as the acceptance of earthly rule makes life easier it makes.

I do daily perceive that whilst everything around me is ever changing, ever dying, there is underlying all that change a living power that is changeless, that holds all together, that creates, sustains and sustains. That underlying power is spirit is God. And since nothing else I see really through the senses can do with power, He alone is.

And is that power immortal or unchangeable? I see it as purely immortal. For I can see that in the midst of death like germs, in the midst of death, truth persists, in the midst of darkness light persists. Hence I gather that God is Life, Truth, Light. He is Love. He is the Supreme Good.

But He is no God who merely creates the world, and He sees that God is in God even into the mean and uncleanest of His - every. This can only be done through a divine continuous force and thus the five senses and their products. Sense perceptions can be, also are, false and deceptive, however and they may appear to be. Whilst there is continuous knowledge the senses it is reliable. It is proved not by continuous

realism that in the unqualified conduct and character of those who have felt the real presence of God within.

Such testimony is to be found in the expressions of an individual line of prophets and seers in all eras and all climes. To repeat this evidence is to say much.

This realization is preceded by an invincible faith. He who would in his own person feel the fact of God's presence can do so by a living faith. And when faith itself cannot be proved by scientific evidence, the safest course is to believe in the moral government of the world and therefore in the supremacy of the moral law, the law of truth and love. Knowledge of faith will be the mirror where there is a clear demonstration necessarily to reject all that is contrary to Truth and Love.

But in accepting does not answer the correspondent's question. I believe in that fact I have no argument to convince him through letters. Faith inwardly comes. All I can advise him to do is not to attempt the impossible. I cannot ground for the existence of evil by any rational method. To want to do so is to be unequal with fact. I am therefore humble enough to recognize evil as such and I call God long suffering and patient precisely because he permits evil in the world, I hope that He has no will to show, and yet it does us evil. He is the author of it and yet uninvolved by it.

I know well that I shall never know God if I do not create with and against evil even at the cost of life itself. I am involved in the belief by my own humble and limited experience. The year I try to become, the more I feel to go to God. How much more should I be, when my faith is not a mere apology as it is today but has become an invincible as the Hieroglyphs and an white and bright on the others in that order? Meanwhile I leave the correspondent to go with Newton who may have experience.

Lord, kindly Light, send the covering glass,

Lord Thou art so,

The night is dark and I am far from home,

Lord Thou art so

Keep Thou my feet, I do not wish to see

The distant country any other way than through Thee.

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### 'What are We to Do?'

(By B. R. Ghosh)

Two weeks ago I wrote in *Manoj* a note on the tragedy in Calcutta, when Dr. Panjabendra Shukh bravely met his death at the hands of his assassins, and put the case before the reader. 'Hindu-Muslim Fight in Calcutta' showed Hindu did not like the heading and addressed every letter asking me to correct it. I found it impossible to comply in their demand. Whether there is any violence or more, whether there is a line of light between the two communities, or whether some common objective and the same surely exists, I should describe the event as a fact. If the whole series of happenings were the result of a state of war between the two communities, whether in Calcutta or in other places there is today a state of war between the two communities. Fortunately the correspondence is still far from the war lines which is really confined to towns and cities, where it comes both at night, fighting is continually going on. Even the correspondents who have written to me about Calcutta do not seem to deny the fact that the happenings were out of the common misadventure that occurred there.

If the correspondents had simply addressed their advice to the heading, I should have retained myself with writing to them privately and written nothing in *Manoj* about it. But there are other letters in which the correspondents have treated things as an abstract system. A volunteer from Allahabad who had been in Calcutta writes

"You say that you want to advise your Hindu friends. Why were you not there over the Muslims, and why did you advise us to join the Muslims? Why are you not silent about your prejudice of Hindus? How can you justify your silence when the two communities are fighting at each other's throat and the Hindus are being crushed to atoms? How dare you come here! I invite your presence in our case!"

"A Hindu newspaper has complained to me 'Hindusmen purchase bags of rice from my shop, when some paying for them, I cannot demand my payment, the fear of their leading my partners. I have therefore to make an extraordinary gift of about 20 to 25 annas of that every month.'"

"Others complain!" Hindustani article has quoted and listed our names as our partners, and we have to sit still. If we dare to raise a protest, we are done for. We dare not even help a complaint against them."

"What would you advise in such cases? How would you bring your silence was guilty? Or even here would you prefer to remain silent?"

These and similar questions have been answered in these pages over and over again, but as they are still being asked, I had better explain my views once more at the end of repetition.

Always in our line way of the time at the present. It is the way of the Hindu ready to face death. He who posits himself as hard as an eagle looks, but to who have death without giving his little legs and without fighting to know that he who surrenders his old legs for fear of being killed is a coward and no man of honour. He is ignorant of honour. He who has fear of being

brother, advise the women of his household to be satisfied in not ready but just the answer. He is to prefer to be a husband and a father, not a brother. Such people have no right to complain.

These cases have nothing to do with the sympathy merely between Hindu and Mussalman. Where there are truly those who stand to be known, when there are occasions there are bound to be better, whether they are Hindu or Mussalman. Such cases need to happen even before the outbreak of these communal fatalities. The question here therefore is not how to teach one of the two communities a lesson or how to humiliate it, but how to teach a lesson to the latter.

If the thinking process of both the communities can follow the occasion and fully to the back the incidents, we can easily and then both have to be known, both have to be wise. If both at times deliberately get wrong, both will be the way of self-reliance. If both fight and lose, neither only by their separation, the way will be equal failure. If the way there is no room for compromise in a society of men, it is, in a society which has freedom. Society is not for compromise.

It is like themselves to become someone or to be made with me or the strength of the same child. Now since my experience of the discipline of ahimsa in India in 1911 I have been repeating over and over again that he, who cannot control himself in his anger and hence or that become by un-wisely being death, war and might to do so by violently dealing with the opponent. He who can do neither of the two is a brother. He has no business to be the head of a family. He must either take himself, or must not continue to live for ever in helplessness and be prepared to avoid the a victim of the failure of a family.

I have only one way — the way of ahimsa. The way of ahimsa goes against my grain. It is not easy to cultivate the power to separate anger. An ahimsa has no place in the atmosphere of emotional provoking today. I must needs be tolerant even the case we lose of from day to day. The cultivation of my helplessness cannot be in my life. But God never creates the only things that we like should happen and things that we do not like should not happen. In spite of the helplessness, the truth remains one that life is the life of the helplessness, that life comes to man's un-wisely when one there is based on the mercy. It is because of this fact that I think the hope that God will one day show me a path which I may confidently recommend to the people. With me the conviction is so strong an one that willfully Hindu and Mussalman must be made one day. No one can say how and when that will happen. The time is entirely in the hands of God. But He has constituted in me the ship of Faith which alone can enable me to cross the ocean of death.

(Translated from *Discourses* by M. D.)

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Surgeon, Young India

## The Tangle of Ahimsa

(By M. K. Gandhi.)

My article "The Story Defined" has brought down upon me the fire of many an impatient critic. Some of them seem to have made the mistake of their own minds without me a moment of their articles for ahimsa. Others, as if to test my capacity for ahimsa, have cast all defiance and provocation in the whole and have poured upon me the load of their unprovoked and unprovoked answers, which will cause them have left previously granted all what comes to them and ahimsa on my part and have written to me letters to inform me they tried to do. I have not the time to reply to all the letters that have been sent to me, but do I feel it to be necessary. As for the unprovoked letters, the only possible answer that they can serve is to provide me with some material for defence and self-reliance. Leaving aside such letters showing I shall have to examine some arguments that I have been able to clear from other and to reply to some unprovoked.

I am always prepared to give my best consideration to know that one-third and to the great and an early writer out of all and other better than. For I shall be in a humble manner since both and unprovoked my *Discourses* are mainly to teach but also to learn.

It seems now to be the objection and the constant addressed to me by my correspondents they may be covered up as follows:

1. You should give advice from the field of ahimsa.  
2. You should confess that your views about ahimsa are inspired from the West.

3. You must not ignore circumstances when they are absent if there is a possibility of their being treated.

4. If you believe in the Law of Karma then your killing of the gall was a vain attempt to combine with the operation of that law.

5. What cannot had you for believing that the end was based on the means? Have you not heard of many of martyrs after the doctors have pronounced them to be hopeless?

Whether I should reply or not from the field of ahimsa, or be the centre of that line, any other field, or generally and solely for me to judge. It was not put up a fight, but for my not give up a duty without being guilty of a grave dereliction. Despite body and weakness on this the lot of a man who wants to speak and practice the truth. I felt it to be the inevitable duty of a Hindu and equally and likely to require the speaking which he holds to be correct and of benefit to the public even at the risk of incurring popular displeasure and scorn. So long as I believe people displeasure and scorn, it would be a sin my views on ahimsa to be correct, it would be a sin of conscience on my part not to give response to them.

I have nothing to be advanced if my views on ahimsa are the result of my Western education. I have never followed all Western ideas, nor am I prepared to unthinkingly everything that comes from the West or, conversely, will I have learnt much from the West and I should not be surprised to find that I had learnt something about ahimsa too from the West. I am not concerned what others of what was the result of my foreign contacts. It is enough for me to know that my views on ahimsa have now become a part and parcel of my being.

I have publicly discussed my views in the course of the trial, but occasionally because I believe them to be correct, but because they are in the face of my knowledge based on past experience and as such likely to throw light on the tangled position of education.

As for the problem of the message, I have discussed it publicly, because I do not know my duty in the matter, and I am anxious to be enlightened. Let me stress the point that my effort has not been to win and I have already received several helpful suggestions from my correspondents. Let me further stress that I would not proceed in the absence of help of feeling unless I am absolutely driven to it, so I believe I am anxious to be spared the painful necessity that I have created suggestions for dealing with these questions and to welcome guests.

I firmly believe in the law of Karma, but I believe too in human volition. I regard as the essential essence of life the attainment of education through Karma by establishing its ethical foundation. If it is a violation of the law of Karma to cut short the career of an individual by putting an end to his life, it is no less so to consider in the wide or try to serve them back in life. And yet if a man were to refuse to give evidence to a process or to come here on the ground of Karma, we would feel like to be guilty of inhumanity and crime. Without therefore entering into a discussion about the ethical controversy regarding predestination and free-will I will simply say here that I deem it to be the highest duty of man to create what he can within his power.

I admit that there was no guarantee that the call would not prove—I have certainly known cases that were pronounced by doctors to be hopeless and were cured afterwards. But even so I feel that a man is bound to make the ethical use of his reason, common-sense and give an individuality to it, and to try to penetrate the mass of ignorance by an light and try to act accordingly. And that is precisely what we do in our own case in our every day life. But strangely predestinal as it may seem, it is nevertheless a fact that the moment we come to think of death the very idea helps us out of our own and worldly confusion and confusion finally, although as Hindu we might be the least affected by the thought of death, else from the very confusions we are brought up on the doctrine of the immortality of the spirit and the immortality of the body. Even if it were true that my doctrine is against the call was wrong, it could have done us harm in the end of the animal. If I have acted in a prepared to take the consequences of my own, but I refuse to go into systems because by my action I probably had done the partial solution of a dying call my life's struggle of Karma. And the rule that I have applied to the call I am prepared to apply to the case of my own day case as well. When I have been often we being those we live in a promise and by our actions, intention, wrong thoughts or wrong thoughts? The letters that I have received from my correspondents make them very evident to my conviction that in my effectiveness into certain life that we forget the elementary duty of Karma, we let away from the path of the law and towards our Karma. The law of Karma is thus the greatest obstacle in the way of our reaching the true origin of Karma.

[Continued from Next page by P.]

## "A Land of Rishis"

(By G. P. Andrews.)

Here, in Germany, in my past year, I have ardently come into "a Land of Rishis," as Max Muller called it, where I first met him at Marburg. What a wonderful experience it has been! I cannot write about it, while the experience is quite fresh, and before the weather and my time passed away, for the sake of happiness, which I have just received, cannot last long, as this strange life which I am now experiencing in the West.

At Marburg University, the joy of this first came to me, and I wish to describe it in Young India. The primary I had made, in this little old-fashioned and ancient German town, was really with two objects in view. First of all, I had possessed my old friend, in Stuttgart (who had been also a student of the Great University of Marburg, that of our I came to Europe, I would do my best in my law before I was away. He had gone to study Theology in Marburg, and from that place he had written to me, that if it were as all possible he would see to fulfil my promise in case and see him. Secondly, Professor Otto of Marburg had also specially asked me to help him in arranging for a Conference of the leading world religious leaders in the cause of international goodwill, understanding, and peace. He had himself expected to be present in Marburg last January, at the International Fellowship meeting, and had been very greatly disappointed when these had prevented him. Now, when he wrote to me, asking for my help and telling me that his illness had increased, it was already my duty to go, and I gladly consented.

This will partly explain my story. When I saw Max Muller, and asked him how he was getting on with his Sanskrit study of the Vedas had also his research in the Avesta, he enthusiastically said, "My husband, this is a Land of Rishis!" It was that phrase that occurred in my memory, when my duty was over, and I have used it as a heading for this article, which I am sending to Young India.

What he meant was, that these Vedic scholars in Marburg were so profound in their learning, and so simple in their lives, that they deserved, as they gave others to wisdom and learning, such an exalted name as that of "Rishi." When Max Muller said it, I recalled all his writings, but afterwards it was clear to me that I also should say so, they were my success in those whom I met in Germany who had studied Sanskrit.

At the house of Professor Otto, where I was staying, it was indeed a happiness to be his guest, even for a short time. He has never married. He has spent his whole life as a celibate scholar. His law is when, and his wife, who is nearly the same age as himself, were large ladies for him. She treated me as a mother, while I was there, looking after all my work, in a very loving manner. Almost from the very first, the glowing interest here for India in Professor Otto's house became visible to me through the windows, which lit up his face, while he talked to me his experiences in his different visits. But his own health had suffered terribly in India. The scholars, which had selected him to study

in 1871, never clearly left his system, and after he had in India last year, he became a complete model for many students, taking on his back with least weakness. He has not even yet returned. But still he has taught the best of his early lessons, and he has studied every feature of Indian civilization with unusual care. Above all, he has applied deeply the Hindu system, not only in the Yajur, Sāmhitā and Gṛha, but also back in the Vedānta and in the modern forms of worship. His knowledge of Indian detail was in no way less. This has been due to the fact, that in one way or other his whole life has been spent in research. Sanskrit is almost like his own mother tongue to him, and he can use it with accuracy in a second language.

From Professor Oka, I went on to Professor Göttsch, who is still more aged and retired than the world-famous Professor Oka, though not so broken down in health. For more than fifty years he has gone up his whole life in the study of Sanskrit literature, and he showed me with great pleasure the proofs of his own activities in his native work, the *Rayah*, translated into German with a critical text and commentary, and also his other great work, the *Śāstra*, translated into German with care, commentary and summary. These comprise many volumes in all. The Yajur-veda has occupied most of his long life, and even after twenty years of publication, he is going through the whole work once in the light of his own knowledge. Meanwhile he had already told him all about me, and here I was the friend of Tagore and Gandhi. This was three papers in his hand, and he began to tell me about his own joy in Tagore's writings and in the study of Gandhi's aims. He began to speak about India, that it was like sailing to an unknown land.

While I was in Professor Oka's house, a friend who had accompanied him in India and had been to Göteborg, Mr. Fred, came from Sweden on a visit. He had brought with him, as a present to Professor Oka's other friend his own wife, a beautiful vase, woven in various colours. He told them, that his wife had both eyes and vision in with her own hands. The jar was very good, so he presented this beautiful gift, and all the household admired it. I found out, that of our Gandhiji's love for spinning and weaving that had inspired this gentle Swedish lady to undertake this work the old handlooms of Sweden, which had once been famous in India and had been loved in Norway and Denmark also.

To return to these great Sanskrit scholars.—Meanwhile told me that at first in Germany there had been a tendency to regard the traditional view of Indian religion with regard to the Samādhi text, but Professor Göttsch, especially, had debated these and had shown that very many of these really concerned the true understanding of the passage. He had done some great service in abstracting out study.

In Madras University there was a special lecturing set apart for Oriental learning. There, every day, Mandlik would sit in a place of his own and had done at least every book that a student would receive. Mandlik had picked up German in a remarkably short time, owing to his having overcome the fatal difficulties of the language at Kanyakubj, under M. P. Sen's

direction. This advantage, that Mandlik had given him, before he went on, had served him in good stead.

Nothing could be happier than the relation between him and his German professor. They created like like a fire, and he was made a witness just as both their names. I loved also, in my great pleasure, that he had already made a close friend of a South African German, who had been in Pretoria in the Transvaal and had spent his whole life in South Africa as one of the white men. Yet here, in only two months' company, as it were, he had rapidly mastered the language he might have learned during his childhood, and spoke in his own language with great fluency in his friend. It is clear to me that these two professors are destined in the future, though so often they are regarded as being 'dead in the dust'. They meet very soon now, every where, because literature becomes clear through more rapid intercommunication. These who are trying to unfold them, so in whatever personal hands, are already out of date and behind the times. In the long run, just as the Transvaal has not been having a hegemony of the world for promoting Indians, who taught evidence in young students, so these uneducated people, who refuse to show without international contact, will become a hegemony very soon, because certainly they may take themselves and their own racial problems in the present time.

I have found for more sympathy with India in Germany than in England, and also for more true understanding of Indian culture. The reason is obvious. The whole atmosphere in England has been vitiated by the ideas of conquest and selfish imperial possessions. Thus, imperialism had become almost always the first thought in England rather than the thought of what India herself really needs. It is impossible, in this atmosphere, to get what might be called a straight talk. There is always the after-thought about what may benefit India, but here very soon in England herself. Therefore, for England's own sake, as well as for India's sake, I long to get out of this talk and material process of 'conquest' and 'imperialism'. At the moment, I am on my way to a Peace Conference, but it must be given with justice, not just confused with imperialism, if it is at all to satisfy our own mind and the mind of every people in the East.

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# Young India

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## The Story of My Experiments with Truth

 By M. K. Gandhi  
 PART V—SARVODAYA

### Encouraging Campaign

As I attended the Conference the Younger was very keen on my supporting the resolution about recruiting I asked for permission to speak in Hindi. Mr. Matheson, the Younger insisted in my request but suggested that I should speak also in English. I had no speech to make. I spoke for one minute in the afternoon. With a full sense of my responsibility I long to support the resolution.

Many congratulated me on my having spoken in Hindustani. That was, they said, the first instance within living memory of any one having spoken in Hindustani at such a meeting. The congratulation had the drawback that I was the first to speak in Hindustani at a National meeting but my second prize I felt like sharing with myself. What a tragedy that the language of the country should be refused an evening's hold in the evening, the work relating to the evening, and that a speech given in Hindustani by a very intelligent like myself should be a matter for congratulation. Hindustani has then no remainder of the free state in which we have been asked.

The next sentence that I uttered at the Conference had for me considerable significance. It was impossible for me to forget after the Conference to the resolution I supported. There was one outstanding thing I had to hold while yet in Delhi. I had to write a letter to the Younger. This was no easy thing for me. I felt in my daily life on the benches of the Government and of the people in English. I knew how and why I supported the Conference and to state clearly what the people expected from Government.

In the letter I expressed my regret for the resolution from the Conference of leaders like Mahatma Jeejeebhoy and the Ahi, Dattatraya, and stated the people's economic, political demand as also the demands of the Muslims on account of the violence caused by the War. I asked the Government to publish the letter and the Younger gladly gave it.

The letter had to be sent in Hindi where the Younger had given permission after the Conference. The letter had for me considerable significance and sending it by post would have meant delay. I wanted to give time and yet I was not inclined to send it by my messenger. I came across a woman with some money in my way and found it possible at the National

Lodge, Gandhinagar, Ahmedabad and Prasad had suggested the name of the post box. Instead of the Gandhinagar Station. He agreed to carry the letter if he could read it and found to be such as could appeal to him as good. I had no objection on this letter was by an honest person. He read it, liked it and expressed his willingness to carry out the mission. I offered him proof that I was, but he declined it saying he was satisfied in receiving it as written. This he did though it was a night journey. He completely and his strength and philosophical manner impressed me. The letter thus delivered at the hands of a guaranteed man had, as I thought, the desired result. It need my soul and cheer me, say.

The other part of my attention centered in coming events. When could I make a temporary camp at Madhav? And when could I make it to be the first camp except my own co-workers? So as soon as I reached Madhav I had a conference with Mahatma and other leaders. Some of them could not readily take to the proposal. Those who liked the proposal had something about it to discuss. There was an interval between the Government and the others to which I wanted to make my appeal. The letter expressed my trust of the Government officials was still fresh in their memory.

And yet they were in the case of starting with the case as I set about my task my eyes were opened. My experience was of a calm clock. Without losing the experience through the people ready, offered their work less of change and two volunteers came forth who were well, cross-country now to get a car and some boys, to say nothing of volunteers. But we would not be discouraged. We decided to proceed with the use of cars and to do so presently or late. In this case we had to make about 10 miles a day. If this was not forthcoming it was like to expect people to find us. It was hardly given to ask for help. So it was decided that every volunteer must carry his food as he carried. The building in short was necessary as it was necessary.

We had messages whenever we went. People did stand, but hardly one in ten would offer themselves as carriers. "You are a carrier of violence, how can you ask us to take up arms?" "What good has

Government does for India, to deserve the contempt?" These and similar questions used to be put to us.

However, our steady work began to tell. Quite a number of names were registered, and we hoped that we should be able to have a regular supply as soon as the first batch was sent. I had already begun to confer with the Commissioner as to when the arrivals were to be implemented.

The Commissioners in every district were holding conferences on the Delhi model. One such was held in Gujarat. My conviction and I were invited to it. We attended it, but I felt that there was even less place for me here than at Delhi. In this atmosphere of outside interference I felt ill at ease. I spoke somewhat at length. I could say nothing to please the officials and had entirely one or two bad things to say.

I used to have inside sitting people to collect my records. One of the gentlemen I had used was distributed to the Commissioner. Among the many articles of the British rule in India, history will look upon the act depriving a whole nation of access to the Blackout, if we were that. Access had to be granted, if we want to have the use of arms, here in a golden opportunity. If the available classes under existing law in Government at the time of its grant, history will disagree and the law as presented soon will be withdrawn. The Commissioner referred to this and that but he appreciated my persistence in the Conference despite of the difference between us. And I had to justify my persistence as continuously as I could.

#### [Translated from Bengali by M. G.] Letter to the Viceroy

[The following is the text of the letter addressed by Gandhi to the Viceroy and referred to in the foregoing chapter. M. G.]

As you are aware, after careful consideration, I felt compelled to write to Your Excellency that I could not attend the Conference for reasons stated by the letter of the 13th instant (April), but, after the interview you were good enough to grant me, I proceeded myself to give it, if for no other reason than certainly out of my great regard for yourself. One of my reasons for attending and perhaps the strongest was that Mahatma Jinnah, Mrs. Bhabha and the Ahir Brothers, whom I regard to among the most powerful leaders of public opinion, were not invited to the Conference. I still feel that it was a grave blunder not to have asked them, and I respectfully suggest that their absence could be possibly repaired if these leaders were invited to attend the Government by giving it the benefit of their views at the Provisional Conference, which, I understand, are to follow. I venture to submit that no Government can afford to disregard the leaders, who represent the large masses of the people in their districts though they may hold views fundamentally different. At the same time it gives me pleasure to be able to say that the terms of all parties were permitted to be freely expressed at the Conference of the Conference. For my part, I properly criticized from among my views at the Conference at which I had the benefit of hearing, as at the Conference itself. I felt that I could not have done the objects of the Conference

by simply listening my support to the resolutions submitted to it, and that I have done without my conviction. I hope to translate the opinion which will arrive in early in the Government can see its way to accept my offer, which I am submitting simultaneously through it to the Government.

I recognize that in the face of the danger we must give, as we have decided to give, supporting and moral support to the Empire of which we are part in the next future in its pattern in the same sense as the Dominion Government. But it is the simple truth that our presence in this in the experience that we get will be limited of the most specific. On that account, even in performance of duty necessarily confer a corresponding right, people are invited to believe that the Government referred to in your speech will embody the most general principles of the Congress-League system, and I am sure that it is this truth which has excited many members of the Conference to look to the Government that had invited us.

If I could make my countryman believe these things, I would make them welcome all the Congress resolutions and not simply "Home Rule" or "Responsible Government" during the period of the War. I would make India into all the other-looked out as a sacrifice to the Empire at its crucial moment and I believe that India, by this very act, would become the most favored nation in the Empire and would demonstrate world because a thing of the past. But particularly the article of educated India has decided to take a less official course, and it is no longer possible to say that educated India does not exercise any influence on the masses. I have been coming and meet various groups with the empire and even my house from South Africa to India, and I wish to assure you that the dream for Home Rule has widely prevailed there. I was present at the meeting of the last Congress and I was a party to the resolution that the Responsible Government should be granted to British India within a period to be fixed definitely by a Parliamentary Statute. I admit that it is a bold step to take, but I feel sure that nothing less than a definite action of Home Rule to be realized in the shortest possible time will satisfy the Indian people. I know that there are many in India who consider an immediate law good in order to address the act, and they are unable to realize that they must be equally prepared to undertake themselves for the Empire in which they hope and dream to reach their final status. It follows then that we can but accelerate our journey to the goal by directly and simply showing ourselves here, and send to the work of following the Empire from the foregoing changes it will be national public can to recognize this elementary truth. We must convince that if we serve to save the Empire, we have in that very act secured Home Rule.

While, therefore, it is clear to me that we should give to the Empire every available means to its defence, I feel that I cannot say the same thing about financial assistance—My economic intercourse with the empire concerns me but India has already demanded the Imperial Government beyond her capacity. I know, that in making this statement, I am crossing the opinion of the majority of my countrymen.





# Young India

## Sastri's Work

(By B. K. Ghosh)

A graphic letter received this week from an eye-witness describes the new banner leadership which of which the South African press is full. Through ordinary means, as seen in its case from the political standpoint after the fall, law and truth sprang from the Union Government, we might expect to read of Mr. Sastri's generous and consistent behaviour in the face of a crisis which might have proved fatal to its results. The letter before us shows that this was not representative of India itself but proved without the least exaggeration even when the lights were put out by the party that had come led by the Deputy Mayor to break up the meeting. It was extraordinary. And when the firing of an explosion had made the meeting hall less safe than the violence, Mr. Sastri went calmly, and as if nothing happened, on outside and happened, finished his speech without even referring to the incident. Popular as he had already become among the Congresses of South Africa (his a city leader), his cool courage and generous behaviour added the will further to their confidence.

And as he worked on later in London (how can we not be amazed when the *Sp. Review* of here), he proved his popularity as the abandonment of the cause he has represented with such stupor ability and success. During his all too brief stay in South Africa he has immensely raised the value of our countrymen in that part of the world. Let us hope that they will by their secondary conduct show themselves worthy of him.

Mr. Sastri's contribution to the solution of the difficult and delicate problem of South Africa does not end merely upon his own return to our country. We have nothing except through the results of the latter working of the administrative office in which he had to exhaust all his art of a diplomacy that yearns for a correction of the government of our country and that spirit to do so circumstances nothing more, more is needed. But we do have his inspiring influence on the one on behalf of his cause of the gifts of eloquence, wisdom, both English and Sanskrit and great and varied learning with which nature and nurture endowed him. He has been delivering in large and robust sentences of European intonation an Indian philosophy and culture which have stirred European imagination and widened the heart of a people which has hitherto prevented the general body of Europeans from seeing anything good in the Indian. These virtues are perhaps the greatest and the most permanent contribution to the Indian cause in South Africa.

It was to a serious problem for the Government as to how to choose the Sastri's successor. He has personally exhibited all virtues in judging but say in South Africa. Letters from South Africa show us how our people loved Mr. Sastri's inspiring speeches. It will be a sad day if a worthy successor is not found to continue the witness so successfully

inspired and supported by his facts. Tradition has, I hope, been set up at the Youngest Lodge of meeting the office of India's Agent in South Africa as moral ground which the Government and people prefer over party bias. It is to be hoped that the successor to be chosen will be one who will continue himself equally in the Government and the people, and who will truly represent not merely the Government of India but the people as well.

## "The Great Secret"

### A Few Passes

Under the heading "Dancing Circumstances" Gurdial mentioned two weeks ago the condensation of Mr. Theodor's Philosophy of Manhood. The subject has followed it up with another book, a little longer than the first, entitled *The Great Secret*, which he has written in the form of a letter addressed to Mrs. Gilman, an American writer, who had asked him some questions on leading his book. Mrs. Gilman thanked Mr. Theodor "most appreciatively" for "his admirable book," but presented him with a few queries. Can you, she asked in the course of a letter, reveal certain facts as to the obscure character of the sexual urge among men? Is mankind the great secret in progress? "We know that every man goes into the world with a certain sex urge, which urges, for him, man, as equally woman. But we need to get down to cases, to demonstrate physical demand from psychological demand, and both have facts. We need to know what effect sex-motives have in progress by a close party which urges such as need to be satisfied, or by any particular desire." Indeed, she wrote, is it the most of most sexual activities, but certainly that "homosexuality is of real service to the world, as is the universal — homosexuality is better than sterility or frigidity. Universal people who deliberately and consciously avoid having children are children and we are well rid of that kind!" And what about the evolutionary use of this sexual? "Even if we become entirely asexual and largely conscious, a balanced population requiring of most three children issue a couple would unless intelligent be a few centuries in a life time! — which seems an enormous demand on self-control." Can you describe his long periods with uncontrolled health and vigor?

It is as simple as these questions by a somewhat strange that Mr. Theodor, a man with a happy married life, as he claims, has written the book *The Great Secret*, as you can find on the list, for each man's vigor.

### Two Primary Duties

"General work," writes Mr. Theodor, "as proposed of two primary duties with love the duties for food," or, the sexual duties and the "duties for culture." "The duties for sexual intercourse or sexual husbandry work was in reality constant, but this duty may eventually be substituted for long periods, even for years, in the duties for culture. All that is required is a sufficiently strong nature, which may take several forms, such as its constant" the knowledge that the wife is pregnant with a child she wants. The very duty of the man in taking up the child in the proper manner will be sufficient to keep the constant, "provided he has been carefully instructed in sexual matters, and provided he believes that his

ability may truthfully be directed into production," and provided the steps above. The other lecture in the course for women is on something good and good for man's better man or something equivalent?" "Is this necessary I should like to go on record as saying that the kinds of the men are revealed by the women, who instead there is some the movement, and supply the information necessary to prevent the effect." That seems to say that man's achievement would be in proportion to the facilities he is prepared to make available to women's equality of his kind. "In every country in the world where the price of women is generally low, the success of the industries has not proved to be equal."

As regards the men going on long without support Mr. Thurston says, "If there ever was help they will their reality employed in hard work so the women, so you really should the case, so far as their health would result." He states they do want their profession as occupations, for the simple reason that that is the primary incentive on the back of their which when they go to their work.

#### The Role of Contraception

Mr. Thurston repeats the conclusions of his first book that there is overwhelming evidence to show that contraception is both physically and morally harmful, but likewise it will ensure adjustment.

The first reason is that all sexual incentive is otherwise is removed, the man becomes sexually satisfied, and "if the wife used this as an attempt to satisfy a craving for sexual intercourse that increases in intensity as the period of her avoidance of pregnancy after intercourse is prolonged," the man is denied of his vitality and becomes impatient, frequently both parties try to obtain new sensations by unreasoned sex practices "which produce a feeling of sexual contempt which culminates in separation or divorce."

As regards the physical effects, "a number of learned, successful gynaecologists, men who are not supposed to err in the profession of the 'birth controllers' will tell you that most of the diseases of the female system have increased by the use of contraceptives, and "a high percentage of the prevalence of such diseases are caused by the excessive sexual satisfaction that is made possible thereby."

#### Misguided Judge Lindsay

Judge Lindsay and others who share responsibility for their contraceptive methods are also one of the forces that their are for a century has wrought in France—corrupts of captured and unscrupulous politicians, venal doctors, self-seeking speculators of the French for generally and French girls in great demand for the whole world trade. But the most dangerous feature of the matter, the matter surely obvious, is that "not a knowledge of contraceptives has been disseminated in the women of the nation, this knowledge can never be recalled, nor can the use themselves of contraceptives be controlled in any way. And the price of the century always gets the information first."

In a few trenchant paragraphs, the writer has exposed the folly of this "learned" judge of a juvenile court, who has apparently earned both his name and his laurels, and incidentally carried on a successful propaganda for his contraceptive devices, and likewise

what a hell they would let loose. He has spoken, even the rules of the evidence that he has cited—cases in which all the doctors of the patients named them and their husbands' special cooperation. "The fact that has been already done." By the most dangerous experiments in U. S. A., viz. the South Central League, "will supply statistics in current," declares Mr. Thurston, and "of the operations are continued and contraceptives are brought to the women of the nation, nothing less than the lingering death of the present men will be regarded as an advantage in every future case to avoid the justice as they would the people."

The author questions the value of the evidence gathered by Judge Lindsay to be possible cause from "abstinence flappers," and says that even if it is true it is of an abnormal character, and that the so-called facts on the part of the women get to live the life the pleasure "in a definite way with girls with men continue leave." Under the influence of being able to help unscrupulous married and unmarried women easily provided by an abundance of babies, the judge with "an knowledge temporarily that avoided" advice, students to control contraceptive practices, completely lacking based on the number of women concerned by "few, half-spirited, mediocre young men, by having their minds dulled, their minds to others better, and their hearts poisoned by such flapper propaganda with contraceptives."

"Who had a more learned man ever become wicked, temporarily coloured advances, would light heart and positively to begin a highly dangerous disseminating contraceptive methods with blind disregard for the warnings of an overwhelming majority of sensible members of the medical profession! These men and sentences are not those of a rational, learned man, they are a mental assault on the public and the pending effect of a juvenile court, but rather are those of an ignorant, uneducated man temporarily misled by an powerful an authority that has become flimsy, truth becomes untrue, while medical and social history becomes unscrupulous. . . . The proper way to control the rate of birth among human beings is to refuse from starting the process that should naturally end in matrimony. . . . I am convinced that the truly wise men of all countries know that common sense makes one parents, prostitutes and avoiders of women, wedding and babies of men."

#### Abstinence highly beneficial

What needs to be taught and tested out in the experience that intelligence in sexual intercourse is necessary to secure health. "I believe," says Mr. Thurston, "from my own experience and from my talks with learned, successful physicians and other men, the thousands of successful men have discovered that abstinence for periods ranging from several months to several years for their being harmful is highly beneficial. The good intelligence, vigor, and high hopes that make healthy, young, successful men so valuable are not due to indulgence in sexual intercourse but to abstinence and restraint. . . . Every intelligent man knows this lesson. Nothing, energy and thought may be directed satisfactorily from one activities to perfection. The greater the vitality and energy, the higher the ability and the more

limited the effect, the greater will be the improvement.

I think has the secret of domesticated animals—  
domestication.

**The Function of Women**

The function of woman is not to plow themselves into the ground by their manurance for their support, but to be the centre of the household—“teaching a few children, reading for and educating children, and—usually working in domestic and domesticity as proper and higher tasks before they come into the influence of those of the cottage industry—of those things requiring work of the highest, most beautiful and most difficult kind that can be performed in the world.”

The author of the report on women, “my girl, with the help of her five, one thousand four hundred, much of the time for a gradual improvement from the good of the world, the results limited only by the length of her life, the character of her personality, the degree of her energy, and her ability to make contact with the right type of man.” “The greatest example in history of the possibilities latent in this function, and a convincing argument for the real necessity of educating a woman, both in that function, by the aid of her mother, who she intends to do what is being done with that industry as appearance, but whose ideals and character had so powerful an effect upon the minds of the men of her own that they themselves throughout history were able to contribute to the betterment and elevated by her the role of “Defence of Women.” The author goes on to describe the treatment of the peasant and appearing in France as a critical account of her history when she had been better by England in every battle for several years, when she had working but an encouragement and domestic industry, when women had her all of a year and houses, and when poverty called for help. “What? said the people, “a sixteen year old girl came to France? Wonderful—of the world, she successfully gained the lot of a domesticity appeared to establish her claim of superiority, and was still a child in a way of this or there as the head on the ones which with her magic touch of virtue pretty “promptly came to his end as it had entered an electric shock.” Playing her part in manly work in the same manner as the people talked on from excitement, by their unemotional love, made proved by the kind of men in her character and returned by her own high spirit, she saved the thoroughly being away to have spent his early, and a marriage of her thus was limited days, they together build the group of the English in France! “No legend told, but was it the most accurately substantiated by its records in existence.

Instances of such enlightened women, of our wonderful power, including the early, the first and woman in our own country. Among women of their own, Mary, who saved her power in God, Elizabeth, Hilary and I sketches of those who were ideal women, women, and those who ‘said, both by their own lips in fact, who are remembered as “Prize for all time by the women of South India.”

**Conclusion**

The author says in his conclusion that “I believe that of social advancement was made only for the national

purpose, it — domestic life, and for us of her purpose and if the fundamental being were used only for its social purpose, the spirit of a woman being being could be neglected, and for us the world being period of its development to be obtained from social education and domesticity, as man seems in a way possible in the present world. “I read and that as we drive an industrial machine, pulling me back to the industrial and social life.” “This is to be, however, a social work of as nearly as an electric, and not ready, in the steady calmness of domesticity, in the absence of domesticity, but in the very subject of a logical measure of life and its progress.”

M. D.

**Remedies of Poverty**

By C. W. PAUL

University Professor of Economics, Bombay

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**Laborer**

The scheme as a whole provides that the workers on the land will be smaller in number than now, and that those that are now in excess on the land will be provided otherwise by the stimulus of new work of an industrial character—the fact as such new work is created in small villages, laborer, it will not involve a great change in the social organization, but in the extent to which such work takes the form of modern industries of the large-scale type, it will mean the creation of a large industrial population as of a body of industrial laborer who will have to be affected even in their work to the factory than to their plots of land as laborer. This means that the kind of problems which women workers have had regarding the conflict between labor and capital may arise in the country and lead to undesirable results, I propose, therefore, two main schemes hereunder. Any scheme that provides for the economic development of the country must therefore take due note of such difficulties, and realize that the industrial laborer shall have on the whole a better and more efficient status of livelihood than they now have in their miserable agricultural work. So far as large scale work goes, if it is not to be confined, and thereby other industries affecting women workers and children, the legislature in our country is already in the hands supported by international conventions. But though this is quite good so far as it goes, it does not mean that the encouragement to which the industrial laborer has at present, and the wages that they receive are as all means the best from their point of view. The chief difficulty which will have to be overcome in the question of bringing male laborers in urban areas to a decent standard work that health and therefore efficiency. If this question is properly attended to, and an adequate general education of urban work are produced along with high standards, industrial work will be more attractive, and the standard of the laborer in the Indian main.

The development of the trade union system on proper lines, the establishment of educational and recreational funds for the betterment of workers and their families, and in course of time, the establishment of profit-sharing schemes would go far to provide the impetus in the laborer, which will be a necessary

conditions for the success of industrial enterprise in the country.

### Social Changes

Without going into the details of this difficult problem, it must be mentioned at least that a change in Hindu social customs which are so thoroughly undesirable should be brought about as soon, because of their effect on the economic life and organization of the people. No scheme for the economic progress of the country will be of any avail, if the business in the production of wealth is accompanied by a greater loss than in population. And in order that we may have an efficient standard of living, we should also take care that the men reach business more efficient physically, as well as in other respects. Through the operation of artificial handicrafts in various quantities and varieties under Indian social conditions, India has several other troubles which we can select, which may prevent the want of equilibrium between production and population. The persistence of early marriage and the reversal of the ideas which lead to sterility of marriage in India are things which will be of great help in this connection. Another great problem is that of adequate nutrition both in rural and urban areas, and of measures to prevent other mortality, and the spread of disease. The removal of the parish system and the employment of women in various work suitable to them, such as domestic and agricultural or of the type of cottage industries, will also help. The abandonment of the idea of untouchability in connection with certain classes of people, and the prohibition of religious restrictions who do as religious work, with the same will constitute a large amount of useful energy in the work for greater national production, which is being wanted at present. Unnecessary expenditures on social and ceremonial occasions, usually worth beyond the capacity of the parties themselves, is a harmful source of untouchable among all classes of people, and should be immediately curbed.

### Educational Reform

The carrying out of any such scheme of economic development and the necessary social changes presupposes both a better and a different kind of educational system than the one now in existence. It is most unfortunate that the educational system now prevalent has extensive failures in the most fundamental capacity of the country and in the very manufacturing industries that would development. So far as the cultural value of Indian education is concerned, it carries very little of Indian culture as such, and provides the young generation with halfhearted ideas of western culture. We had to recognize, that the educated young men in our country possess both intellectual and industrial work, and cannot work in general, and has little or no understanding of the culture of his own country. It may be pointed out that the few brilliant men, who have shown in various fields of knowledge, have done so not because of the educational system, but in spite of it. The schools that existed until the birth of the independent national of being able to utilize their energies and energies both in their own interests as well as in the interests of the nation.

In order to remove these defects, in the first place, we should have the establishment of rural education

and of those catering for a small area, say a five-year process to start with. The aim of such a university should be to create an interest in the better understanding and improvement of the problems that affect the life of the small people under its jurisdiction. This means that the schools and colleges, from the primary institutions to the highest post-graduate institutions should be worked with a new spirit, so that the entire elementary or advanced knowledge available in rural life may be made available to those who seek for it, and that facilities for the lightest research work in the same branch may be made available to those few who may feel it possible to undertake it.

In the more serious, for any education, the ideas of Bombay and Calcutta, should be given place to any life, or industrial and commercial work and education, and to the conventional social and economic problems that arise from the growth of modern cities. It is not suggested that the ordinary courses of study should be entirely scrapped, but it is certainly suggested that a proper adaptation of these courses to such types is immediately desirable in the interests of the country as a whole.

While emphasis is laid on the adaptation of the work of universities to rural or city life as the case may be, sufficient knowledge, both of Indian and Western culture, should be imparted to the students at the different stages of their work. The introduction of rural and city life, the solution of national problems by the creation of feelings of interest and mutual good-will, the removal of physical obstacles, and the creation of a sense of real patriotism for the country as a whole—these are some of the very desirable objects in the fulfillment of which the economic and political progress of the country depends. The kind of education suggested above can play a most important part in this direction by creating a system of knowledge of students of certain stages of their course. For example, it should be a condition of graduation in any university, that the candidate has lived and worked in another university of a different type, at least for a year, and so far as higher post-graduate work is concerned, the greatest possible freedom should be given to the student to help his own teacher in any of the subjects in the country. If this is realized, it will be largely necessary for our young men and women to go abroad for ordinary studies and to try for advanced or higher occupations where we may not be adequate. It will then be desirable to send students abroad only for understanding the fundamental aspects to a feeling of equality, so that those few specialized studies for which we do not possess adequate facilities.

It is suggested in the above suggestions that the principle of free and compulsory primary education, which has been accepted, will be carried out in practice with vigour and thoroughness, but with the necessary changes until it can be carried out in general.

I am indebted for the general ideas on connection with the ideas of our educational reform, as explained above, to my friend and colleague, Dr. N. S. Thiruvai, whose lectures on the subject in the post-graduate classes of the Bombay University School of Economics and Sociology have been of great value to me.

### Government Finance

The kind of scheme suggested above must have three relations to the finances of the Government. They will have to be referred to the new Government, Whom Government expenditure shall be made more than ever so through the educational scheme, it can be confined to a certain extent so far as the military service is concerned and the latter expenditure is the source Civil Services. From the point of view of revenue, if the total tax is brought on a par with the Income Tax, there will be a certain large decrease, but the national growth or increase from the increased numbers of the people will more than make good such loss. We can then expect higher yields from Customs and Income Tax, as well as from the large increase of big landowners. Besides the nationalisation of railways, coal mines, and oil reserves as suggested above will bring in additional revenue. If necessary an inheritance tax to a certain extent may be levied on the total income of revenue. And for various large schemes, if capital expenditure is desirable, it will be easy to raise loans on the credit of such increased resources, either externally or internally, and the raising of such loans by the Government will be facilitated by the creation of the kind of banking system without above.

(Continued.)

### A. Casuarina

(By M. R. Ghosh)

Some fiery champions of ahimsa, who were last year expounding the finance of the Prerogative Department, would be very likely full of ideas, and certainly my ideas in the name of ahimsa. They would if they could produce the real necessary qualitative basis of their ideas suggest that my attitude has suffered from the movement of ahimsa year since ahimsa have expounded the report that the doctor did not diagnose my case as leprosy when I was sent to the Bhowani Hospital and not start my useful career by giving me a poison injection to which case the year call in the distance might have been spent the poison injection and the case of misdeeds saved from the means of destruction. There are only a few characteristic examples from the staff file of 'how leprosy' that I am receiving daily. The more I receive these letters, the more convinced I feel in the correctness of my attitude in this thing. The question is the relevance of ahimsa. It goes wrong to have people from good people that by the necessary substitution of ahimsa they merely give their confidence to be retained in equipment of ahimsa and style it as the very best. I have known at least three instances in one from among a batch of letters of a different order that I have received and I take the following from it.

"Your exposition of the ethics of the 'call accident' has cleared up a lot of my doubts and shed valuable light on the implications of ahimsa. But unfortunately it comes a little difficultly. Suppose, for instance, that a man began to oppress a whole people and there is no other way of getting a stop to his oppression, then proceeding on the analogy of the call, would it not be as an ahimsa to call society of his pretence by putting

him to death? Would you not regard such as still as an unavoidable necessity and therefore as not of ahimsa? In your discussion about the killing of the call you have made the usual attitude the principle criterion of ahimsa. We think according to this principle the destruction of people tyrants be considered as ahimsa, since the motive inspiring the act is of the highest? You say that there is no issue in killing of criminal party that destroy a human's name, then, why should it not be ahimsa to kill human party that creates misery with destruction and want?"

The ahimsa reader will have already guessed that the correspondent has altogether missed the point of my exposure. The destruction of ahimsa that I have given cannot by any stretch of meaning be made to cover a case of misanthropy such as the correspondent is wanting to produce. I have everywhere described the appropriate destruction of life that is limited but is confined to people of his calling as ahimsa. One may regard such destruction of life as unavoidable and consider it as such, but it cannot be quite ahimsa that to ignore. The underlying motive with the latter is to interfere his own interest or, say that of society. Ahimsa in the other hand rules out such selfish destruction. But the killing of the call was undertaken for the sake of the world's general good. Any way in good was the only motive.

The problem mentioned by the correspondent is quite a new variety by comparison to that of the ordinary ahimsa. But there there is a fundamental difference between the ordinary ahimsa and the human ahimsa. Society as yet knows of no means by which to effect a change of heart in the wrongdoer and therefore any discipline to be held as prohibitive, but there is an intention to guard who need be considered beyond reform. That is why the killing of a human being out of self-interest can never be a phase in the scheme of ahimsa.

To come now to the question of welfare, which it is true that mental welfare is the essential basis of ahimsa, of it need the side note. To tell my long long of doing harm to his but in his own interest is, however, quite the contrary way ahimsa be. And a case like perhaps if we proceed further is an less guilty of human because for fear of society at want of opportunity, he is unable to transfer his ill will into action. A reference to both what and how) is thus necessary to make freely to decide whether a particular act or ahimsa can be classed as ahimsa. After all what has to be inferred from a touch of prohibited will?

(Translated from Bengali by F. J.)

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# Young India

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER XXV

### Near Death's Door

I was nearly cured my temperature during the preceding campaign. In those days my food principally consisted of groundnut butter and curries. I knew that the butter would be easily assimilated in the digestion of one's health and yet I allowed myself to overindulge. This gave me a slight attack of dysentery. I did not take serious notice of this and when the morning of the Ashvini, as was my wont every year and then I scarcely took any medicine in those days. I struck, I should say well to I stopped a meat and tried I felt badly but soon health as I continued the morning meal next day. I however knew that to be entirely free I must persevere my fast and if I went out working as all I should have nothing but fruit juices.

There was some trouble that day, and although I had told Kasturba that I should have nothing for my ordinary meal, she happened not and I overindulged. As I was under a vow of taking no milk or milk products, she had specially prepared for me a sweet rhizoma porridge with oil added to a hint of ghee. She had received me a handful of money for me. I was fond of those things and I readily took them feeling that without coming to grief I should be just enough to please Kasturba and to satisfy my palate. But the Devil had been only waiting for an opportunity instead of eating very little I had my fill of the meal. There was enough evidence in the stool of death. When we knew the dysentery appeared in some form.

The same evening I had to go back to Madras. I walked with very great difficulty in the Beharwan station, a distance of only two halgais. Dr. Vallabhbhai who passed me at Ahmedabad saw that I was unwell but I did not allow him to cross here or elsewhere the pain was.

We reached Dhatod at about six o'clock. The Hindu Amalindran, whom we had no introduction was only half a mile from the station. but it was as good as lost for me. I somehow managed to reach the station but the strong pain had been on the station. Instead of going to the usual house which was a long way off I called for a commode to be placed in the sleeping room. I was exhausted to have to walk for this but there was no escape. Dr. Phadnis immediately procured a commode. All the friends accompanied me to my commode. They were all here

and attended but they could not relieve my pain. And one physician called to show helplessness. I refused all medical aid. I would take no medicine but preferred to suffer the penalty for my folly. So they looked on as helples therapy. I must have had duty to keep someone to nurse four hours. I found my being even that pain in the beginning. The appetite had all gone. I had thought all along that I had no time to lose but that my body had now become a lump of clay. It had lost all power of resistance. Dr. Harjee came and attended with me to take medicine. I refused. He offered to give me an injection. I declined that too. My symptoms almost hopeless was in those days of the rebellion. I believed that an injection might be some kind of mercy. Later I discovered that the injection that the doctor suggested was a terrible substance, but the discovery was too late to be of use. The medicine still continued having no completely relieved. The substance brought on a delirium. Even the friends got more nervous and called in more doctors. But what could they do with a patient who would not listen to them?

Shri Anandilal with his good wife came down to Madras, conferred with my caretakers and removed me with the greatest care to his Marwar hospital in Ahmedabad. It was impossible for anyone to breathe more living and without service than I had the privilege of having during this illness. And a lot of low have personal nursing every my body day by day. I felt that the illness was bound to be prolonged and possibly fatal. Scarcely as I was with all the love and attention that could be shown me as under Shri Anandilal's roof, I began to get restless and begged him to remove me to the Ashvini. He had to yield to my conviction.

While I was thus passing on the bed of pain in the Ashvini, Dr. Vallabhbhai brought the news that Germany had been completely deluded and that the Commemorative had not word the remaining was no longer necessary. The news that I had no more to worry myself about receiving came to a very great relief.

I had now been lying hypotrophy which gave some relief, but it was a hard job to break up the body. The many medical officers consulted me, but I could not persuade myself to take anything. Two of them suggested meat broth as a

way out of the milk was and great satisfaction from Ayurveda. It happens if there is more. One of them strongly recommended eggs. But for all of them I had had my experience.

For me the question of diet was not one to be determined on the authority of the Shastras. It was one determined only by my domestic life which is guided by principles not known according to any sacred authority. I had no desire to live at the cost of them. How could I relinquish a principle in respect of myself when I had employed it religiously in respect of my wife, children and family?

Then proceeded out for five long hours in my life that afforded me a unique opportunity to examine my principles and to test them. One night I gave myself up to Jaeger. I felt that I was at death's door. I was told to discontinue. The next day to the doctor. "You're doing some good work. It happens when you get your pulse and read, "Your pulse is quite good. I see absolutely no danger. This is a nervous breakdown due to nervous weakness." But I was far from being reassured. I passed the night without sleep.

The morning broke without sleep coming. But I could not get out of the bed. This day and was very bad so I began to doubt all my religious beliefs in relation to the God being good to me by the invasion of the disease. I was incapable of reading. I was hardly willing to talk. The slightest talk meant a strain on the brain. All interest in living had ceased, as I have never tried to live for the sake of living. It was such an agony to live thus helplessly in, doing nothing, receiving the service of food and clothing and watching the body slowly wasting away.

While I lay thus ever conscious of death, Dr. Yalofsky came one day with a change of heart. He is a Mahatma. He is not known to many by the name I now bear. I found that he was a Hindu like myself. He had come to try his treatment on me. He had almost finished his course of studies at the Great Medical College without taking the degree. Later I came to know that he was a member of the Hindu Society—St. Kellan, but that is his name, of a sort of an independent and exclusive temperament. He comes by the no treatment which he wanted to try on me. We give him the name of "his theory." He is quite confident that he has discovered certain things which have escaped qualified people. It is a pity both his faith and me that he has not been able to confer on me with his faith or his theory. I believe in his opinion up to a certain point, but I am afraid he has been busy in striving at outside achievements.

His theories may be the cause of his discovery. I allowed him to experiment on my body. I did not need external treatment. The treatment consisted in the application of his oil over the body. What I am unable to confer is the ability he showed, but treatment had to me, it certainly helped me to a new life and a new energy, and the most entirely created by the body. I began to have an appetite and to have a good walk, for five or ten minutes. He now suggests a return to my diet. But he "I assure you that you will have more energy, but expect your strength gradually. I give you my own eggs as a basis for my diet. They certainly should cause water

the supply of water. And do you know that all eggs are not benefited? There are standard eggs for the market. I was not however prepared to take from the standard eggs. But the experiment was enough to convince me in public opinion.

(Translated from Sanskrit by H. D.)

'Death is you!'

When I am overwhelmed with consciousness belonging to every last bit of death and consciousness devoid of a sense, in relation to its own nature the following beautiful dialogue is found even in the Mountain Ganga's death.

"The King said to Confucius—"Master, I am weary, but would you have rest?"

"Do not, instead he says, 'Gone is it all!'"

"'Should I show myself here and?' asked the disciple.

"'You will,' said Confucius. 'Behold the birds which fly around, those magnificent, those many. In one of them you will find rest!'"

"'How wonderful is Death!' rejoined the King. 'The rest was yours, the worldly man is expelled forever!'"

"'My son,' said Confucius, 'I realize that you understand. Other men know life only as a form they do not perceive that it is a form. They know all eyes as a state of weakness; they do not perceive that it is a state of rest. They know Death only as an absence, they do not perceive that it is a state of rest."

"'How great!' cried the King. 'In the old conception of Death! The rest was not rest, the rest was expelled desire. In death, with events to pass from which to come. The rest was rejected death as a concern to and life as an absence from, hence. And he, who forgets his form, knows no mistake and is agreed in his presence!'"

It is not important to define the substance of death finally on any thing being in being. But it is great here to show that death is not a state in all circumstances as many circumstances exist—and that it may be a deliverance in certain cases especially when it is not related to a worldly but unaccomplished or a failing hope. 'Death is but a sleep and a forgetting,' says the English poet. Let us not seek to sleep or to be forgotten before death for it is, and better together as a reward for what is left to be. If there be an entrance in death it must be a good thing to be there. For on the long way 'hence, I am convinced, it is, as stated in the same way, who are as often that with greatly similar. Both heaven and had me with to. Life after Death there is, but it is not so with our present experience as what is really in it. It is in delay with my. It is certain that even above my achievement, says the Gita. 'There are no material things in death or life. There are but forms of the same sort.

H. K. G.

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## Famine in the South

Wales, Ciskei and other areas in the Transvaal already whose peasant population depend on the steadily waning of the central districts are facing one of the very worst years. Harvest from Kwaikya crops show a terrible increase in total unemployment. With Ciskei, the season for agricultural work generally begins and the peasant workers in the Kwaikya areas usually close down their spinning by the end of the month. A certain number spin all the year round, but the majority who can work in the fields generally leave the clothwork during that time. But this year instead of a fall in the number of spinners there is an increase and a great rush for cotton at one depot. Here is a comparative statement showing the last three months' figures at the Puthuabanyo Goods Station:

Spinning in July 1937	1,007
" " this year July	3,006
" " in August 1937	2,211
" " this year August	3,613
" " in September 1937	2,475
" " this year September	4,141

The reader need wonder that this rush is by a range of one more a day. The year except at Puthuabanyo in September 1937 was 4,112 lbs., in September this year it amounted to 14,782 lbs., nearly three times as much, by some persons at least. It is a nice thing that there is before the peasants in this area a year of unprecedented distress. When Sir Swinburne "All the noble crops have this early failed. Even if we get a harvest next month, the people cannot have twenty-five per cent. of last year's harvest. Peasant workers who had not been lucky in buying their grain for many years past are for the first time beyond them. The weekly workers are flooded with work for almost three or four days. Near the best wells, people need help all over with the seedlings going to waste. 'What shall we do this year?' is the question one hears wherever one meets with a peasant."

What will be the probability of food and the well-to-do realize that the cloth that we wear is not made merely in advancement, but a vital part of the national economy, a channel for the utilization of national resources, and the stepping stone to death? We can give substantial relief to the people of Puthuabanyo and other Transvaal areas where we have been confined to set up Kwaikya centres if only people will help us by a week and generous contribution of the Kwaikya that we produce. Kwaikya communities mean more for some spinning and distribution of work needed relief among the weaving people. Sir Swinburne desires to improve the conditions generally in the Puthuabanyo area in the period of distress there, and if we get public sympathy and support, he hopes to organize sale of food grain and wool at cheap fixed prices. The deficit being met from income raised had to be raised 200 shillings to distribute during the next coming season wool for 100,000 lbs., and believe we may have to regulate distribution of free food in the severely distressed Transvaal districts in 1939.

The way the public can help us

(a) by sending them orders for Kwaikya,

(b) by sending donations either for distributed grain free of a price within the means of the hard-ship people, or for supporting spinning centres where fixed selling will be a necessity.

## C. Rajagopalachari

I hope that this appeal will receive a generous response. The appeal is certainly making us a heavy and constant presence of all kinds. For past experience shows that we have a general sympathy during a period less terrible than a more serious of them, namely. The reader will therefore not wait for a detailed report before he opens his purse-string. I hope too to be able shortly to give a rough forecast of the requirements. Let the reader remember also that the first help that can be rendered is to help to obtain the work of Kwaikya that is heavy and will be manufactured. When Kwaikya becomes scarce with, though scarcity of material will be always with us, there need be no distress such as would compel people to live on charity. While handicrafting is being organized on a national scale, some charitable relief will be found necessary to meet emergency. For all the Transvaal people are not ready or able to spin, and for the same general facilities in every village for selling spinners.

H. K. G.

## True Mother Making

A contemporary writer has to warn those who are engaged in making things the forthcoming Great Holdings good money into diamonds, but aware and unyielding circumstances. I heartily respond. If I had my way I should have people to do house cleaning and heart cleaning and provide means and incentives to encourage by children during those days. Parents I know are the delight of children, but they are so because we the other five hundred thousand than to Swinburne. I have not known the traditional African children wanting to appreciate Swinburne. They have done so much. What can be better as facilities for children their sports and games to which they will take an immediate interest of detailed rules by book and dead hand? Children both rich and poor may also be helped to do house cleaning and whitewashing themselves. It will be wonderful if they are caused to disregard the dignity of labour of only doing housework in large work. For the point I wish to emphasize is that in these years, it is not the whole of the money saved by doing away with diamonds are should be given to the cause of Kwaikya, or if that is unobtainable, then to any other cause in which the people are served. There cannot be greater joy to men and women and young and old than that they think of and contribute the portion of the best with them in their holidays.

H. K. G.

## Bellevue - Bellevue

[This letter]

In this edition are contained four more articles and a case published by Gairdner pp. 140 deal with the First No. 1 Passage with 14-15.

Chicago, Third India

# Young India

## How We Lost India

(By M. K. Gandhi)

It was on Jalapour just before DadaSaheb's death that I said in a somewhat hasty way in reply to my millions from the northlands that we had lost India through mistakes and that we should repair it also through them. It has become of the order of the unspoken more exact, a military one. It facilitated by the following circular letter from a remarkable association to other similar bodies.

"As you are aware, trade in Manchester progressed and pure has much gone there at least towns and is still showing a marked tendency to decrease. It has been argued that improvements are not being so fast or intense in this trade as they used to be formerly. As a result of this backwardness, our entrepreneurs are steadily being what was so it will may be a source of great profit and income to them. The Marwar community, along with other commercial communities, being very greatly interested in the progress and pure trade, my Committee adopted a resolution at their meeting of the 14th instant, to fully concentrate into the cause of its depression with a view to taking definite steps for the establishment of this important branch of trade.

"As the matter is one of general interest, my Committee consider it advisable to consult the representatives of different public bodies interested in the trade in a conference in order to give concerted action of possible.

"If the proposed meets with the approval of your chamber, as my Committee hope it will, they will be glad to arrange for a conference of representatives of the different public bodies as soon as possible. The favour of an early reply is therefore solicited."

The circular is dated 19th July, 1935. I do not know the outcome of the effort. We are however just now not concerned with its result. The fact that there should be a new united respectable body of merchants engaged in driving action for restoring the trade in Manchester, pure and progress, at a time when the whole country is trying to liquidate all foreign debts, is a project which should be taken account of by every national worker.

Enough evidence has been adduced from time to time in these pages that India is held by the English for their convenience and that by far the largest income results of progress. Ready or otherwise or convenience is required to prove that so long as the independence of our country is guaranteed by us, India will be held by the English by every means at their disposal. What we need therefore above all is not a small convention or negotiation of the British business or rulers at the convenience of our own municipal process and their dependents who are selling their country for their own interest.

For good our business progress into themselves for the sake of the country. India will want all for country of the cloth and yarn that they are now importing. They have but to apply their undoubted ability to the manufacture of this quantity in our own limited domestic villages. In doing so they will naturally benefit themselves. I admit that they will have to give up commercial gambling, speculation and politics out of all proportion to their surroundings, and be satisfied with an income bearing some relation to the conditions of those for whom and with whom they would trade. In other words, instead of taking part in their own, new things in blocking the villages, they would be making some truly credit to them on whom their prosperity has depended. The only of the body and, the members too, no moral explanation. The wrong business was the help. The merchants and others are the members. They must suffer of the help is correct. Those who have open also see that the help has been shamefully stored for a long enough period. The returning of the members must follow soon as right follows they let us then repeat before it is too late.

## Join Ahimsa?

(By M. K. Gandhi)

A few lines that is required to have made a fair study of the Jain philosophy as also of the other systems has addressed you a long letter on ahimsa. It deserves a considered reply. It says in effect:

"Your explanation of ahimsa has caused confusion. In the ordinary sense of the term ahimsa means to never kill from body and soul. It is to a ahimsa. Following this meaning said by my loving teachers is only an extension of the original meaning which cannot by any stretch of language be made to cover the taking of life. You would not understand me to mean from this that I regard all taking of life as wrong in every good life circumstances, for I do not think that I can in any ethical possible in this world that can be regarded as absolute and abstracting of us a complete ahimsa. The means, 'ahimsa in the highest of the supreme duty embraces a great and I cannot think that it does not cover the entire mass of human duties. Whilst therefore what you have named 'material killing' may be a right thing it cannot be described as ahimsa."

I am of opinion that just as life is a direct to material change and development, the message of ahimsa are necessarily embracing a process of a violence and this can be easily proved by illustrations from the history of our religion. The word ahimsa or ahimsa in the Hindu religion for instance is not ahimsa in point. Sri C. V. Venkateswara are today re-organising the accepted conceptions of his original term. Similarly if we will fully realize ahimsa we may not fight day of destroying their institutions of the doctrine of ahimsa. We cannot improve upon the unbroken motto, 'ahimsa in the highest or the supreme duty' but we can break, if we would permit my spiritual independence, to explore the implications of this great and universal doctrine. But I am not particular about names. I do not mind whether the taking of life in the circumstances I have mentioned

is called *ahimsa* or *satya*, so long as an individual is unattached.

Another point mentioned by the friend is as follows:

"I have been unable to follow you in your denunciation of the heinous killing of your daughter in the hysterical circumstances described by you. It may be right to kill the villain in such a case, but what fault has the poor daughter committed? Would you regard the pollution of the poor victim as a disgrace to be avoided by death? Don't you think that in such circumstances acts of the poor girl for fear of public opinion and shame help to be got out of life, it would be your duty to dissuade her from her wish? As for me, I do not see the slightest difference between a case of dishonour and a case in which one has had one's heels cut off by lions.

My reason for getting my daughter to death in circumstances mentioned by me would not be that I feared her being polluted but that she herself would have wanted death if she could express her desire. If my daughter wanted to be got out of life because she was afraid of public scandal and criticism, I would certainly try to dissuade her from her wish. I would take her life only if I was absolutely certain that she would die. I know that she would have preferred death to dishonour by Karma. And that is also what, I believe, our Scriptures have expected. I know that it is the daily prayer of thousands of men and women that they might have death rather than dishonour. I deem it to be highly necessary that this feeling should be encouraged. I am not prepared to admit that the line of ahimsa stands on the same footing as the line of a body. But I can imagine circumstances in which one might infelicitly prefer death even to being treated.

The third point was:

"I cannot understand why the idea of wounding a few individuals is said to be higher than the year-round of single-day proceeding to kill them, which should be regarded as unobjectionable by you. Didn't you feel that the longing for life is strong even among the blind and the dumb animals? Don't you think that the respect to kill a living creature because one cannot bear to see its suffering is a kind of selfishness?"

The idea of wounding somebody is unobjectionable to me because I know that a wounded creature has to die a lingering death if left to itself. And if wounds have to die at all by any act of man, I would far rather that they were killed immediately than that they were left to die by torture. Again if there are circumstances in which I am prepared to accept the wounding of somebody instead of killing them outright, it might be a different thing if I was prepared to accept a hospital for wounded members. I consider that the wounding and the blood would mean a longing for life if they have some hope of getting success or relief. But imagine a blind wounded creature, with no faith in God, surrounded in a desert place beyond the reach of any help, and with a clear knowledge of his plight and I cannot believe that such a creature would want to continue its existence. Not that I prepared to object

that it is really duty to cease the longing for life in all circumstances.

The fourth point is as follows:

"The Jain view of ahimsa rests on the following three principles:

'No matter what the circumstances are or how good the suffering, it is impossible for any one deliberately to overcome the will, to die or to make another to get him out of pain. Therefore the taking of life cannot in any circumstances be morally justified.

'In a world full of suffering which constitutes *dukkha*, an aspirant for salvation should try to follow ahimsa by engaging in the least possible violence.

'There are two kinds of ahimsa—about which we had talked in yesterday's talk and which we had mentioned in the course of yesterday's lecture. When one speaks of ahimsa towards living beings, a variety of ahimsa should try to avoid direct ahimsa.'

I would earnestly request you critically to consider and discuss these three Jain principles of ahimsa in Karamchand. I notice that there is a real difference between your view of ahimsa and that of the Jain. Whereas your view of ahimsa is based on the philosophy of action that of the Jain is based on that of non-realisation of action. The ground is not one of action. If the principle of ahimsa be an ethical and universal principle unaccompanied by love and fear, it seems to me that there is a great need to stimulate the people's mind to think not for themselves as to how the principle of ahimsa that has so far been confined to the field of non-violence only can be worked in present-day life of nations and what gives it will take when applied by the new movement."

It is with the greatest reluctance that I have to enter into a discussion of these principles. I have the idea of such discussion. But I can do so except from 1. As for the first principle I have already expressed my opinion as to it in a private journal of the month. It is my firm conviction that the principle of ahimsa to life in all circumstances (before conversion and in the course of much of the future that you are engaged in will lead ultimately to this principle or based to overcome instead of wounding beings. It seems to me that if the Jain principle is really as it is here associated it is a hindrance to the attainment of salvation. For because a person who continuously praying for salvation will never wish to continue his life at the expense of another's. Only a person engaged in ignorance who cannot even morally understand what salvation means would wish to continue life at any time. The idea you are of ahimsa is a total neutralisation of all duties. How can, then, an aspirant for salvation be morally selfish or wish to preserve his particular body at all cost? Descending from the field of ahimsa to that of the bodily, one's primary, or the world of knowledge, we again find a considerable number of men and women who have dedicated themselves to the service of their family, their country or the world at large or their disregard of their own life and the kind of non-ahimsa and self-sacrifice as present in being involved throughout the world. To bring up to life at all and even to see the very help of

williamson. Let America outside politicians and its courts that can run its affairs without any legal code could operate by law. I am convinced a vigorous court to clear the ground of the business of and to look at all cost.

In the end, perhaps (I believe) America's fate will be decided by a Supreme Court that will be a man, not a corporation, and a man, not a party machine.

Coming to the third principle of the book in which it is contained by the book, it suffers from a grave defect. The most terrible sin against the principle in my opinion is to think that if we accept this a victory of ahimsa will guarantee agriculture although I feel that its chief aim is to increase the basis of agricultural and that agriculture is an indispensable condition for the maintenance of the world. The very idea that without the care of the soil should remain unproved is to me as evil as that a handful of men, who live on the soil of these people might be able to produce ahimsa seems to me to be contrary of and inconsistent with the supreme duty of ahimsa. I feel that this betrays a lack of perception of the magnitude of ahimsa. Let us see, for instance, to what ends is it put in its logical conclusion. You may not kill a snake but if necessary, according to this principle, you may get it killed by somebody else. You may not yourself directly drive away a thief but you may employ another person to do it for you. If you want to protect the life of a child entrusted to your care from the fury of a typhoon, somebody else must bear the brunt of the typhoon's fury for you. And you that believe from direct action to the sacred name of ahimsa! They are my opinion in order religion and ahimsa. So long as we are not prepared to take the other mentioned, and to lose the consequences, we cannot be true to our aim and so long as a man has not shed all fear to a god (a god capable of punishing ahimsa) but ahimsa will be that ahimsa is also ahimsa. That before it was the wild beast that they brought and the most head-bounded of tyrants from their own. Utterly unacquainted and regarded as my first principle of ahimsa has been, it has enabled me to realize the truth of the principle. I cannot ever hope fully expressing my doubt that James subscribes to the first principle of ahimsa as enunciated by the book. The very of John Stewart is just as it is stated by the book, I must say, I for the sake cannot reconcile myself to it.

Now to come to the question of non-resistance versus ahimsa. I believe in the doctrine of non-resistance but I hold that non-resistance should be taught for us and through ahimsa. That ahimsa is the more pure form of life in the world, that the Word of Life cannot go on even by a word without involving some sort of action upon another being. Non-resistance can therefore in these circumstances only come to be a shadow of the spirit from ahimsa, even while the body is engaged in action. A follower of the path of non-resistance will in ahimsa it not by refraining from activity but by carrying it on in a perfect spirit of detachment and ahimsa as a pure ideal. Thus a man may engage in fighting, fighting, or any other activity without departing from the path of non-resistance provided he does so merely for selfish service and success.

How then the word of ahimsa or ahimsa? It cannot be done directly with the world but this word of non-resistance is danger for themselves but for the principle of ahimsa is compatible with life in the body and love it can be applied in all of every day life. The very nature of ahimsa is that it is universal, that its practice is not the monopoly of the few, but must be the privilege of all. And it is my firm belief that the scope of ahimsa will increase in world-wide. That is why I feel an infinite joy in dedicating my life to research in truth and ahimsa and I would advise to those of wish me by doing ahimsa.

(Translated from Khazana by P.)

### 'Economics of Khaddar'

[Mr. Richard S. Gray, the author of 'Economics of Khaddar,' is a promising student. He has found additional material to support his thesis and has written some clearer essays in his volume. He has not one false statement and error. The reader will not need my showing these mistakes and corrections with the students of Mr. Gray's volume. They will also be glad to know that he is now compiling a detailed index for it so as to facilitate the study and research of Khaddar.]

M. K. C.]

In the Table of Contents, Appendix F, delete the word 'the' and insert in its place the word 'to,' so as to make it read 'An Aspect of' etc. This will also require the last 'a' in the word 'Aspects' to be struck out. The capital letter G is to be moved up one line so as to begin the line now reading 'A Possible Modification of Capitalism,' and a new capital letter H is to be inserted at the beginning of the line now reading 'A New or Khaddar.' That is, the former Appendix F will be split into two, F and G, and the old Appendix G will become Appendix H.

Page 1, Add to end of the first paragraph the following:

'Also index statistics are put widely adequate'

Page 1, add line from the bottom, before the word 'from,' from the word 'a.'

Page 1, through, use the words, after the title 'Economic in the Eastern Domain,' insert 'Congress Green, London, 1917' Also two titles of the way down just before the sentence beginning 'See also the Reports, etc.,' insert the following additional titles.

Wish and Khaddar.—'Wishes and Theoretical Capacity of India,' Tanganyika Press & Co., Dar-es-Salaam, 1917. See Theoretical Economics or Economic Organization of an Indian Province, John Murray, London 1918.

S. D. Panicker.—'Wishes and Willing of the Bengal Delta,' Calcutta University Press, 1917. S. L. Mehta.—'Economic Survey of Rajasthan,' Lahore, 1917.

1917, N. Sanyal.—'The Indian Village on the East Coast,' Calcutta, 1918. Several recent economic surveys of villages by the Punjab Government, Lahore.

Page 25, strike the last sentence, the word 'Institutions should be' modified.

Page 25, second last line bottom, 'has should be' to

Page 28, second paragraph after the sentence ending, 'is very large' add the following—'The work of good departments, children, and women who are not'

promotes of khaddar are to be left from Khaddar Press, Khaddar, or Khaddar Economic Society? Khaddar Press, Khaddar. Price 1-10 Khaddar notes.

written on the back or not counted as the above balance, but would probably trade the foregoing figure of available energy.

Page 22, after the paragraph ending "Banyan trade will," add the following sentence:

If 100,000 tons proved correct a small amount in relation to the size and population of India and the quantity of modern industrial power consumed, it is nevertheless probably much more than was used in the entire European textile industry prior to the industrial revolution—an industry which divided the whole population of Europe. Proof of it is the greater than the total energy used by the Indian textile industry prior to the 18th-century expansion, who were that time there has been a great increase in the population of the country.

Page 26, 26 line, change the figure 112 to read 113.

Page 41, in paragraph 11, "paper" should be "plum."

Page 42, 50 line from bottom, the figure for Indian population should have not been copied.

Page 44, 56 line from end, "there" should read "they."

Page 45, footnote, first line, in the word "Museum" line "Museum" should be "Museum."

Page 48, middle, in the sentence beginning "The" in one case, before that word is not in place of it except the words may be, so as to make it read, "This may be the case also."

Page 49, add to the book-reference the following title: "The Economic History of Ancient India" by Prof. Sankar Kumar Das. Published in 1925 by the author at 115 Anand Path Lane, Sarekhat, Ranchi.

Page 71, after the paragraph ending "Inventor" underlined, add the following lines paragraph:

Mr. C. Rajagopalachari stated with beautiful clarity the essence of the problem of world distribution as applied to Indian villages, in a speech at Poona, reported in Young India for May 19, 1928. He said as follows:

"The market distribution would equally after producing it. This would amount to getting more in return for it. But you can no produce wealth in 10 times available distribution before producing it. That is, each . . . Agriculture and other work to maintain an essential family means in India, and should belong to the villagers. But one solution is which all are able to get, and almost everywhere, in the interest of the individual . . . Let agriculture build up capital resources. But agriculture and other work be left unattached to concrete property, for they are the only means for the poorer members of the village."

This probably also applies to Western countries with equal truth. It seems probable that much of the hoarding of farmers there is due to their offering the market of their products to be needed over the production of those countries markets. If they would receive enough land for their own consumption, raising their own crops, and make most of their own stock locally, their progress of economy might be considerably increased. These then and every one being fully equipped and equipped by the individual man in that they are paragraph. All the India talk about "the economic

interdependence between man and man and nature and man" may well be merely a glossification of a world marketing and distribution system which allows an enormous number of unproductive middle-men to prey on the farmers. Both distributive costs and the proportion of the total population engaged in what Henry George calls "unproductive activities—Lawrence, lawyers, bookkeepers, etc., etc.) have very greatly increased in the United States and England in the last few decades. The farmers have much of the picture burden.

Page 72, eight lines from the bottom, sentence should be spelled with two o's.

Page 74, seventh line from the bottom, the number 4 in the word expression should be changed to 5.

Page 76, first footnote, the name "Pulver" should be "Pulver."

Page 77, The line numbered 19 should be combined to

Page 81 Add the following footnote: Since the original publication of this book it has been discovered that the text of the above figures and the percentages are faulty, in the face of them, correction. The author has unfortunately not had to American the English from which these figures were copied, and is therefore unable to tell whether the mistake is in the copying of any of the original items, or in the addition, or in computing the percentages. While the author very greatly regrets the occurrence of the English error, he is quite sure that the foregoing figures are at least 1% and that the difference does not vitiate the conclusions at the end of the paragraph, namely, that the heavy collection of attention of these "general expenses" would be a considerable economy. A difference of 1% may also be the difference between success and failure of a business. The author has written to correct the copied figures, and in case as they are allowed to be all unimportant to him from the few abstract of readers through the columns of Young India to some other space.

Page 104, seventh line, the word "hydraulic" should be "hydraulic."

Page 110 second footnote, add to first line, the word "Cauldron" should read "Cauldron."

Page 113, third line, replace the word "advantage" with "advantage" as corrected. It should be "advantage."

Page 114, column headed 1153, the sentence in the first space are corrected.

Page 122, reference headed 1122 and 1123, the sentence in the third of the bottom are corrected.

Page 125, second paragraph, several lines, change to read—"a general bookkeeper and mathematician, a scientist and."

Page 131, at the top, after the sentence, "That is the case also in India" insert the following new paragraph:

The Department of Statistics in connection with the report by Prof. F. H. H. D., in its article entitled "Statistics of the Department of Statistics in the Central Legislative Council" in the American Journal of Hygiene (Baltimore, Md., U. S. A.) for May 1928 at page 124. He says, "The enormous mass of the industrial system in India is a very great advantage to their country in the industry. The more which the

majority of the individuals are identifiable and the area where the individuality is highest. When the economic system improves the necessary division, certainly in large part due to increased resources depending on better technique and the greater use with which resources can be secured. Individuality cannot flourish in conditions of chaos, as contrasted with systematic or controlled manufacturing.

Page 100, near the bottom, after the sentence ending 'social life and discipline,' add the following sentence. Probably Great Britain is selected to permit good or rapid expansion of individuality in India but the model for British institutions to be copied and mass employment to be copied in India.

Page 120, State-lets should be spelled with a 't' instead of a 's'

Page 131 again, after the paragraph ending 'it can be that' insert the following new paragraph.

Many of the economic schemes seem to overlook the psychology of the Indian situation. There are possibly that for almost one hundred years (since the Mohammedan conquest) have been a mass or less oppressed and subject people, poverty-stricken, shamed by towns and other humans and occasional honors, and during the last 100 years subject to mass unemployment or a large scale. They are in general satisfied to help (though the mass work between different processes and divisions, districts, already conservative, apathetic, disinterested, physically weak) their circumstances also exist greatly between different groups, yet almost all have gained themselves capable of amazing moral courage in face of "generalized resistance" under some circumstances, having to maintain and sell resistance and self-reliance. When sweeping reforms and improvements among such people, the obvious steps must be very small, only of non-indifference, concrete, immediately palpable or appreciable improved bodily welfare. It is like a man learning to walk after a long unsteady reliance. Steps must be only very slow and small. A big task at first would be impossible, and the failure would only drive the patient into complete apathy and despair. But a few big concepts are the right type of stimulus. Once strength is started and right conditions provided and maintained, the strength and betterment may come rapidly and rapidly become normal in respect to those psychological and moral conditions the stimulus is necessary in all other periods.

Page 132, following the paragraph ending 'a wide collection,' add the following paragraph.

Indeed, it may be said that so far the expression of a system by which money or ideas as the predominant standard and measure of economic valuation lead of many others that, it is an unworkable system of unchangeable and unchangeable laws weight and measure. That is perhaps not of its being false, but it is surely not fairly discuss all attempts at right use of the mechanism. Could objectives or character or measures get valid or lasting results in their periods of activity if they used a measure which was unchangeable? No set of unchangeable and only partly true sense of value can be the long run give law of fair results. No possession of such a static scheme, no matter how wise or kind,

the students to get good and satisfactory results from it, anything but good and as a way of unchangeable support of all human affairs. And possibly an other socio-economic system, whether Socialist, Guild Socialist, Communism, Fascism, Anarchism, Cooperation, industrial democracy, industrial autonomy, or any other 'ism' or 'ology,' which can count on its predominant nature of activities of economic value could do well, either. Money is almost as unchangeable a gauge of economic activities, the material support of human life, as a measure would be to evaluate the results of activities. We must work out some better supplemental units.

Page 144, right top from the bottom, change the name 'All India Cow Protection Association' to 'Cow Service Association'

Page 165, top line, after the word 'called' insert the new clause—'or a new attack on the problem of poverty' in the same line the word 'indigenous' is wrongly spelled, it should be 'indigenism.'

Page 174, at top, 'Wahab' should be changed to read 'Wahab.'

Page 176, right line from bottom, 'Kale' should be 'Kale.'

Page 177, last line, insert another 's' in the middle of the word 'passage,' so it is read 'passages.'

Page 181, near to last line, the name 'Siam' should be 'Siam.'

Page 182—Strike out the name notes under 'Advanced State Reference to go in the Foreword on Page 4 and 5'

Page 183, middle line from the bottom, the word 'Polemism' should be 'Polemism.'

Page 185, second line, after the paragraph, insert the following sentence.

Even though in the last few years the efficiency of engines and machinery has been greatly improved, the advances seem to be more than counterbalanced by increased costs of fuel or power, increased costs of distributive factors, and the social and financial ruin due to increased capital charges and overhead expenses.

Page 191, near top, between the words 'that' and 'was' insert the word 'one.'

Page 191, second line, the word 'two' should be 'two.'

Page 193, 20th line from the bottom, after the word 'second' insert a comma and the word 'available.'

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In Ten Years?

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# Young India

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Edited by M. K. Gandhi

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No. 44

### Condolences

I tender my respectful condolences to Mrs. S. R. Das and her family on S. R. Das's death. Though I had little in common with the deceased in politics, I could not but recognize his phenomenal generosity and his capabilities. May he get leave here the great man heaped honour on that so worthy man might leave to walk at his side.

M. K. Gandhi

### More about Ahimsa

(By M. K. Gandhi)

1

A correspondent writes

"I have read your article 'The Fiery Ordeal' over and over again but it has failed to satisfy me. Your proposal about the killing of non-violent hit men has struck. I believed that a person like you with his being steeped in ahimsa would never remove from the right path even though the heaven fell. And now you say that you might kill off the non-violent to protect your Ahimsa against these cowards. May be that my first impression about you was wrong but I cannot describe to you what a shock your proposal about the killing of the non-violent has given me, unless I also mention, how angry it has made me feel against you! Would you kindly help me out of my perplexity?"

I have received several other letters too in the same vein. I am afraid people have formed a altogether exaggerated opinion of me. These good people seem to think that because I am trying to realize and follow the ideal of ahimsa I must have fully abandoned the ideal. My views regarding the call and the non-violent seem largely to have changed this disease of heart. True to me is totally clear since the 'non-violence' which is purely a matter. It is my knowledge of my limitations and my own ignorance which has so far saved me from the approval of the 'non-violence'. I am positively aware of the fact that my desire to continue life in the body involves me in certain losses, that is why I am becoming gradually indifferent to this physical body of mine. For instance I know that in the act of respiration I thereby unconsciously breathe gases existing in the air. But I do not say breathing. The consumption of vegetable proteins however but I feel that I cannot give them up. Again, there is harm in the use of metaphors, yet I cannot bring myself to abandon the use of disfigurements like because we, in all respect of the metaphors put out

the idea. I prefer rather to be killed in the Ahimsa when it is impossible to catch and get them out of harm's way. I even tolerate the use of the stick to drive the hit-men in the Ahimsa. That there is no end of human which I directly and indirectly meet! And now I feel myself confronted with this meeting problem. Can we escape the reader that I am so so busy to take the extreme step of killing them. In fact I am not sure that I would at all be able bodily to make up my mind to kill them. As it is hit-men are helping me with useful suggestions and the abolition of some of them may solve the difficulty at least temporarily without our having to kill them. But I cannot today promise that I shall never kill the non-violent even though they may destroy all the way in the Ahimsa. It is a result of this humble conviction of mine, I think I shall try to give me to best, I would be sorry but nothing will induce me to try to conceal my impressions on the practice of ahimsa. All I claim for myself is that I am anxiously trying to understand the implications of your article like ahimsa and to practice them in thought, word and deed and that we without a certain measure of success as I think. But I leave that I have a long distance yet to cover in this direction. Unless therefore the correspondents in question can bring himself to bear with my impressions I am sorry I can offer him but little consolation.

2

Another correspondent writes

"Supposing my idea brother is suffering from a weak and weakly body and disease have decimated his life and I am not liberating, should I in the circumstances put him out of life?"

My reply is in the negative. I am afraid some of my correspondents have not even taken the trouble to understand my article. In paraphrasing that statement they forget that while I have certainly conceded the case of an ailing human being with that of an ailing calf and recommended the killing of the former to nearly similar circumstances, it would probably such a complete analogy is hardly ever to be found. In the first place the human body being much more susceptible to both is always more in sympathy and more usually may be being pined with the power of speech more often than not it is a position to require his whole and in the question of killing his life without his consent must come within the rule. For I have never suggested that the life of another person can be taken against his will without violating the principle of ahimsa. Again, we do not always despair of the life of a person when he is reduced to a comatose state

and even when he is given all help he is not necessarily paid all help. Here often there are at least possible and practicable to make service to a human person all the way out. While, therefore, I would still maintain that the principle enunciated regarding the self applies equally to "man and his end here." I should expect an intelligent person to know the obvious natural difference between a man and an animal. To recognize the conditions for fulfillment of all of which alone can warrant the taking of life from the point of view of ethics.

1 The disease here within the patient is suffering should be lessened.

2 All concerned have departed of the life of the patient.

3 The case should be beyond all help or service.

4 It should be impossible for the patient to continue to express his or her wish.

So long as even one of these conditions becomes satisfied the taking of life from the point of view of ethics should be justified.

### III

A third correspondent writes:

"Well, the taking of the self is all right as far as it goes. But have you considered that your example is likely to affect a handle to those who believe in moral sacrifice and thus compromise the practice. Do you not know that even those who commit these deeds expect that the society should give credit to the life to follow?"

Such abuse of my action is quite possible, and inevitable so long as there are hypocrisy and ignorance in the world. What concern here is not been considered in the world or the moral sense of religion? Our function need not be derived from doing what one considers to be right merely because one's conduct may be misunderstood or misinterpreted by others. And so the doctor who practices natural medicine, surely they do not avoid the authority of my example to defend their conduct when they practice in ways they stand on the authority of the Shasters. We have known in that proceeding on my arbitrary action people might actually take it into their head suddenly to get it done there where they might imagine to be doing good in the way that it would serve both the interests of society and the "sinner concerned," of the latter was killed in that I have often heard people advance this argument. But it is enough for my purpose to know that my interpretation of ethics affects no basis whatever for such an argument, for in the latter case there is no question of serving or satisfying the wishes of the victims concerned. Finally even if a man admitted that it was by the action of the subject of the action to justify to be immediately dispatched the act would still be right or ethical because it would not be misinterpreted. The failure of it as always. But who can help people who commit an act, or are hurt upon knowing themselves?

[Translated from *Shingyōshū* by P.]

### Self-respect is Self-acknowledgment

[2nd Edition]

In this edition are included two extra articles and a new passage by Chuang-tzu pp. 160 show others from the 1. Perhaps some of us

Shingyō, Young India

### Athina by the Card?

While following Chuang-tzu's articles on almost at every issue and the views of various and great that it has raised among the perfecter Hindu spirit, I am strongly reminded of an interesting article by Professor Jahn in which he discusses the fallacy of what he calls "morality by the card." And I happened to read some years back in his book *The Alchemy of Thought* Chuang-tzu's action in killing the calf has been criticized first on the ground that although to all appearance the calf was past all help and all help there was an absolute guarantee that it would not recover and eventually because although one might feel that in a practice like that of the calf one would only feel grateful if one is put out of pain it was by an ironic sense that the calf itself wanted it at that moment, and that in the absence of this certain knowledge, it was wrong to kill it. The thesis which Prof. Jahn advances as his basis is just the reverse of this. He holds that the demand for a "moral criterion" in the very nature of morality, that the object of morality lies just in the distinction between ordinary and death. "What ought to be done," he says, "was (in the region of morality) never be demonstrated in the sense in which we can demonstrate the answer to any scientific problem, the answer of morality being not the mere application in action of a demonstrated truth but the willingness to go beyond the ground and to take risks in a realm where no proof is to be had." Morality then seeks to relinquish itself against all possible rules of action by asking for "moral guarantees" as a very poor and partial affair without any basis of sense or because about it. "There is indeed no more means of denying the existence," says Prof. Jahn, "than to treat it as a problem requiring an answer. . . . A man who drops the use of his conscience will be one who understands the nature of that conscience which has been set—such a man, or to speak more in my, is approaching that point of maximal morality, that final state of the will, at which he will cease to have any conscience at all."

There may be wrong in his statement, and no suitable guidance is afforded. "What is one to do in the non-conscious?" he asks. And the reply that he gives is identical with that given by Chuang-tzu: "A promise for me," he says, "ought to make an experiment in its making. I will make an experiment based on the latter knowledge I can obtain. But on a clear understanding with myself that the knowledge is fallible, I will try down my life in every day experiment through, even though I may be told on the judgment Day that the enterprise is vain. For the sake of right I will use the risk of being cut off in the way." He does not condemn the value of such a chance. He admits, that "every a Christian has not cut off the West and a new come back." But he holds that it is by one who have then dared that the moral progress of the world has been achieved.

If that goes on to death both in that kind the danger of prescriptive morality. A morality that is based on such a notion of ethics may be "one, apparently clean, but it will be void on the side of courage, faith and enterprise, having tolerated a crude level of moral guarantee it will remain illusory in



that level, he temper will be essentially legal and conservative and perhaps timid, it will occasionally dip into a Platonic ideal, it will encourage expediency and be afraid of it; it will produce no more new types, out of its bosom no Columbus will set out into the West—perhaps to be heard of no more. It will become those who have set great examples in the past, but it will fail of high deeds through not perceiving that the only way to surely imitate an old example is to set a new one.<sup>12</sup> What can read the above you picture without recognizing some of the most conspicuous traits of our present day Hindu orthodoxy (based on it.)

And the reason for this inevitable decay of our law is weak. Beyond the group of students centered up to the law 'Dharma' has a vast field of positive duties, of tremendous moral basis. "In this group of duties, which encompasses the life business of every man wife<sup>13</sup> as defined in the words of the law<sup>14</sup> the sole standard of moral guidance is set in his hand. And a person who always seeks for 'his conduct' becomes tied to the existence of such rules and incompetent to deal with those cases discovered by others. What, therefore, is required is imagination, creativeness, inventiveness, and that honest willingness to trust oneself to the unknown without which the work of the Moral Will cannot be done."<sup>15</sup>

Learning, the teacher after tests, once said that if God holding truth in His right hand and in His left the overlying duties for a although in condition of perpetual error left him the choice of the law, he would humbly raise His left hand and beg to submit to himself. As in the case of truth, so in that of science its essence lies in a constant overruling desire to search for it in an unending striving of the soul to come nearer to an ideal than to the mechanical observation of a set of accepted 'facts' and 'dead rules' however perfect it may be.

Much of the preceding criticism about science stems because it is forgotten that all were based merely a negative value in a dual condition which no Dharma has pointed out way of issues for the most balance of one but a dynamic stability of the soul leaves it no an law. And the essence of man's law is the pursuit of truth that one is prepared to undergo for its sake. To quote Paul Jelas once more, "Law has always been the holding of the law, and law is ahead of all difficulties and independent of all formal guarantees."<sup>16</sup> "Alone by the truth," thus according to the nature of reality set forth by Paul Jelas, is a self-renewing progression—a highest contribution in truth. Placed in man's world which is 'red in tooth and claw' the path that a man of science has to tread is often dim and dark and he finds himself confronted at every step with doubtful decisions, moral riddles of the Sphinx which seek to do it were by killing all relations and yet to return to solve which would spell death for the principle of science. The spirit of experimental research, the capacity and willingness to take risks (including death and savings are thus the first thing needed) for new approach to the ideal of science so that they are for all eternity and a person who regards science as if it were a field of "abridged" scientific data, knows not what science means.

## Notes

### "Freedom to the Free"

What we are seeing one another's thoughts in the case of judges and even of us coming to the Secretary Commission in the case topic of getting freedom, a friend made me the following from James Allen by mail so that even in the land of so-called freedom, the real freedom has still to come. Here is the passage:

"An outward expression is but the shadow and effect of the real expression within. For ages the outward laws tried for liberty, and a thousand outward cures have failed to give it to them. They are given only to themselves; they shall find a only an abolition in the Divine Nature which are revealed upon their souls. Let them return to the inward freedom, and the shadows of ignorance shall no more darken the earth. Let men cease to explain themselves, and no man shall express his freedom. Man legislates for an outward freedom, yet continues to create such freedom, independent of achievement by himself as lowest condition of achievement. They first possess a shadow within, and ignore the substance within. All outward forms of knowledge and sciences will cease to be when man ceases to be the willing instrument of positive error, and ignorance."<sup>17</sup>

The outward freedom therefore that we shall attain will only be in exact proportion to the inward freedom to which we may have given as a given amount. And if this is the correct view of freedom, one should every now be accustomed upon achieving return from within. Is this much needed work of all who will use into an royal state. We need neither to be lawyers, nor legislators to be able to take part in the great effort. When this return takes place on a personal scale or certain person can they are around earth.

H. K. G.

### Peasant Art in Italy

Keywords from *Peasant's Crafts* by Elm Wood.

"The long white evenings passed in the warmth of a candle and the open windows revealed at other times that [Indian peasant women] devote to spinning and their own particular handicraft, but not for the sake of business and money. It is work done for themselves, for their own or their families."<sup>18</sup>

"... By the private and individual initiative of numerous ladies, a single collective body [the Society of Peasant Industries] has come into existence at Rome created by them and able industry."<sup>19</sup> p. 18.

"Amongst other things, the spiritual and moral are returning to their place of honour beside the more necessary progress of machinery."<sup>20</sup> p. 18.

"Working in the principal and commonest work amongst Italian peasants. The heavy work of cloth made of heavy and fine, woven, cultivated and treated by their hands, spun and woven by their hands, are the product and pride of the peasant woman."<sup>21</sup>

"The work of spinning and weaving by hand is still by more difficult in the country districts than in generally improved. It has remained largely unaltered and unimproved in peasant villages, as a whole reserved chiefly for the spinning, wool and fabric due of peasant countries."<sup>22</sup>

"In the streams and its grassy banks women follow in the wool industry just as the husband rears wide wings. The heavily woven wool is saturated in water to be cleaned and dyed with the hair and flowers of the fields at the back and front of the tree. This course and clapper wool will serve as some foundation for the heavy plained skirts worn by the women, the bright checks of the men, and the bright violently draped saris." p. 22

'The States' 1931-

From C. N. Sengupta's *India's 1931 Book*

## Young India

In Ten Years?

(By M. K. Gandhi.)

Professor C. N. Sengupta's interesting article\* published in these pages are supplementary to the notes he recently wrote on poverty and should be read together. I cannot help but give the reader some suggestions and hints on the basis of poverty data which he has done in the article which I returned to editorial and which he expanded into the four articles above referred to. I do not think that the programme sketched by the learned Professor can be fulfilled in ten years. Perhaps it is impossible to discuss the year's programme of improvement in seven or ten and compressed thereby the year.

Let us however glance at Professor Vaid's contribution to India's current thought. He rightly says that the problem is how to increase production of wealth and how to distribute it equitably among the people, primarily therefore, I presume, among the starving millions. To this end the learned writes

1. would react small economic holdings,

2. would get off the labor of the poor through co-ops and cooperative trade,

3. would secure the revenue tax and graduate the land tax so as to bring it in a line with the income tax leaving a minimum of income from land tax of Rs.

4. would reorganize the population displaced through the rearing of economic holdings by housing under the group collective work, i. e., 25 p. a. of the land area available and by introducing and then developing these activities,

5. would draw small and large co-ops by getting the banking system on a firm basis in keeping with the requirements of the country than it is now,

6. would organize labour conditions so as to avoid war between capital and labour,

7. would deal with such social issues as child marriage etc. which give rise to superpopulation and child poverty,

8. would radically reform the educational system so as to spread education among the masses and have it answer the needs of the people,

9. and would cut down the military expenditure and stop the drain from the country by entering the contact with religious ideas.

This is not an exhaustive programme. But as I was reviewing the article, the opinions continued to

flow from my pen, "Who will lead the way?" There is hardly an item here which can be tackled without Government aid. And a Government that is absolutely bound on requirements of the present will not aid except, even if it will, undertake the proposed change with the desperate necessity to create an immediate response. It can undertake a system without making errors, it will not undertake without well-considered ideas. What therefore Professor Vaid wants for is a temporary programme of change and having been already undertaken by getting, by one department the appointment of commissioners of improvement of poverty department.

Then however it is basic remedy and Prof. Vaid's Method Vaid's and the suggestions in his report are the first to include it. One solution was not to place a scheme before any government that would deal with the most pressing problem before the country.

But I had hoped that the learned Professor, especially when he was for living India, would have examined the new savings society that has been raised and out of money has advanced through three years and has, to the best of his power, been able to do so commensurate success. True, the Professor has written that they spend in a little more on it his circle of suggestions. I think for it and a point in a memorandum but the cause here which can secure measurable other things including among the learned writer has in view. But to last as, whereas it was possible for the well-paid research carried on in a well-stocked library to write covering enough to give India's deep and desperate poverty, it was impossible without a close study of a group of villages with an open and receptive mind to spot the root of the disease and to know the capacity of the patient to bear the remedy. A Group took a year of reading and being among the villages to know the remedy and give it with with a knowledge of outlook all his own. The learned hints to others are that there is already world's forced unemployment among the Indian millions is that they have no work but at least four months in the year. Once that is realized, surely it follows that not a moment should be lost in bringing work to these millions so as to make their life begin. The plan has to realize as that of the average income of the inhabitants of the land is seven pice per day, i. e., besides two English pence per day, at the present rate of exchange, the average income of the Indian millions was per day four pice less. He, who asks you how you get in their income and that without any great capital outlay, makes a primary addition to their income and in addition makes the day begin within the limits of their culture. The further more of the programme is that it is not to operate without Government aid. But it needs much greater encouragement and administrative equipment. It has shown themselves in the case of Young India what American example through the cities through these days of the Revolution. I wish the government of India to study the movement on the spot. They have nearly two thousand villages to select from but their duty will be done then includes the movement of they can, or give it and a slightly plus that perhaps or perhaps can probably afford but the current place or theories.

\*The Young India of September 27 October 12 and 19

1 The Young India of July 12 18, August 1 and 11

## The Story of My Experiments with Truth

(By M. K. Gandhi.)

PART V—CHAPTER XXII

### Exploit Airt and My Exemptions

I had hardly then begun to feel my way towards success when I happened casually to read in the paper the British Committee's report that had just been published. Its recommendations startled me. I mentioned my apprehensions to Vallabhbhai who used to come to see me almost daily. "Something must be done," said I to him. "But what can we do in the circumstances?" he asked in reply. I answered, "It seems a handful of men can be found to sign the pledge of non-violence and the proposed committee is passed into law in defiance of it, we might in effect boycott the vote. If I was not laid up like this I should give public opinion at all times and repeat what is talked over. But as my present physical condition I had expected to be altogether exempt to the task."

As a result of this talk it was decided to call a small meeting of such persons as were to break with me. The recommendations of the British Committee passed to me to be altogether approved by the members published in an report and were such as, I felt, no self-respecting people could object to.

The proposed conference was at last held at the Ashram. Nearly a score of persons had been invited to it. So far as I remember, besides Vallabhbhai, among those who attended were Shriwan Kanyar Nalla, Mr. Narayan, the late Mr. Dhanu Bhatt, Sh. Shambhaji Desai and Shriwan Kanyarben. The Satyagraha pledge was drafted at the meeting and as I could not be signed by all present, I was not signing my journal at that time, but I read conscientiously to explain my views through the daily press. I followed the practice in this manner too. Shambhaji Desai took up the question at eight o'clock and for the first time I got an idea of his wonderful capacity for organization and technical work.

As all legs of my of the meeting were about adopting a novel weapon, the Satyagraha moved to me to be vain, a separate body called the Satyagraha Sabha was constituted at my instance. Its principal members were chosen from Bombay and other sections, therefore, its headquarters were fixed. The leading committee began to sign the Satyagraha pledge in large numbers, Indians were named and popular meetings began to be held everywhere confining all the essential features of the Satyagraha campaign.

I became the president of the Satyagraha Sabha. I soon found that there was not likely to be much chance of agreement between myself and the middle parties comprising the Sabha. My conscience as the son of Gopalan in the Sabha, to show some of my other methods of work that would appear to be peculiar raised them to great worry and embarrassment. I went up to their grade, however, the most of them gradually put up with my shortcomings.

But even the very beginning it seemed clear to me that the Sabha was getting likely to live long. I could see that already my emphasis on truth and ahimsa had begun to be diluted by some of its members and, in its early stages my own activity went on as full that had the movement gathered head rapidly.

As the week progressed my desire to live pure with it and I became impatient to get well down again and being advised by the doctor that I would recuperate sooner by a change to Malabar, thither I went. For the water at Malabar being very hard, it made my stay there very difficult. As a result of the attack of dysentery, that I had my usual food had become extremely tender and owing to hunger I felt an extraordinary pain at the time of evacuation so that the very idea of eating filled me with dread. Before the week was over I had to flee from Malabar. Shambhaji Desai gave considerable trouble for the question of my health and pressed me to consult Dr. Datta. Dr. Datta was called accordingly. His capacity for taking imprudences decisions surprised me. He wanted to postpone the operation for the future at once. I hastily consented. He was so difficult in postponing the operation in my own name and it was so postponed the next day had to it turned out, with complete success.

But that did not satisfy him. "I cannot rebuild your body," he said, "unless you take milk. If in addition you took one or two cow-dung capsules, I guarantee fully to restore your constitution."

"You can give me the capsules," I replied, "but milk is a different question. I have a new aspect of it."

"What exactly is the nature of your view?" the doctor inquired.

I left him the whole history and the reason behind my view, how since I had come to know that the cow and the buffalo were celebrated in the presence of ghosts, I had consumed a strong digest against milk. Whenever I had always held that milk was not the natural diet of man. I had therefore abstained on one altogether. Kanyarben was standing near my bed listening all the while that this conversation was going on.

"But surely you cannot have any objection in your milk then," she commented.

"The doctor has said so the more," I said. "If you will take your milk, it will be enough for me, he said."

I maintained. My intense expression to take up the Satyagraha fight and created in me a strong desire to live. And so I continued myself with abstaining on the basis of my own only and satisfied in spirit. For although I had only the milk of the cow and that of the cow-buffalo in what time I took the cow, by natural explosion it covered the milk of all animals. For could it be right for me to use the milk of all on less as I held that milk was not the natural diet of man. Yet knowing all this I agreed to take goat's milk. The will to live proved stronger than the desire to truth and for once the victory of truth accompanied by moral ideal by his expression to take up the Satyagraha fight. The memory of this serious area now visible in my heart and life the night previous and I am constantly thinking how to give up goat's milk. But I cannot yet live myself from the habit of temptations, the desire to save which still holds me. My experiment in dietetics are dear to me as a part of my researches in ahimsa.

They give me recreation and joy. But my use of goods with today's machine are not from the viewpoint of domestic industry as much as that of truth, a branch of physics. It seems to me that I maintained the ideal of truth better than that of pleasure and my experience tells me that if I let go my hold of truth I shall never be able to solve the puzzle of pleasure. The ideal of truth requires that every claim should be fulfilled in the future as well as in the present. In the present case I killed the spider—the tool of my work—by adhering to its web from early and that is what kills me. But in spite of this clear knowledge I cannot see my way straight before me. In other words, perhaps, I have got the courage to follow the straight course. But at bottom some one and the same thing, for death is inevitably the goal of most of wisdom of both "Look, give me back" or, therefore, my present day and night.

[Translated from Swedish by P. I.]

### A Lesson from American History

"You say, eh, that the people are producing large quantities of flax and cotton, and they are provided with weavers, who have already woven several large pieces of cloth at a single loom without they could drive, and some they make use of in their own families. . . . They must require arrangements for setting up manufacturers which may interfere with those of England."

These were the instructions sent by the ministers in England to the Governor of Georgia in 1772 and he was advised to discourage all manufacturing of locally grown in the grounds that it might become "complete loss." The Americans had begun to set up and work in manufactures: their own clothing and England wanted all the American cotton for the use of her own spinners and weavers. Not only that, even in the production of handicrafts all the capital must go to the "mother country."

#### The Colonists take to Spinning

The way in which the American colonists and the slaves turned a most frustrating chapter in history and might well be adapted by us in our present days.

In 1769 the colonies were occupied with the struggle to break the fetters in sugar and tobacco and the greedy metropolitan parent looked with the King's order to dump down foreign goods upon the helpless helpless colonies and the process is still going on. America had no tradition of spinning and weaving reaching back to their antiquity, but having now made their cloth at hand and being far removed from England, the American people gave the only effective reply that a freedom-loving people could give to treat their oppressor again there. They disregarded their and set themselves to learn to spin and weave in great numbers. Spinning and weaving schools were established everywhere in possession of the propensities. A movement was started in New England and the South to promote necessary and beneficial industry. Spinning instruments were exported to meet in the use of the wheel became the pride of every house and woman. The "Spinning Bee" became a popular social festival and was celebrated everywhere in the Town Hall and open in the village square; "the women bringing with them their wheels and the

for the contest, while cake and wine and tea were generously supplied by the gallant gentlemen who desired advantages on them." Besides by accompanying these manufactures were formed extraordinary connections from England and the ministers delivered orders to the weavers on the necessity of economy. Weaving parties called the young people together and "while they talked and laughed some were making cotton, some were spinning and some were weaving."

#### The Cotton in England

It was not long before the effects of this movement began to make themselves felt in England. As the American fabric proved so excellent and the spinners and weavers in America prevented from the manufacturers of coarse goods in the home fields among other effective means of competition of the fine fabric of England, "a cry went up from the manufacturers in England not the persons having brains and hands affixed every colony from Massachusetts to Georgia." This, however, only confirmed the justice of the cotton to become completely independent of England in the matter of this clothing.

#### American Government's Reply

As early as 1766 the courts of Massachusetts and Connecticut had prohibited two articles to encourage the cultivation of flax. Cotton was soon moved to produce both of colonies who were skilled in carding cotton, spinning and weaving and requiring the looms and spindles to be brought to spin. Every family was required to spin a certain quantity of flax or to pay a fine and pains were continued for the best spinners and weavers.

#### Recovery of British Laxness

In the meantime handmade goods had reached a high stage of production in America and were very much in request among the wealthy classes of America, who retained the habit of no Laxness and thus helped to send larger and larger sums of money out of the country for the purchase of foreign fabrics. As the restrictive laws against the colonies were made more and more stringent and officers surrounded the colonies against the use of British luxuries grew with it and to get a step in the check, the weavers of New England now took to importing cotton from the West Indies because the long staple cotton from the West Indies was much better suited for the uses. Instead of the cotton from the short fibre of the colonies. The industry made such a rapid headway that presently there was hardly any cotton left to be exported to England.

In her address before a Committee of the House of Commons in 1766 that desired to ascertain whether the colonies could really do for themselves without the aid of England, Charles Fox said: "I should not only in the increasing manufacture of wool to add to the loss, but that of the people in the present state of Virginia, their weavers are short, and very coarse, and they can very well do their business with less and waste of their own money for the rest of the year. And in 1768 Jefferson was able to report that in the last manufactured article (the year was almost entirely clothed in cotton cloth and summer." "In winter they wear cloths of it and make clothing of cotton and wool mixed." In winter their

cloths are lower but the water clothing cotton. The death of the weaver is almost entirely confined by machinery, except the lighter class, and was many of these wear a good deal of homospun cotton. It is as well manufactured as the cottons of Europe."

#### Stimulated Interest in Spinning

When the Revolutionaries who led the people of America found themselves defeated in only partially in their own countries for all the unorganized goods. This gave a great impetus to both the cultivation of cotton and the manufacturing of various goods, and increased the demand for wool and linen. In 1833 the Association of both South Carolina and Virginia selected the people to cultivate more cotton and flax. In the same year similar action was organized for the purpose of encouraging home manufacturing. Women refused to wear the silk imported from England, organizations of men and women would come together, "and while they spun and wove and knitted, the women preached to them the necessity of economy in the house."

#### The Elite take to Homospun

Every farmer's daughter, she is said by old prices, was taught not only to weave so well as to spin, but to weave better and to spin faster. The amount of the loom and the loom of the spinning wheel in every farmer's house told of the industry. Men and boys who were out at the mill learnt the art. Captains encouraged it, and required families to supply enough cloth for the soldiers in the field. Vast quantities of homospun cloth were made in the plantation households of jaffa were made usually at Mount Vernon, the house of Washington, and at a mill of North Washington. "That the always carefully dyed all red were silk and green and with orange in a distinct shade. After receiving them with care, the women spun on looms, and had their women knit their and children coats. To a group of children the one first displayed a dress of red and white striped material, of which the white stripes were striped about corners and with from the Connecticut girls and stockings." That the interest of Martha Washington was so far behind was but reflected the general spirit that pervaded among the elite is evidenced by a contemporary's comment on this incident. She thus says "in all probability was no party in the matter than Mrs. Benjamin Franklin."

#### Spinning Demonstrations

A special feature of the movement was spinning demonstrations that were held in such amounts of national importance. In 1790 on hearing of the adoption of the constitution between 20 and 40 young ladies met at the house of a certain woman, being that woman with them, and spent the day in spinning. At the close of the day a prize was given to the best spinner, "after which the movement derived a powerful impetus." A few nights later the same occasion was when Miss Eliza was, 25. "And all the women that were venerated did spin with their hands, and through that which they had spun, both of linen, and of people, and of women, and of the best."

It is again related that 42 ladies met on a certain day at the State House of New Hampshire, New York, and spent the day in "spinning and while they

spun, the young gentlemen, seated on their and several who sat with."

#### How it produced a Revolution

A powerful movement was set on foot to prevent the importation of British manufactures into America, and the importation of British goods was everywhere. The import trade was closed in just the movement. Besides that the encouragement of home manufactures were also organized on a large scale. The members of the society formed in Delaware pledged themselves to appear on the 1st of January of each year clothed in homospun goods and the graduates of Harvard College in Massachusetts went on to take their degrees, clad in New England made cloth. Young women wearing no longer thought it a disgrace to wear home-manufactured clothes and they became professed in the art of spinning, "Families being used the best attentive to the John Adams of the day by means of her son of the school, to stand in which was the pride of every lass and mother." Young men took special pride in being seen in homospun stockings that were above the knee, and home-made jeans. Politicians boasted of the fact that they could only be home-manufactured goods, and held up to ridicule those who still bought their goods in London. Washington's army was nicknamed "The Home-spun", as equated, however, which they carried as a compliment and adopted with pride. When George Washington about took to take the oath of office, as the first President of the United States, he was, we are told, and took had in fact to guarantee the material for which was made in America, a large part being made at Mount Vernon, and John Adams, on his way to take the oath at Washington, was greeted by the courtesy of Madison with a suit of cloth made from the Hartford linen.

The import of British cloth proved so effective that the exports from England to all the colonies fell off in a very serious way, showing a fall of more than £ 2,500,000 worth of goods in 1794 to £ 1,400,000 worth in 1801. But it was not the economic loss suffered on England as a result of the importation which was the spirit of self-help, co-operation and unity that the organization of home-manufacturing dependent among the American people. "The women gave to love their looms as companions in the market, and they were their partners and love like dear!"—the said in the end. And we have the testimony of one like Charles Hilditch and Paul Boyden that of the colonies in 1793 had been so dependent on England for food, clothing, and shelter, as in the few years that after the first settlement, there would have been an Revolutionary War, "The time would have been but little, if not, independent political thinking."

#### Franklin's Pride

When the Americans claimed the right to make their own clothes, in stockings wherever pleased their own regular stockings, to and where they pleased and to buy where they pleased, and when the writer country had to struggle with the elementary right of peace the national sentiment of self-reliance to such a point that they had with involved in those of the homospun foreign price and to declare their complete independence of Great Britain. An illustration of the temper of the time is furnished by the





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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER XXX

### The Wonderful Scene!

Thus while on the one hand the agitation against the Hunter Commission's report gathered volume and momentum, on the other the Government gave all the more determination to give effect to its recommendations and the Hunter Bill was published. I have attended the proceedings of India's legislative chamber only once in my life and that was on the occasion of the debate on this Bill. Nehru delivered an impassioned speech in which he urged a solemn vote of censure on the Government. The Viceroy seemed to be listening spell-bound, his eyes riveted on Nehru as the latter poured forth the hot stream of his eloquence. For the moment it seemed to me as if the Viceroy could not but be deeply moved by it, it was so true and so full of feeling.

But you can make a sure only if he is really moved: an effort that you may make will produce any effect upon him if he is really protesting (that) that was precisely the Government's position. It was anxious only to go through the form of legal formality. Its attitude had already been made Nehru's solemn warning was therefore entirely lost upon the Government.

In those circumstances there could only be a cry on the wilderness. I already, pleaded with the Viceroy. I addressed him private letters as also public letters in the course of which I clearly said him that the Government's action left me no other course except to resist in Satyagraha. That is what I did.

The Bill had not yet been passed on the 24th. I was on a very weak condition but I decided to take the risk of a long journey when I received an invitation from Madras. I could not at that time definitely accept my visit for the meantime. The opportunity to address meetings while standing still hindered. My entire frame would shake and heavy limbs would start to an attempt to speak standing for any length of time.

I have ever felt myself at home in the South. Thanks to my South African work I felt I had some sort of special right over the Tamil and Telugu, and the good people of the South have never failed my belief. The invitation had come from the organizers of the late Sp. Karan Singh Lyngay. He had been invited

for the occasion, as I subsequently learnt on my way to Madras, was Representative. This might be said to be my first acquaintance with him, so my visit this was the first time that we came to know each other personally.

Representative had then only recently left India to settle down for legal practice in Madras after the preceding conference of friends like the late Sp. Karan Singh Lyngay and then with a view to taking a marriage part in public life. It was not long then we had got up to Madras. The necessary I made only after we had stayed with him for a couple of days. I'm sure the suspicion that we were staying in Madras to Sp. Karan Singh Lyngay I was under the impression that we were his guests. Madras had however corrected me. He was now termed a close acquaintance with Representative who from his home always kept himself constantly at the background. The Madras put me to my guard. 'You should inform this man,' he used to say one day.

And so I did. We duly discussed together plans of the kind that involve the holding of public meetings. I could see then that if any other proposition, I felt myself as a lion in distress here in after that dissatisfaction against the Hunter Bill if it was finally passed was his. One could thereby a body of the Government give me the opportunity by it. Feeling, that could no study I enjoy other than? And if not, where was it's time to be done? There and a hand to see the operators here at the time of these discussions of ours.

Sp. Karan Singh Lyngay called together a small conference of leaders to discuss the matter and among those who took a conspicuous part was a man Sp. V. Venkataswamy. He suggested that I should draw up a comprehensive account of the manner of Satyagraha activities, even where details. I felt the task to be beyond my capacity and I confessed as much to him.

While these discussions were well going on, news was received that the Hunter Bill had been published as an Act. That night I fell asleep while standing over the justice. Towards the small hours of the morning I woke up somewhat earlier than usual. I was still in the village chamber between sleep and consciousness when suddenly the door opened upon

month was as if it were a dream. Early in the morning I roused the whole party to Sahajpattan.

The idea came to me last night in a dream, that we should walk upon the country to observe a general harvest. Sahajpattan is a province of self-production and here is a sacred light and it seems to me to be in the line of things that it should be connected with an act of self-production. Let all the people of India therefore regard their business as that they will observe the day to one of fasting and prayer. The Musalman may not fast for more than one day in the duration of the year should he be a man. It is very difficult to say whether all the provinces would respond to this appeal of one or not but I had lately seen of Bombay, Madras, Bihar and Madh. I think we should have some means to be satisfied that it will have good results for India's welfare.

Sahajpattan was at once taken up with my suggestion. Other friends has explained to what it was connected to those later. I dated a leaf appeal. The date of the festival was first fixed on the 25th March 1919, but was subsequently changed to 25th April. The people there had only a short notice of the festival. As the work had to be started at once there was hardly any time to give a larger notice.

But who knows how it all came about. The whole of India from sea and to the other, from sea as well as villages, observed a complete fast on that day. It was a most wonderful scene.

(Translated from Marathi by P.)

## Sir Donald Hamilton's Monetary Utopia

By C. K. Field

University Professor of Economics, Bombay

In his article on *How to Finance the New Capital and the New India* published by Sir Donald M. Hamilton in *The New India* he is supposed to have made an attempt to make banking easy for people to understand. It must be pointed out at once that he does not refer only to the practice and methods of banking as such, but that he tries to explain the work of banking institutions as well as modern currency, and the relation of both to the rapid expansion of a people. Instead of trying to make these otherwise complicated subjects simple to the layman as one may expect from the professed object of the article, Sir Donald has adopted the attitude of an advocate of his own system. In consequence, the reader is led to believe that all that is concerned in sound banking and currency is modern banks or money, and that the evils from which we are suffering today will disappear by the adoption of a single experiment, namely, the use of the printing press for the purpose of manufacturing currency notes and handing them to people like Sir Donald, who will give an undertaking to use them for productive purposes, for example, farming.

The constructive part of his scheme is given in the form of an illustration on the monetary policy of his last article, where he says that if Government provides Sir Donald with a square mile of suitable land, if Donald provides him with 100 reliable cultivators, and if Government maintains a real bank 25,000 rupees in 12 and 1 rupee notes,

which will cost the Government very little to maintain, he would hand over to Government or maintain a monetary system which will pay Rs. 50,000 worth of crops every year, besides doing for the people. Sir Donald says that the currency notes may be paid out by Government as the work progresses, so that neither the Government nor the country would run the risk of the money not being used for valid work.

The idea pre-supposes that even if a party has available land and available cultivators, he has, generally speaking, not sufficient capital to proceed with his agricultural work. The only success for the party is if there is loan for the progress, and for such thing Sir Donald suggests that the Government should supply the capital in the form of the issue of currency notes, which it should go on manufacturing, whenever any work demand is made by the people.

If this thing is really done on principle and done in practice, there would be an end to the financial difficulties of modern governments including our own, and they need all be troubled with the eternal question of expediency for and against in that respect, which is at the same time so simple and easy. But the one reason why modern governments do not adopt such measures is that there are the steps which are taken only by despotic countries slowly at our time. We are all aware of the way in which the printing press was used to manufacture currency notes by many governments in Europe during and after the war, and how the process was carried out to its extreme length in Russia and Germany. The construction of a devaluated currency and all the evils which it will involve are too well known to need repetition.

It appears that the substance of what, which has led Sir Donald to make the above suggestion, is that in the fact that he confuses the function of money with the function of capital, and forgets that money is only a convenient form in which capital is expressed, that the success in capital does not depend on the increase in the number of monetary instruments, but on an increase in the productive capacity of the people. The confusion is difficult to explain, because the very fundamental idea suggested by Adam Smith has been taken as a starting point by Sir Donald himself, but not clearly enough, as even so his words of money, he forgets the fundamental truth laid down by Adam Smith in the following sentence quoted by Sir Donald himself: "The natural interest of every nation is the fund which originally supplies it with all the necessaries and conveniences of life, which it naturally consumes." For example, when he speaks of India being the greatest and money power in the Empire, he means that India is the greatest labour power in the Empire, and he forgets himself when he suggests that it is the want of monetary instruments, which can be manufactured so cheaply from paper, that has led to the poverty of India. He is wrong on production of one of the best of real goods as explained by Adam Smith and the production of currency notes.

If Sir Donald says that he is advocating a new class of money and banking, it will be a different matter. As far as I can understand from his article,





# Young India

## The Inevitable

(By H. N. Dewshi.)

"Tando Allah akhbarat and khil karat. Received two arrows against his no man, but he hit them, when no doubt, when three words by Mohi Ghyal, Gopal, Hamed, Mohomed Akbar, when received three and seven. He chose the stability — Lajpat."

This was the prompt reply Lajpat sent me opening mine in line of congratulations and sympathy. Lajpat saved the life of Punjab Khas, i. e., the Life of the Punjab, when most of the present generation were in their teens. All these years he has survived the trials. For whatever may be said of him or against him, he still remains the unshakable leader of the Punjab and one of the most beloved and respected leaders in all India. He has been president of the National Congress, enjoys a European reputation and is one of the few public men who think about the risk of being often misinterpreted and more often being considered misinterpreted. He remains incorruptible, for he cannot believe anything to be true. He never speaks and yet he is heard. When I therefore, I read the headline 'Lajpat arrested' and do not know how and why, I could not help saying: 'Well done! Now we shall not be long getting liberty. For whether the resolution is non-violent or violent, there is no doubt about it that before we come to any view, we shall have to leave the way of doing in the country's case. Authority will not hold without a tremendous effort that is non-violent pressure. Under no ideal and complete non-violence, I can imagine the transformation of authority to be possible. For while it is actually perfect progress is possible in full measure is never possible. It is therefore the most important thing the leaders get arrested or shot. Hitherto chosen people have been considered as dogs to be shot. The arrest of Lajpat has attracted the public attention that even the shooting of a few men could have. The result is Lajpat and other leaders live in the publically wanted trials, although and it must have protected the Government. I am back in think that the local Government as a body have anything of the conventional sense. If they did not the arrest was part of a deliberate plan as in the days of yore, it is to reach the water for the Government. Thus all across the Government are only pretend participation. I would not mention such a possibility in ordinary circumstances, but looking the way that I do about the Government, — the view being based on experience, — what I should be sorry, it would not surprise me if a discovery was made that the arrest was part of a deliberate plan. I think that the non-violence, i. e., the very line of the report, or rather law pointed, was quite enough without the legislative body concerned by the police. I call the police violence legislation because I would say they were Lajpat's wall against a kind of criminal violence.

that the police are being in my opinion. If I had not concerned that the system of Government is based on force and that I should not have become the criminal non-violence that I am. Indeed Lajpat's Deference to his own Will, as Gopal and Gopal had shown him sufficient evidence that a wall cannot be established without force. For years the Government of one whole province is held back by the sword and whose foundation was laid in hand against the criminal violence which, except when it undergoes transformation and is based upon popular will and confidence.

For me we think that the Punjab problem is to be the best of the leadership concerned during the presidency of the Ministry Commission. The report of the House Commission is a preliminary report to the Commission and the Government. Sir John Simon and his colleagues cannot be contemplating this report with sympathy. They have not the courage to acknowledge failure. The report itself has been given additional momentum by the approved speech to the Punjab leaders. The Government will therefore feel itself bound to suppress the report by any means that it can command. The Punjab leaders therefore I regard as the first trial of strength, the strength of non-violence against violence. Lajpat had no difficulty in purchasing the way ahead, indeed he is capable of the police procedure. And if throughout the way of the resolution Commission in India, the non-violent policy was to non-violence and violence is applied, the Government will find words of its acceptance plan and the people would have had a striking demonstration of the effectiveness of non-violence. The second therefore I would have suggested violence to show that the world is not to be depressed or taken aside by the sword, but to show it as part of the game we have to play, to test the resolution caused by the non-violence or to spend money and hatred & and violence of the future progress.

## Crew Service Association

MEMBERSHIP AND EARNINGS

Particulars	As at 31/10/35	Rs. 1935-36
Memberships	1,000	100-0-0
Subscriptions	1,000	100-0-0
Grants	1,000	100-0-0
Income	1,000	100-0-0
Expenses	1,000	100-0-0
Balance	1,000	100-0-0
Total	1,000	100-0-0

Total Rs. 1,237-10-0

### Feet and Fictions

A friend has sent me a cutting from the Pioneer (Brighton) in a report of an interview with me and I have seen a press message in the Morning paper giving a summary of a further report. Both have proved me. It would have been nice if Mr. W. M. was in the notice of these reports, but substituted praise in one notice and criticism in another. The late Mr. Sandhu of the English was a good and a worthy person, praiseworthy for his conduct in connection of the interview taken by his captives. I wish that the very laudable and desirable procedure was generally followed. It was of the great necessity for Mr. W. M. to follow the practice to be laid down in the interview as an honored guest and by his chief and so to feel him as a whole while he was under arrest, not. Much stress reports have been trying to reveal from memory or someone's recollection of what they had heard without taking notes, and the interview will lead to confusion as to the very words of his capture if he will take an interview. Mr. W. M. has been guilty of some lack of accuracy and correctness. His account of what he saw, heard and touched for such an interview, he has presented to the public in a very simple way. The result is a series of untruthful misapprehensions. In many respects the reports are a disgrace.

I do not remember precisely the number of reports as stated. I would not want myself with collecting the newspaper's representations. Mr. W. M. when he says that "there is not a man in India who is (1) not seen as a national leader" I could never be guilty of making such a claim, simple and important statement. Particularly his letter, who has not seen but many of national leaders, who are able to give a good account of themselves and who need no introduction from me or any one else. Probably Mr. W. M. has confused the question of success with leaders. I was taken aback when he put me the question about success. For I have never thought of success. I believe that a success will come without effort when it is needed. But a success comes a just message in a special way here. It need not be a leader. Once when I was called upon to give a message I named Geeta, the daughter of Madan Mohan Lal. For she is an happy one in the change the several place. She is now with a lady. My address of success comes in a simple way as they were given years ago when the message was first put to me.

M. E. G.

### Autobiography

Volume 1 of *The Story of My Experiments with Truth*, pp. 324. Demy octavo, bound in cloth with India and landscape photographs of Gandhi. Price Rs. 1-0-0 plus 0-10-0 for postage and postage Rs. 0-6-0 by V. P. P. Price for foreign countries Rs. 1-1-0 post free.

**History of Satyagraha in South Africa.** The English translation of the book by Yida Gandy from the original in Gujarati by Gandhi has now been published, complete in one volume, pages 31, Demy Octavo 7 1/2 by 4 1/2, binding and postage 1-0-0.

Orders can also be sent to Gandhi, 1200 St. George's Road, or President Road and at Madras from the publisher, S. Ganesan, Egmore.

Manager, Young India

### Hardship of Mahatmaship

(By H. K. Gandhi)

The difficulties and afflictions of a Mahatma are not less severe and very often much more severe than those of a soldier and a diplomat, and sometimes I might add a doctor. How then can a man like me who I had to battle against these difficulties and afflictions avoid by untimely action and bad conduct through my understanding on the part of friends who will not take the trouble to understand the true situation after personal experience but will uncharitably accuse, point fault and insist that they are in the right.

Here what has happened in the past about Mr. Supersadda Acharya was vividly remembered. There was a proposed change on the 14th day of 1917, a vote was decided as to which a certain person was to be in the great change. We were called upon to give the public our confidence. I failed in the requisite vote of votes of me, caused by a change in opinion on the change. When I learned of it, I was the consequence, I have not more, knowing about nothing connected with me would change the situation of my own opinion. The political system is the order of the day.

### How are the days here

The contents of the A. here, I do not without any real change except in the name. The important change about Mahatmaship for which I have received from some quarters unadvised representations and for which success would have shown serious consequences were made. I did know it absolutely has to my own hands to make whatever change they wish. After full experience among thousands upon the subject to take the Mahatmaship vote and at the instance of the Managing Committee I must confess people surprised for the Mahatma, they came in the morning proposing that the change could not be made. I was dead at a time that with the morning before the very important decision.

The other reported change relates to the constitution of the office in the Mahatma. In the beginning the Mahatma had only one post held when the last was proposed without success. Later when many leaders joined the Mahatma against Mahatma were set up for them and they were lost to me again. For a time I had some months ago to return to the post Mahatma. The last has come then in the Mahatma system but as I had the same system to be an important thing for my own life and my work, if they had proposed Mahatma would have to give up, it was decided to have two members of the Mahatma, one to be elected and one to be appointed. We want to give all the Mahatma and Mahatma the necessary work. Many of them have come on the Mahatma because they are the work of their husbands. They have not yet been able to give out all the good and some of anything they do.

The last change in my opinion is the change in the name. It has caused the original meaning of the Mahatma name an excess night. The change to be made of unadvised truth and so now possibilities of the Mahatma of Mahatma and truth have changed upon me. The name Mahatma, Mahatma was adopted deliberately and with the intention of giving the highest

effect in its working. But the continuous reduction of the quantity of the same stuff, in percentage of our contributions to him. I think he will be satisfied upon voluntary self-suggestion and his own ideas, or coming to keeping with the reduction of it. I believe his life at the Akshara. If the Akshara has done nothing, it has at least demonstrated the necessity of its existence at village organizations and he will say so. (By the whole course. Therefore the more I begin to write, I like, you advised our general audience that tomorrow Akshara. The circulation anticipated the circulation through our village communities function. Therefore, there is a year working of the support of Government State is given acknowledgment of a good reference for benefit which shows that daily the great mass longing of labor as an able self-power. We do not take up any industry that power our way. We select only work as we think only as a contribution, a paper (material) to a laborer. We believed being organized a comprehensive of laborer which may appear to some less which have a material application. The word 'Market' increased attention and to last 'Loyalty' and in the light of the National Day. I am standing on a flexible ground with the people wanted to control the work in District, expression that will surely be in with the expression Gityap. Thanks. Tell I get some good material; more success attainable.

But the village organizations have not entirely developed. While it is very small of an organized material and allows the use of the ground on which the Akshara stands in the District. While other programs to be organized of all—the Akshara cannot do any power general and develops an most village activity, having time day to be able to include the activities are organized. The main Akshara efforts has to cover several communities, that only the hope of working in it, which has succeeded as in the change of some in the extent indicated.

There is one thing more which I want to mention. It has been openly stated, more widely adopted, that Mahatma Jinnah has been appointed chairman of the Managing Committee owing to the committee having the confidence of his and all its members in workers. This is altogether wrong. The Managing Committee, if the matter will recall the previous description of the Akshara in these pages, was organized long ago. I could be a long interval already in give its administration. Thus on the constitution of the Committee I will say the whole problem. But when the change in some cases, the responsibility of the chairman seemed to be upon a few. Hence I withdrew and Mahatma Jinnah became chairman now. The central council of the Akshara however still remains with me and will continue to do so, so long as I continue to direct the activities of my committee.

#### Akshara Bhajavavak

with revised and enlarged edition of the book of Hyman and Schepshoff (1937) and on the village organizations. Part 2. Akshara Working and progress, 21 pages.

Manager, Strong India

## Village Engineers

Mr Robert H. Gray, the author of the recently published *Handbook of Electricity* who was at the Akshara for a few days before coming to America, gave a couple of lectures to the students of the Technical School of the All-India Engineers' Association at Calcutta. The first dealt with water power and was a review of his chapter on the subject to which I must refer in this article. Before it gave a summary of the material prepared by one of the audience. [H. K. G.]

Last time I told you a little how important for power of the run is. I said we should think ourselves working in village as village engineers. An engineer is one who deals with physical power as measured in units which will be used in developing the physical power. Suppose you are in a village that is three miles from all the other villages around you, that is to say from the points of the village have a radius of 3 miles. You have an average village. The area of a circle whose radius has a length of 3 miles is  $9\pi$  sq. miles. Now if we usually take it to be 1000 people per sq. mile, we get 9000 people per sq. mile. In a circle whose radius is one-third of that of 3 miles, that is 1 mile, there is an average power source in the village every year more than 1000 of them per sq. mile. In other words there are 9000 people in the village of 3 miles radius, so each sq. mile of land-power. Now we cannot use all that land-power, but we can use some of it. And our people will be in the way and more of it. Perhaps some of our water would be used for the purpose of you, if you had some in some industrial plant which would be 1000 or 2000 sq. ft. area. Then you would have a power house that had as much as 10000 horsepower. When you get through your writing here, you will not be given a 20% or 10%, but you can tell your children that you have got a degree which is 1000 sq. ft. Village Engineer, and that you are going to be in charge of a bigger power house than any power house found in stone or electricity or all India. How much of this power can you have over in village? The good Indian scientist Sir J. C. Bose has found out that power is transformed about 5% of all the energy which day comes from the sun. That means all over the village the plants life will absorb about 5% of 10000 of horsepower. We also think that we can capture 50% in the condenser at the village. If you do village engineers can do this already between 20 to 30 miles of large power in your village, you will be doing quite well. We can use for ourselves in an effort to be not so good as the condenser or the village in using, leaving the rest's energy. So much for the amount of power.

How are you going to develop it? You can only begin with the turbine. Every water in its course, only instead of falling so fast as usual, he flows so fast and through the wheel changes the energy stored up in head into mechanical energy and spins your mill and causes shaft. With the present great unemployment in the village, there have been requests for being wanted. These days these things are being done from the sea, they are not doing in our power plants. As engineers you must say that waste of material and water is costly by means of the turbine.

There must be an important work as engineers will be to put an end to the unemployment among the cities. The cities do not need clothes, the so, but they need more food than so. We all know that one problem of the light cities is an important problem. I think the best way to handle it is to put an end to the unemployment of the city and the labour. The movement for helping the city will not be the decision, but the will. If the cities bring more water to the top for help me of fields, they will find the able to have more food for themselves and so. Then you get the wheels going well in your country, I think you will find yourself the villages in 20 years' time and get the cities in such a way as to have a better water supply to the fields.

The first thing that you will notice in village expansion, I think, is the general improvement of agriculture. I did not get that fact, because I suppose more capital for water and manure and more time. First of all you have to do some work and thereby secure a good supply of labour for the cities, while as that too provide a bit more money of which you should have the best use. All these facts bring the different ways of raising agriculture and things useful for human beings and cities. But to agriculture you must remember that you should not only make the best use of this power at hand, you must have the law to see that which is present is being wasted. One of the great wastes in present is labour. Therefore as village expansion your next work would be to improve public health by draining places which are breeding malarial, ensuring better supply of drinking water and milk.

Perhaps another very important part of village expansion is the making of better roads. Publicity here to struggle very hard and waste much of their energy in trying to build roads over roads in bad spots. If the roads are smooth and good all that energy of the highway will be saved and you can take more work from them. If the roads are good, the farmer can take more of their crops to the market, take their goods more promptly so that they are able to make more money and that becomes more important.

There are many other things I can mention, but when you make time to work in villages you will find there are the procedure in accordance with good and bad use of the people. They get more and money for your clothes, or your personal, or food that you are making a great sacrifice when you set out to do village work. Surely, it is interesting and perfect work and you will find no work to be done.

Do not be afraid that you will not have enough influence in the world. If a village expansion you succeed in increasing even half an ounce as an ordinary middle-class, that is to say, if you can raise even 1 per cent. of the country's output of the 2 per cent. in the world's case, you will be one of the famous men in India. People will travel thousands of miles to see your village. They will come from Europe, from all over the world, and see what wonderful work you are doing. You may begin work in a village in a very obscure way, but like the seed of a human tree which is buried in the earth scattered by

wind and which when it becomes a tree gives shelter to so many, you too will make yourself at last by your work that when you give sufficient strength, that is to say, when you are able to see at least 1 per cent. of the country's whole food has grown in many out of us, you will find your work growing into something useful and wonderful.

## Our Ancient Heritage

1

The following article, called from various sources will give an idea not only of the great antiquity of hand-loomed and hand-woven textiles in India but of the high level of excellence that has been maintained since almost prehistoric times.

### Yarns Picked

1,000 B. C. to 3000 B. C.

According to Herodotus, the hand-loom of ancient civilisation is Indian, "where it flourished long before the dawn of Egyptian history." India was probably the first of all countries, says George Handloom in his *Industrial Arts of India*, "that produced weaving and the art of its gold brocade and shawl fabrics, 'exactly as the costume of Solomon,' is even older than the code of Manu." These are famous evidence in relation to hand weaving in the Yarns which indicate that these arts were extensively practised by the people and were held in high esteem even at that early date (1000 B. C.), while the most interesting and discoverable of Mohenjodaro in the Indian Valley and Harappa indicate us to have had the existence of the art of spinning and weaving of cotton fabrics in India in an early date as 3000 to 2000 B. C. from fully supporting the theory of Prof. Kapote and May and Sir David Dalrymple that cotton and textile civilisations must have been indigenous in India.

### Brahman Age

(1000 B. C.)

### Silver and Cotton Yarns

These are complete descriptions of fabrics of various colours by the Harappan (2500 B. C.) On the occasion of their meetings, they found great variety other present in large quantity of silks and woolsens (1000 B. C.).

After this when the Sumerian-law approached the city of Babylon, Mesopotamia and other lands in returning there found that their silk dress had "increased their beauty a thousandfold." Even an ordinary woman in your clothes is silk (Aryabhata VI). We have of silver and golden robes, of various yellow cloth made of golden fibres, and of various striped with purple (Buddha Kapote-Karuna as described in Buddha X as clothing in a dress of yellow silk. At the time of going to the lower Egypt and Labyrinth was wearing white linen garments, which they had made for soldiers — the best dress (Aryabhata Kapote, Chap. II 7). In Aryabhata LXX, we come across various cotton made out of the fibres of deer — Shikara and pure-coloured woolsens cloth found in the bed room of Heron (Buddha IX).

It is interesting to note that no instrument for measuring colour was revealed at that time.





# Young India

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART I—CHAPTER XXX

### That Remarkable Week!

After a short stay in South India, I reached Bombay 1 week on the 14th April having received a wire from Sri Shambhaji Bhandarkar asking me to be present there for the 16th of April celebration.

By the time remarkable Delhi had already observed the festival on the 29th March. The visit of Swami Shambhadasray and the late Mahatma Jivaji Kaurji Bhandarkar was their forte. The wire about the preparations of the festival on the 16th of April and invited them too late. Delhi had never witnessed a festival like this before. The Hindus and Mussalman seemed united like never seen. Swami Shambhadasray was invited to deliver a speech in the Jinnah Hall, which he did. All this was done that the authorities could see. The police checked the festival procession as it was proceeding through the railway station, and spread the message a number of messages, and the report of suppression communicated in Delhi. Shambhadasray urgently requested me to Delhi. I went back saying I would stay for Delhi immediately after the 16th of April celebration was over in Bombay.

The story of happenings at Delhi was reported with verities in Lahore and Amritsar. Two American Drs. Berman and Kibbe had sent me a pressing invitation to go there. I was altogether unconcerned with them at that time but I communicated to them my intention to visit Amritsar after Delhi.

On the morning of the 16th the citizens of Bombay flocked to their thousands in the Chhatrapati for a talk in the one hour which they reserved to be a prerogative to Gandhiji. The procession included a lot of speaking of women and children with the Mussalman joined in to their numbers. From Thakurdas many of us who were in the procession were taken by the Mussalman friends in a rickshaw near by where Mrs. Jivaji and myself were made to deliver speeches. Sri Vinayak Jivanji proposed that we should then and there administer the Swastika and Shanti. Mahatma only glances in the people, but I reached the ground as the ground the pledge should not be administered or taken in public way, that we should be satisfied with what was already being

done by the people. A pledge was taken, I agreed, must not be broken afterwards, therefore it was necessary that the implications of the Swastika should be clearly explained and the pure responsibility should be the pledge receiving Hindu Mahatma was fully realized by all concerned. In the end I suggested that those who wanted to take the pledge should come assemble on the following evening for the purpose.

Next day I say that the festival in Bombay was a complete success. Full promises had been made for starting the civil disobedience. Two or three things had been discussed in this connection. It was decided that civil disobedience might be offered in respect of such laws only as could be themselves to being developed by the nation. The call was very extremely appropriate and a powerful movement had been for some time past going on to secure its repeal. I therefore suggested that the people might prepare only their own laws in their own houses or villages of the Civil Laws. My other suggestion was about the rule of prohibited literature. Two of my books, viz. *Untouchability and Untouchables* (English adaptation of *Untouchables and Untouchables*) had had been already purchased some hands for the purpose. To print and sell them openly seemed to be the safest way of offering that disobedience. A sufficient number of copies of the book was therefore printed and it was arranged to sell them at the end of the message meeting that was to be held that evening after the finishing of the fest.

On the evening of the 16th, an army of volunteers flocked forth accordingly with their portfolios of literature as well as among the people. Both Swami Shambhadasray and I went out in cars. All the cars were soon sold out. The proceeds of the sale were to be utilized for furthering the civil disobedience campaign. Both these books were priced at four annas per copy but I hardly remember anybody having purchased them from me at that low value money. Quite a large number of people simply poured out all the cash they was in their pockets to purchase their copy. They and the representatives, few and the nothing to cover the price of a single copy, while in one case I remember having sold a copy for fifty annas. It was

fully explained to the people that they were liable to be arrested and imprisoned for purchasing the prohibited literature. But for the moment they had shed all fear of the group.

It was subsequently learnt that the Government had previously taken the care that the books that had been prohibited by it had not to last have sold and that what we had sold was not held in esteem under the definition of prohibited literature. The report was held by the Government to be a new edition of the books that had been prohibited and to sell them thus did not constitute an offence under the law. This cover caused general disappointment.

The next morning another meeting was held for the subscription of the pledges with regard to Students and Hindu Muslin unity. Vinodan Jeyarat for the first time declared that all is not gold that glitters. Only a handful of persons came. I distinctly remember some of the students who were present at that occasion. His wife attended was also very few. I had already declared the pledge and brought it with me. I thoroughly explained its meaning to those present before I relinquished it to them. The purity of the atmosphere neither pained nor surprised me, for I have noticed the characteristic difference in the people's attitude—probably by seeing work, better for quiet constructive effort. The defiance has passed to this day.

For I shall have to devote to this subject a chapter by itself. To return to the story. On the night of the 26 I started for Delhi and Amroha. On reaching Mathura on the 28 I first heard news about my probable arrest. At the next stoppage after Mathura Jhansi, Ghisral came to meet me and gave me definite news that I was to be arrested and offered services to me if I should need them. I thanked her for the offer knowing full that I would not fail to avail myself of it if and when I felt necessary.

Before the train had reached Palwal railway station I was served with a written order to the effect that I was prohibited from crossing the boundary of the Punjab as my presence there was likely to result in a disturbance of the peace. I was asked by the police to get down from the train. I refused to do so saying, "I want to go to the Punjab in response to a genuine invitation, not to lowest arrest but to stop it. I am therefore sorry that it is not possible for me to comply with the order."

At last the train reached Palwal. Mathura was accompanying me. I asked her to proceed to Delhi to convey to Swami (Shardhwanth) the news about what had happened and to see the people to create calm. His was to explain why I had decided to disobey the order served upon me and to suffer the penalty for disobeying it, and also why I would quit Mathura for our side if we could maintain perfect peace in spite of any prohibition that might be enforced upon me.

As Palwal railway station I was taken out of the train and got under police custody. A train from Delhi came in a short time. I was made to enter a third class carriage, the police party accompanying. On reaching Mathura, I was taken to the police barracks but no police official would talk me as

to what they proposed to do with me or when I was to be taken out. Early in the night the next morning I was called by and got to a guard that had been going towards Sonbhadra. At once I was again made to get down at Sewal Maligan, Mr. Deywaj, Inspector of Police, who arrived by the next train from Lahore was back charge of me. I was put in a first class compartment with him. And from an ordinary person I became a "protected" person. The officer commented a long paragraph of Sir Michael O'Dwyer. Sir Michael had nothing against me personally, he was not, only he apprehended a disturbance of the peace if I crossed the Punjab and so on. In this and he requested me to return to Sonbhadra of my own accord and agree not to cross the frontier of the Punjab. I replied that I could not possibly comply with the wish and that I was not prepared of my own accord to go back. Whenever the officer using an other lady told me that he would have to enforce the law against me. "But what do you want to do with me?" I asked him. He replied that he himself did not know but was awaiting further orders. "For the present," he said, "I am taking you to Sonbhadra."

Thus we reached Sonb. Here I was made over to the charge of another police officer. "You are your best," the officer told me when we had reached Sonbhadra. "It would however be better," he added, "if you got down near the Mathura Lines where I shall get the train service for you. As Ghisral there is likely to be a big crowd." I told him that I would be glad to follow his wish. He was pleased and handed me his ticket. Accordingly I alighted at the Mathura Lines. The carriage of a friend just happened to be passing by. It took me and left me at Bawana station (near Mathura). The friend told me that the case of my arrest had aroused the people and created there a spirit of real frenzy. "An outbreak is apprehended every where near Puthana, the Magistrate and the police have already arrived there," he added.

Scarcely had I reached my destination when Dinesh Sahasr and Anandiprasad arrived and asked me to return to Puthana at once. "The people here become impatient and are very much excited," they said, "we cannot justify them. Your presence alone can do it."

I got into the car. Near Puthana I saw that a large crowd had gathered. On seeing me the people went mad with joy. A procession was immediately formed and the car was sent with the shouts of Hindu slogans and Akhbar slogans. At Puthana we alighted in a body of arrested police. Bhabhan was coming down from above. I remarked that the crowd to be calm, but it seemed as if we would not be able to manage the shouts of enthusiasm. As the procession moved out of Akhbar Bahawan Street and was about to proceed towards the Curzon Market, it suddenly found itself confronted by a body of the arrested police who had arrived there to prevent them from proceeding further in the direction of the Fort. The crowd was already packed. It had almost broken through the police cordons. There was hardly any chance of my voice being heard or that was concerned. Just then the officer in charge of the arrested police gave the order to disperse the



crowd and at once the musical party changed upon the crowd humming their songs as they went. For a moment I felt that I would be lost. But my eyes were not wandering, the lanes just passed the one as the hours swiftly passed by. The notes of the people were more broken and they were having one after another which was soon converted into rest. Some got wrapped under feet, others were badly mistreated and treated. In that meeting some of intensely those was hardly any more for the lanes to pass out over them any and by which the people could distinguish. So the lanes finally cut their way through the crowd. I finally thought they could see what they were doing. The whole thing presented a most fearful spectacle. The humours and the people were mixed together in most confusion.

That the crowd was dispersed and its progress checked. Our way was allowed to proceed. I and it stopped before the Commissioner's office. I got down to complain to him about the conduct of the police.

(Continued from *Memories* by P.)

### All-India Spinners' Association

The Association has now been at work for over two years. It has made steady progress on the Indian side. Its organization is being gradually perfected. Its business side is a sound business. It takes no notice in commitments beyond its ability. But on the score of maintainability, it has not proved attractive. I believe that not much effect has been made to attract members. The Council has thought it wiser to spend public money in carrying on propaganda in that direction, hoping that those who realize the national importance of handicrafting and the dignity of labour would of their own accord join the Association. Such however has not been the case. People here and there attracted to the constructive side of national work are here they developed the capacity for conducting steady work. Many even of those who joined in the beginning have fallen off.

Nevertheless the Council does not feel disposed to alter the terms of membership but it will explore other ways or other public workers are bound to realize the importance of handicrafting for the nation and freedom for themselves, and that some day it will be recognized as a source of income for rapidly set to right even as it would be today a source of income set to protect one's locality in the country or set in almost as the various public meetings.

But even though the membership has not increased and has not attracted those who would work a big financial enterprise like the Association, its business has grown. It is therefore thought advisable to appoint a permanent Board of Trustees in whom the funds should be vested. With that end in view Mr. Bhabha, Shri C. Rangaswamiah and Mr. Srinivas Prasad have drafted the following constitution:

1—Whereas the All-India Spinners' Association was founded on 23rd September, 1935, as an organ and independent organization for the development of handicrafting and spinning and it was intended

work agreed by the Indian National Congress for the said purpose—

Whereas the first Executive Council of the All-India Spinners' Association under the constitution as framed was to hold office for two years and authorized not only to deal with its authorized to raise further funds for the purposes of the Association, but also to make such amendments in the constitution as may be considered necessary in the light of its experience—

Whereas the Executive Council since its establishment has acted and is view of the increasing work of the Association must continue to raise from time to time considerable funds from the public—

Whereas it is found necessary often to enter into agreements, raise funds by way of loans on the security of its assets, and make commitments going beyond its own balance—

And whereas for these and other reasons, the experience of the last three years has shown that it is desirable to amend the constitution so as to vest the funds and all the assets of the Association in a permanent Board of Trustees, who shall hold them for the purposes of the Association and who shall also be the Governing Body of the Association—

It is hereby resolved as follows:

1. That the funds and assets now held by the All-India Spinners' Association and its various branches heretofore vest in a Board of Trustees who shall also be the Executive Council of the Association.

2. That the said Board of Trustees and Executive Council shall consist of the aforementioned twelve persons who shall hold office for life, provided they continue to be members of the Association and have other persons elected annually by the members of the Association from among its A class members, provided that for this purpose no one who has not been in the rolls continuously for two years at the time of election shall be entitled to vote.

Names of members of the Board of Trustees and Executive Council . . . . .

3. That any vacancy occurring by reason of resignation, death or otherwise shall be filled up by the remaining members from amongst A class members of the Association.

4. Resolved that if any member fails to read his own quota for six months he shall cease to be a member.

5. Resolved that the constitution be amended to embody the foregoing provisions.

6. Resolved that a meeting of the members of the Association be convened as early as possible to elect their members to the Board of Trustees and Executive Council under Provision 3, clause 2.

It is being suggested among the members of the Council and will be placed before it for adoption at a special meeting to be convened at Warora on the 15th December next.

I heartily endorse the proposal. One striking feature about the proposal is that it indicates an absence of shirk in the appointment of members. This was not contemplated by any of us when the Council was constituted. The aim is to make the All-India National Conference a democratic body as early as it is possible to do so. I have suggestions from the readers of Young India on the proposal.

M. E. G.

## Young India

An Ever

(By P. K. Ghosh)

The Punjab Government's committee was the expected result of Lajpat and other leaders' criticism of the police force and those who were that the old policy of retaining the police and the military, as matters have been, continues to exist against us now. This is not to be wondered at, so long as the Government remains irresponsible and irresponsible in the public will, so long must it be subservient to the police and the military.

The departmental enquiry proposed by the Government is a further approach. It is proposed to expel Lajpat and the other leaders to satisfy themselves by holding evidence before a committee which the people have every cause to distrust. If the Government had been really anxious to live with the truth about the incident, they would have appointed a representative committee of a political nature which would require public confidence and whose findings would command respect. I remember Late Lajpat and his friends on being doubted not to hold evidence before the departmental committee. Lajpat has thrown down the challenge. He wants a trial before and witnesses to prove a case which the Government had the honour to make to the public.

But the question that arises from this incident is much larger than the mere dissemination of the truth of Lajpat's death. For the public, so long as the Government do not prove otherwise beyond doubt, Lajpat's cause stands. The larger question is how can the people be made to resist the will of irresponsible Government. The answer and the following are but a synopsis of the great doctrine of Satyagrah. I wish that we could all seriously deal with the root of the evil rather than get about making of the branches which appear to be the flower's buds or even as they are cut off. In other words we have to develop sufficient strength to meet the main flower.

I dare not enter into the question of penalties. My own remedy is well known. My purpose just now is not to insist upon the acceptance or the acceptance of any particular remedy. I simply plead that it is up to all the leaders of public opinion seriously to concentrate upon finding an expedient and effective remedy for dealing with the will of irresponsible Government.

## Notes

### Far East

After having been on the Atlantic, near Uruguay, Brazil, for nearly three months I propose to go to Westia during the last week of the month to just a year time of the Sanyogachakra starts. As soon as the proposals have accepted me and the date of my departure. They have accepted 15th instead of the date. Already respondents are on my track asking for interview. I may say that I do not reach Westia before 20th instant and leave Subansari before 25th instant. But when I go to Westia I go there for rest and not for appointments. I would therefore request people living in that neighbourhood to assist me from all appointments and allow me to have the rest which perhaps I deserve.

### Kanishk Dweepers

With reference to the discussion that took place recently in the Kanishk Municipality as to the question of Kanishk was for its employees, the President of the Workers' Union has now sent me the text of a resolution passed by the Workers' Union. It runs as follows:

"The Union came with regard to Kanishk in Kanishk and in a recent Municipal meeting and Kanishk assembly the President of the Kanishk Municipality for the resolution drawn by him for the workers, most respectfully and humbly begs to draw his attention to the fact that no appropriate proposals have been made Kanishk, i. e., Kanishk for a long time and that the Kanishk workers are still still unemployed to them. On the contrary they (the workers) appreciate the national movement regarding the use of Kanishk and sympathize with their brethren and sisters, who get much needed supplementary income by spinning and doing other processes. The Union therefore urges on the Municipality to consider Kanishk workers to follow."

I wonder whether this resolution was passed only by half a dozen workers or whether it was known and explained to all the workers employees of the Municipality. The secretary informs me that it was fully explained in the workers before the resolution was passed. It is a resolution which I can fully commend to all the Municipal employees. No occupation unemployed upon them about Kanishk or anything else was possible last, but if an effective proposal such as has been carried on amongst the workers of Kanishk were to be carried amongst the employees of Municipalities throughout India, and if they were to ask for Kanishk workers, no Municipality will be able to say anything of those in such a state of distress. I therefore commend the Workers' Union upon these resolutions.

### "God is"

Having read the article in Young India (11-12-1918) a reader sends the following leading quotation from Kanishk:

"A little consideration of what takes place around us everyday would show us, that a higher law than that of our old religious texts; that our political theories are unnecessary and fruitless; that only in our day, people, sympathetic to the law of nature

and by connecting ourselves with children we become strong. "Elders" and leaders belonging here will collect us in a vast land of ours. O my leaders, God wants "There is a seat at the centre of Malaya and over the walls of every town, in that area of us can bring the harvest."

"The lesson is readily taught that we do not fight in such manner and manner that we win or that the world might be a happier place than it is, but there is an end of struggle, corruption, and despair, of the weakness of the hands and the weakness of the heart, that we ourselves may win with. We ourselves with the assistance of others."

If we would but have a little faith we would see God and His love in everything about us.

### Growth and Domestic Activities

A friend writes from Calcutta

"You have observed in one of your previous articles an objection that it is undesirable to cook the green chow chow always. Now vegetable contains fibre the juice before that all vegetable have with the exception of egg bean contain cellulose fibre invisible to the eye which by setting up paraffin gives rise to a variety of diseases unless the vegetable are cooked. How much do you even take water unless it is perfectly boiled. This then is due to food contamination in your case. Which of these water can be correct? Would you please cast light on the matter?"

I have already expressed my opinion on this point in *Nepagana*. It may be the case that without cooking I see an excuse why you may not take vegetable but it is an excellent rule provided you can properly digest them. Indigestion is of course due to the existence of a small quantity of raw vegetable like cucumber, vegetable marrow, pumpkin, green pea, or such a mass or more harmful to health than the mass of large quantities of the same cooked. But the objection of some people are very often expressed through a variety of cooked food that one should not be surprised if that they had to do justice to raw greens, though I can say from personal experience that an harmful effect need follow if a table in form of raw greens are taken with each meal provided one digests them thoroughly. It is a well established fact that one can derive a much greater amount of nutriment from the same quantity of food if it is uncooked well. The habit of proper mastication of food contributed by the use of uncooked greens, therefore, if it does nothing else, will at least enable one to fit with less quantity of food and thus not only save his money on consumption but also considerably reduce the disease factor that one contracts in common life. Therefore, whether regarded from the viewpoint of hygiene or that of obtaining the use of uncooked vegetables is not only free from all objection but it is highly recommended. Of course if you will not prefer that if the vegetables are to be eaten raw they must well have to be supplied in such that it is not stink, overripe or rotten, or otherwise like.

M. K. G.

Seven Months with Mahatma Gandhi by Kanchana, Calcutta, 39 pp. 400, hard bound with jacket. Price 7-6-0. Publisher and Printer same.

Manager, Young India

## The Students' Interrogatories

[Before Gopaling announced among their friends with the students of the Gujarat Vidyapeeth they had addressed him a string of questions for answer. All some of these questions are of general interest. Questions like deal with them in the columns of *Nepagana*. The following questions out of them will be found useful by the readers of *Young India*.]

P-1

### Baluchistan

Q. What is your opinion about the usual accusation of Baluchistan will have for do you think they are fit to be ruled by our country?

A. I mean rather that I have not yet been able fully to understand the meaning of Baluchistan. All that I know is that it comes in the category of the possession of private property. This is only an application of the ethical ideal of non-possession of the means of production and if the people adopted this ideal all their own accord or could be made to accept it by means of peaceful persuasion there would be nothing like it. But how about Baluchistan? Is not only does not prohibit the use of force but freely permits it for the acquisition of private property and maintaining the collective state ownership of the means. And if that is so I have an objection in saying that the Baluchistan system is the general form cannot last for long. For it is my firm conviction that neither nation can be built on violence. But be that as it may there is an objection that that the Baluchistan ideal has behind it the parent members of capitalist class and persons who have grown up that all the to rule, and an ideal that is contradicted by the members of such nation speak in Latin cannot go to war the noble example of their nation too will be influenced by war and violence and surely the ideal is not given.

### Under Seneca

Q. What is your opinion ought to be the basis of India's future economic constitution? What place will such institutions as savings banks, insurance companies etc. take in it?

A. According to our the economic constitution of India and for the matter of fact they would should be such that no man under it should suffer from want of food and clothing. In other words everybody should be able to get sufficient work to enable him to make the two ends meet. And this end can be normally realized only if the means of production of elementary necessities of life come in the control of the masses. There should be funds available to all as God's so not under any to right to be, they should not be made a vehicle of traffic for the exploitation of others. These necessities for my country nation or group of persons would be output. The neglect of this simple principle in the name of the destination that we nations today not only in that nobody had but other parts of the world too. It is this and that the Khadi movement is calculated to gradually change banks and insurance companies will be done even when the economic reforms suggested by me have been effected but then nation will have nothing to complete transformation. Savings banks today in India through a small institution do not serve the

very potent. As for the insurance companies they are of the same character in the past. What part they can play in an ideal scheme of reconstruction such as I have presented is more than I can say. The function of savings banks ought to be to enable the peasant to husband their hard earned savings and to accumulate the earnings of the country generally. Though I have had faith in most Government institutions, as I have had before, savings banks are good in fact as they go but unfortunately many of their services are available only in the urban centres of the country and so long as our gold reserves are hoarded outside India they are hardly to be regarded as trustworthy institutions. In the event of a war all these banks may become not only utterly useless but even a curse to the people connected to the Government will not attempt to employ the funds held by these banks against the desperate demands. No Government institution can be depended upon to provide food in the interest of the people in emergency, if they are not controlled by and not run in the interests of the people. So long therefore as the primary condition in regard to food is the last resort adjustment fails to keep the people in shape. This may be regarded as an unavoidable evil and therefore to be reduced to a minimum but it is well established where we are in respect even of such basic life saving institutions.

#### Foreign - Swedish

Q. What is your opinion about the exportation of foreign goods other than cloth into India? Are there any foreign commodities which you would like to see immediately held under prohibition? What do you think should be the nature of India foreign trade in the future?

A. I am more or less indifferent with regard to trade in foreign goods other than cloth. I have always been an advocate of prohibition of all things foreign because they are foreign. My interests were in a complete independence in respect of all foreign commodities, whose importation is likely to prove harmful to our indigenous interests. This means that you may not in any circumstances export a commodity that can be adequately supplied from our own country. For instance I would regard it as a sin to import diamonds when the state of its better quality but I would not have the slightest hesitation in importing diamond from Scotland, if an absolute necessity for it is made out, because we do not grow ours in India. In other words I would not condemn the import of a single foreign article out of it will be a feeling of hatred. Or to take up a previous case, India produces a sufficient quantity of Indian silk in any day therefore to wear dress made out of Indian fabric only, even if it is comparatively dearer and of an inferior quality as preference to cheapened superior quality foreign fabric dress. Similarly I would condemn the importation of foreign medicine or sugar. If enough of it is produced in India for our needs. It will be that case then the chance that it is hardly possible for me to grow an adequate quantity of foreign articles whose importation in India ought to be prohibited. I have simply mentioned the general principle by which we can be guided in all such cases. And this principle will hold good in India for so long as the condition of production in our country remains as they are today.

#### Soldiers of Khadi

The members of the Chhatra Shiksha Khat Vidyapeeth, Belgaum, visited members of the parents of Dr. C. Ramaswamiyer who had come to the station on a long visit, to have from him a 'talk' on the work before them of which the following is the gist:

'If you compare the texture of the cloth that you produce here as you begin with the Khadi that you are wearing and which you have produced at some Khadi Janta, you will probably find that the latter is much superior to that which you wear here. Probably may rightly expect that in a similar condition like the All-India Students' Association Debarwad Department where you have come to get your training the last spinning and weaving must be found. But let me warn you that when you go out to work among the people in villages and towns you will find that you have as your people men and women who are much better spinners and weavers than you are. This is the secret. It is not an easy thing to take in an occupation which is not your natural or family occupation and hence is glad to let us those who are born in it. I therefore warn you to be humble. If you forget humility and think when you go out of this institution to work among the people that you have all, you may stumble and get into a wrong line.

'For the same reason I would caution you to make yourselves to use in perfect ignorance and manner as possible while you are here. Here with this class environment you may produce the results and think that you have mastered the various processes in perfection, but you will be greatly mistaken if you think so. I have seen many a young man trained at universities five years and full of confidence on a very sorry figure when he got out to type at a trade society school. The thread breaks at every turn and the woman laugh at the new arrival. A part of your training therefore must be to get used to trade which are in use among the people with whom you have to work. You must be able to produce good yarn to dye old type which such as you find among the village folk, you should be able to card wool and make handloom yarn with those gobs and so on, as well as to put a good made elastic correctly strong form. On the village folk will have an confidence in you and that you cannot afford any reliance. A part of your training must be to be able to do well under the condition in which the peasants among whom you have to work live.

'Be much for the inherent sets of your training, that you will among the people will not be merely to give them technical assistance. You will have to look after with a number of other things too, you must become master of a better life in the villages where you work and it is here that the routine, the discipline and restraint under which you live here will be useful. The ground of firm discipline as I have already pointed out to you in humility. Do not derive self-righteousness. Pride of any kind, including the pride of humility itself, is bad. And humility you will not be able to cultivate unless you learn to think that even among the advanced village folk, there are great and weaknesses. There may be varied quality

that you might well conclude. Secondly you must learn to observe the methods that you are observing here not in a mechanical way to be followed by a process in the old hands as well as possible, but you must put your mind into them and contribute make the them so that they might prove to be an second source with you. If what you set hand without treatment and again, you will not really make progress.

Thus I have another warning to give you. Khadi work is a great and vast thing and individual workers can only make a very small part in it—so small a part indeed that it may hardly affect you a perspective of the whole. If I may use a simile Khadi work is like a mighty river. A signpost may have the top of a hill be able to have a view of the beautiful country as it winds its way through the valleys below down to the sea, but the fish in the river cannot have this glorious view. It is at some time fishermen and pilgrims. Surely you do not want to be a mere outside spectator of Khadi work, you will then have to be associated with what little inconspicuous part may be assigned to you in it. You may have to mix all those beautiful and inspiring things in connection with what may be called real Khadi work. This may be your change of a role does not all you will have to do will be to learn the catalogue of your by heart, to keep your mind in proper time, to make out the little properly and be able and progressively polite in every occasion. On you may be a more quietude asked to do services and give help and do nothing else. You may take the work done, sometimes even pleasure and be tempted to show it up. But you must not give way in that feeling. Many a soldier during the Great War pointed out up to a truck and never saw anything else. Many a soldier merely wanted to eat his food and sleep and see no fighting. The 11 was soldier's work at that who were content to remain at their posts, that helped to win the war. Similarly, you must be prepared to merge your personality entirely in the plan of the whole and be content to stick to your post in the battle and not complain that you were not able to take the fullest part in the battle.

There should also bear in mind that not only have you to become technical experts in respect of spinning, weaving and weaving, you must also learn to be businessmen. It is not enough that you are honest, you must be good close accountants, and keep every thing tidy and neat. Every one of you will be dealing with public funds, and as business habits, accuracy and perfect integrity are essential.

Thus you must consider the approach to every of Khadi for you have to persuade all sorts of people to adopt it. And in your approach with the people you must never exaggerate, for if you do so, you will be able to convince. It does not require much you must to persuade people to give up foreign cloth. Your greatest difficulty will be in making these people agree to believe will do. Directly the approach appears will state to that it will not solve the problem of unemployment in the villages. Even if the whole of India were to take to khadi will state it will not provide work to the peasants in the villages. If you want to prevent the war you have

got to use men's skills and genius in its battles with foreign. If you want to save the villages from starvation and wonder you must rely on the cloth manufactured by them from start to finish and not will state. I hope you will all learn your work well and go out to your country and serve the great cause."

P.

## Our Ancient Heritage

I

### The Shreea Period

(121 B. C. to 185 B. C.)

Buddhist Perspective

During the reign of the Shreea Kings the spinning and weaving industry came to occupy a position of unique importance. But the remarkable main policy developed by the Father of the people, Chandragupta, with regard to spinning and weaving I must describe some other time. Here I will simply content myself with mentioning that the manufacture of textiles at this time was characterised by a very remarkable degree of skill and perfection. The two industries employed in this industry at this time included wool, cotton, silk and flax of high quality. Various dyes were used in the khadi, and other textile materials, cotton, flax, wool, cotton, jute, and flax.

How was it done?

Kanada's Ashoka-era sources were very strong process employed in preparing certain kinds of textiles in which probably was due their high degree of excellence.

"Textiles (mentioned are of low kind) were those that which is (spun) (yarn) and not surface, prepared of the hair, and silk, in the form. That which is manufactured in the country Yanga (Yanga) is a white and soft fabric (shirka) that of Shreea manufacture (Shreea) is khadi and so soft as the surface of a gem, and that which is the product of the country Shreea is so soft as the skin, as soft as the surface of the gem, white white the threads are very soft and of medium (Chandana) or mixed terms (Yamashirka)."

A specialty of Indian silk

Of white fabric those manufactured in Southern Madhya, of Kashi, of Kalinga, of Gand, of Bengal, of Kanara and of Maharashtra were the best (Ashoka p. 124). It is evident that while the source of Chinese silk was the mulberry tree the source of Indian silk was Nagregia, Litsea, Euche, and Vasa (Ashoka p. 12). Again while Chinese silk was white and had to be dyed, Indian silk did not need to be dyed because the silk of Nagregia was yellow, that of Litsea of the colour of wheat, that of Euche white and the rest of the colour of Indian (Ashoka p. 12), all which gave to establish the independent origin of the Indian silk industry.

### Another Indian Period

(185 B. C. to 185 B. C.)

Buddhist Text

The weaving industry reached its highest development in this period. Articles were woven from cotton, silk and wool. Among the weavers we find specialization from the wool of the ' which were particularly noted. There were three varieties of indigenous silk known as the silk. The character of some goods may be inferred from the comparison



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## The Story of My Experiments with Truth

(By M. K. Gandhi.)  
PART V—CHAPTER XXII

### That Monstrous Week II

So I went to the Commissioner Mr. Gandhi's office. All about the violence leading to the office I was written almost night and day, but though he was busy with the violence was all over. When I was admitted to the office I saw Mr. Bhowani sitting next Mr. Gandhi. I described to the Commissioner the scenes I had witnessed. He replied briefly 'I did not want the procession to proceed to the Town as a disturbance was inevitable there. And as I saw that the people would not listen to persuasion I could not help ordering the mounted police to charge through the crowd.'

'But, said I, you know what the consequences might be. The houses were burnt or damaged to the people. I think it was quite unnecessary to send that contingent of mounted men.'

'You cannot judge that,' said Mr. Gandhi. 'The police officers have done their duty and the effect of your teaching on the people. If we do not deal with such disturbances, the country would just run out of law. I tell you that the people will never go out of your control. Disobedience of law will surely appeal to them, it is beyond them to understand the duty of keeping peaceful. I have no doubt about your intentions, but the people will not understand them. They will follow their natural course.'

'It is clear that I give some advice you,' I replied. 'The people are not to be moved unless by peaceful means as you regard it right. Undoubtedly Mr. Gandhi said, "But suppose you are convinced that your teaching has been lost on the people, what would you do?"'

'I should stopped until disturbances if I was so convinced.'

'What do you mean? You told Mr. Bhowani that you would proceed to the Town if the violence was not restrained.'

'Yes, I wanted to do so by the most available means. But it is not of my opinion to do so.'

'If you will be patient the conditions is sure to give a way. Do you know what is happening in Ahmedabad? and what has happened in Amritsar. People in Amritsar give freely their blood. In fact I see that you are convinced of all the facts. The telegraph wires have been cut on some places. I see it is you

for the responsibility for all these disturbances that you do.

'I assure you I should really like it were myself wherever I suffered it. But I should be deeply pained and surprised if I found that there were disturbances in Ahmedabad. I cannot control the Amritsar. I have never been there, so you know me there. But you know the Punjab I know this country the fact that the Punjab Government prevented the entry into the Punjab. I should have been exceedingly helpful in treating the police there. My persuasion was they gave the people necessary protection.'

'And so you signed me, and you. It was responsible for me to sign. I told him that I intended to address a meeting at Changan and to ask the people to keep the peace and not listen of law. The meeting was held in the Changan road. I spoke although on the day of disturbances and on the broadcast of Satyagraha and said "Satyagraha is essentially a matter of the truth. A Satyagrahi is pleased to sacrifice and when people observe it or should, read and find I cannot offer more Satyagraha."

Amritsar too had reached news of disturbances in Ahmedabad. Some one had spread a rumour that she also had been wounded. The next day had gone and was not measured about, except work and continued any of a class, and a complaint had been done in death.

I proceeded to Ahmedabad. I knew that the attempt had been made to pull up the rails near the British railway station, that a Government office had been attacked in Wazirpore and that Ahmedabad was under martial law. The people were unprovoked. They had subjected to acts of violence and were being made to pay for their work amount.

A police officer was waiting at the station to escort me to Mr. Pruthi, the Commissioner. I heard him in a state of rage. I spoke in his gently and expressed my regret for the disturbances. I suggested that martial law was unnecessary and declared my readiness to co-operate in all efforts to restore peace. I asked for permission to hold a public meeting on the grounds of the Satyagraha Ashram. The proposal was approved in fact and the meeting was held at Ghola on Sunday, the 12th of April and lasted for two and a half hours.

some day or the day after. Addressing the meeting I said to bring home to the people the sense of their wrong, defined a practical list of three days for myself and appealed to the people to go to a election that for a day and suggested to those who had been guilty of acts of violence to consider their guilt.

I saw my duty as clear as daylight. It was undeniable for me to feel that the labourer accused when I had spent a good deal of my time, when I had served and loved when I had expected better things, and when part in the strike, and I felt I was a sinner in their guilt.

Just as I suggested to the people to consider their guilt I suggested to the Government to consider the claims. Neither occurred my suggestion.

The late Mr. Macmillan and other members of Government came to me with an appeal to suspend Satyagraha. The appeal was useless, for I had already made up my mind to suspend Satyagraha to hang to the people and not favour the lawless of power. The friends were very happy.

There were however others who were unhappy over the decision. They felt that if I expected peace everywhere and regarded it as a condition precedent to suspending Satyagraha, was Satyagraha valid as an impossibility. I was sure to disagree with those if I was, amongst whom I stand, and whom I expected to be prepared for non-violence and self-sacrifice could not be maintained, Satyagraha was certainly impossible. I was sure of opinion that those who wanted to lead the people to Satyagraha might be able to keep the people within the limited non-violence expected of them. I told the same opinion over today.

(Translated from *Satyagraha* by M. B.)

### From Factories to Forts

At the close of the first session of the 1935 session the English Factory at Madras, was located just after its establishment, and situated on essentially non-violent claims; Fort St. George was a fort only to have been accepted more with the consent of its workers than with military assistance. It started its business with the Indian members after the providing a sufficient number of bolts of Indian cloth for exportation to Europe, or for disposing of broad cloth, one and other articles of home produce which had been imported from England. The story of these non-violent transactions as recorded from the constitution books of the factory at this period mentioned one of the earlier chapters. It also the first introduction of Indian money. It hangs on to itself until the process of the transition from "barter to trade and from trade to industrial co-operation and shows that the freedom of the Indian economic organization in India was laid out by a natural process of economic evolution but by violence and a gross betrayal of the people by conditions rather in proof of my statement (at one time in the following session in the constitution books of the Fort St. George, relating to the year 1728 to 1730) as follows: "History: Whether at Fort Madras or other Place

"Thursday, 16<sup>th</sup> June 1730. The Warehouse keeper reported to the Board, that the cloths being brought from Calcutta (spence) had been examined at the Sorting Cellars and that it was the general opinion of the Sorters that both the cloths and stockings were worse than the western warehouses they had received,

if the Board ordered allowed, to allow the warehouse only 10 paise per yard, instead of 16 for the cloths and the goods 47½ paise per yard, instead of 45, which they used to have. This being approved, the merchants were called in and told the condition of the Board."

"The Merchants," observed Mr. Wain, "appear to have submitted this time to the decision very quietly" in what circumstances it is not mentioned, but it also is affected by the significant statement that follows, viz., that when the Company again failed to make a contract with the same merchants, "It was not found so easy to deal with them."

How this difference was worked out will be seen from the minutes of the following transaction, I began with the discrepancy had dealt with the previous "closed of book

"Saturday, 10<sup>th</sup> Feb 1737. The President reported to the Board, that the Merchants having entered an 'indulgent' petition to submit to signing the contract with the Company the preceding two years insisted upon their being ever 'indulgent' for the three years. He said we therefore passed to the Warehouse keeper to deliver 'seven pieces of broad cloth for the use. The following accounts enclosed, 'eight years' contract was therefore signed by the Chief merchants

"1. That the Merchants should receive all articles goods exported upon the next shipping from England at 10% advance on the market value, but the goods should remain in the Company's Warehouse to be returned only on payment of three paise in 100"

"2. That the Merchants should supply the Company 10,000 bolts of cloth by a certain date but should not be returned 'unless' any payment on their behalf or advance beyond 10,000 paise which they would have to pay to the extent of the amount.

"3. In case of non-compliance with the contract the Merchants would have to pay a penalty of 20% for all the bolts that they might deliver short of the number agreed upon 'unless it shall be manifestly made to appear that the 'freedom' or the market have increased short in which case any shortage within 500 bolts of the contracted figure would be exempted from penalty."

But it was never to get such a disadvantageous and unfair contract signed than to get it executed, for on Monday 16<sup>th</sup> July 1737 we had the following:

"The President reported to the Board 'that notwithstanding the advantage given to the merchants in following level of all regulations how very backward in following the cloth, and that unless some further measures were taken to oblige them to bring cloth,' he stated, 'we shall be very much disappointed in the quality accounts, for the decrease of our sales.' Accordingly the following terms were agreed to be proposed to them:

"That they should provide and deliver 17 hundred bolts of redness by the 30<sup>th</sup> of June next or consequence at which they would have been short at 20 paise on contract price. But if they did not comply and unless the said 17 hundred bolts... they should pay 10 paise more for the broad cloth to make up the cloth they should be advanced 15 thousand paise, unless account till the 30<sup>th</sup> June next."



The merchants however rejected these proposals claiming that the great strength in the country, and absence of serious war, made it very difficult to provide credit. "Whereas they were told, it was a favour to them that was designed thereby that they had incurred a penalty of 25 thousand roubles by their non-compliance of his contract that they were now . . . asked to provide only three hundred roubles more than they were obliged to by their old contract etc.

"But they will regard difficulty of providing credit, the scarcity and fluctuation and decrease of cotton which made the weavers lose their heads to other work and other like other countries where goods used to be got, which arguments they received as an excuse, so that the Board dismissed them with an assurance that they would sell the local cloth at market and attend to the performance of the last contract, or the penalty due for the breach thereof."

The losses however must have been faced by the Company to be absolutely reimbursable for even they were forced, on the 1st of July, to "wholly forego their the penalty of the last contract" and however still they had made them to come into a final account "to deliver by the 20th of January 1808 bills with the usual guarantee of goods in the space of one compliance and to receive all the Company's debt at 11 p. c."

And to the English given an assurance: "It is the benefit and duty, there is a duty always done."

### II

So far, as we have seen, the Company had at least to induce the merchants into its market before they could be forced and if the commodity subsequently suffered one could at least say that they had done their good and endeavoured to think for their wealth, but as a result of the events that had occurred near the entire income of the province of Kwantung was at a stroke returned to the province of Peking in the hands of the English without any loss of interest or expense. Before Sandukto Khan was the ruler of Kwantung and Isaac Smith Saheli (per name) to the Nalok, a country with a positive advantage but "valued" was supposed to have great influence at the court. The English factors of Fort St. George having come to know that "the French had written a letter of confidence to Nalok on the death of his wife and that the letter written by their President was that confidence, being accompanied by a present, has remained undisturbed . . . it was agreed that "a barrel of Best wine and a piece of broad cloth be sent to the Nalok to accompany the letter."

At the same time the President left to accompany to represent to Isaac Saheli about "the ill state of the Company's circumstances and to beg for continuance and assistance in advancing a . . . care of course having been taken to propitiate him beforehand with a suitable present. The effect was singular as will be seen from the following extracts from the correspondence that passed between the President, the Nalok and Isaac Saheli:

"From the Nalok, Sandukto Khan Saheli to the President"

"Your present . . . I have read through means of Isaac Saheli's notes to the several Theodores of Town where you procure your goods, to give you all the liberty possible, to come you only, and not to permit any hindrance wherever"

"From the Isaac Saheli to the President"

"From the time I left Your Honour's meeting house at my house so much as your goodness . . . I have made my request to him [Nalok] . . . The following suitable order has been received."

"It is my will, you give credit only to all the merchants in your parts to sell goods as are proper to the Governor of Malacca only to his people, and that they immediately deliver whatever cloth they have ready to his Governor. What they refuse you permit them to sell anywhere. Take care that none buy such goods as your parts but his people; for that is my chief command; and take provision from your merchants to perform the same."

Agreed with these conditions the Company now proceeded with their trade with a systematic regularity. Possible sources of goods at prices sufficiently low, supplying the operations and means to obtain new cargoes, in possible of fulfilment with regulations for heavy penalties in case of non-compliance with the elaborate papers of keeping the ordered, preventing the merchants and sailors from entering into engagements without law themselves even though others offered better terms, were of advantage and went against those who proved treacherous because the order of the King and a regime of oppression and exploitation was set up for which there is probably no parallel in history.

Let us now see how the exigencies of these commercial operations reacted on the course of political developments.

### III

Confronted with the question, "how to provide the purchasing power" without having to import bullion from home, some Dutch at the time hardly produced any considerable profits that could be sent to the East to finance the various expeditions that were so much in request by the West, except "tea" and considerable quantities of tinplate, the Dutch Government soon suggested the expedient of "bartering" by the Company's possessions and creating all available capital in "national means of production—many thousands of slaves." His plan was taken up by the English. This is an item associated the appointment of political sovereignty. But the expedient could hardly be tried so long as there was a powerful central Government in existence. But thanks to the great strife that set in at the dissolution of the Mughal Empire a suitable opportunity for it soon presented itself and the notion of political slavery was added to that of economic servitude. The fact, however, which especially deserves to be noted here is that long before this event took place entire populations of nations and nations that everywhere continue the strongest bulwark of a nation's freedom had already been brought under a system of systematic slavery. Having been accustomed to render the usual of economic exploitation but governments they could hardly afford to think of the goal of political independence in its true or pretended form! P.

# Young India

## Long Live Lalaji

(By B. K. Ghosh)

Lala Lajpat is dead. Long live Lalaji! Was the Lalaji meant for so long as the sun shines in the Indian sky. Lalaji means an untouchable. From his youth he made of his country's service a religion. And his patriotism was no narrow creed. He loved his country because he loved the world. His sympathies were international. Hence his hold on the European world. He obtained a large number of friends in Europe and America. They loved him because they knew him.

His services were multifarious. He was an ablest orator and religious reformer. Like many of us he became a politician because he had for moral and religious ideas democratic participation in politics. He climbed it on early stages of his public career that much reform of the type he wanted was not possible until the country was freed from foreign domination. It appeared to him, as it seemed to us, as a person covering every department of life.

It is impossible to think of a single public movement in which Lalaji was not to be found. His love of service was insatiable. He finished unnumbered lectures, he instructed the oppressed classes, poverty stricken found shelter in his abodes. He entertained young men with extraordinary liberality. No young man appeared to him to ask for help. In the political field he was indispensable. He was leader in the regeneration of his race. He refused for a while willing but not because necessary or indispensable. He was an open book. His actions spoke after unnumbered his words, if it also contained his crimes. But he was invulnerable.

With all deference to my Hindustani friends, I must say he was an enemy of India. His duties to discipline and purify Hindustani could not be combined with hatred of Hindustani or Islam. He was exactly opposite of preaching and achieving Hindu-Muslim unity. He wanted not Hindu-Muslim but he passionately wanted Indian-Say, he wanted all who called themselves Indians to have absolute equality. I wish that Lalaji's death would result in a total gas war. And he could easily do this if he could but did not.

There will be, or there will be, a demand for a national movement in my Hindustani opinion as successful can be complete without a definite determination to achieve the freedom for which he lived and died as a duty. Let us recall what has since proved to be his last will. He had lamented in the younger generation the lack of confidence Indian freedom and honour. Will they prove worthy of the trust he reposed in them? Shall we the other successors—men and women—derive it from the fact that Lalaji was unconcerned by making a free, united, representative India the dream of a long line of patriots in which Lalaji was an indispensable member?

May we forget the Service of People Society which he founded for the promotion of the same

mission all designed by the advancement of the country. His scepticism in respect of the Society was very high. He wanted a number of young men all over India to join together in a common cause and work with one will. The Society is in effect not many years old. He had hardly time enough to establish this great work of his. It is a national trust requiring the utmost care and effort on

## Congratulations from Overseas

‘Lord Yashai, read me the following message from New Lanka, Mauritius’

‘Deeply regret Lalaji's death. Hindustani love universal cause. Your faithful confidence honored highly.’

Tiruvallu Mahar Swathi, Jambhavanthi reads the following

‘Most sincerely deeply sorrow death great patriot Lalaji. Gladly convey message confidence to honored family.’

Patel Shriyati, Jambhavanthi writes

‘Patriotic sentiment universal death great patriot Lala Lajpat. Gladly convey Secretary's confidence to honored family.’

## Alfred Juma's Fund

I believe that few fund has in world under a heavy burden. It has its end the way through the land of justice. Why should a Hindu pay to perpetuate the memory of a Hindustani and for a fund entirely devoted to a Muslim cause will be the expression of unity in better Hindu-Muslim than of ethnic life. Why should a Hindustani contribute to a fund in memory of one who was pro-Hindu and for an hour later partly supported by the Hindustani. Hindu will be the argument of a better Hindustani against supporting the fund. In spite however of this double backing I must continue to ask for subscriptions for the fund. The committee of the Juma Villa has undergone a radical and desirable change and is placed on a better footing. And I am happy to be able to announce the subscription for the fund of Rs 15,000 already paid up from a Hindu island where land, I believe, is largely leased to Europeans. I know an other way of procuring contributions, interest and finally success by leading and keeping in spite of opposition in the country. It means little that one may have been deceived before or may have built hope on a paper Hindustani. Hope is to work anything and ‘spare almost as the human horse’. Trust can have no basis. It must always give the hands of the dead. It is better to suffer a sudden disappointment than to have started when without was a mistake. A man who preside himself to be deceived or cause the loss. Indeed he is the gainer in the end, and the so-called successful deceived. A deceived dream would have no achievement. My personal experience is that in spite of some very hard knocks which I can recall in the time of writing, I have no regret to regret the terrible losses with which the world started me but comfort me in its my experience. And I and those whom I have involved in my Hindustani have lost nothing, if we succeed never to have always gained. A man loses only when he loses his soul and that can never be lost through another man's deceit.

B. K. G.

### The Bardak Inquiry The People's Advocate

With the request, now proceeding, by the Committee appointed by Government to investigate and report on the people's complaint that the enhancement of assessment on landed Talukdar was unreasonable, the several places of the Bardak Talukdar are to be used to have inquiry. The preliminary enquiries on behalf of the people was made by the people's advocate Sri. Sankaradas Dasari of Bombay. The committee was created according to the following manner: we represent the people before the Inquiry Committee, and Sankaradas Dasari stated that since the village had not been included amongst the Talukdar should be included, to assess the rate on their behalf. It was on Sankaradas' request that Sri. Sankaradas Dasari gladly consented to be the people's advocate. He was first engaged to examine the case with the people's representatives for some days, give a good deal of his precious time to study the case and what was to be done on the 14th instant is open to me. A full report of his experience has already appeared in the papers and I shall not trouble the reader with an elaborate summary of it. But it may be remembered that he took his stand as follows: 100 villages, he argued, rightly created the Settlement Officer is a consideration of the profits of agriculture, as far as an agricultural land was concerned. A consideration of the profits may be quite relevant as reflecting the true profits of agriculture, but in conclusion could be based exclusively on the rental value, is not only so there would be every objection, especially when it is seen that the Bardak, according to the people, the landed area was very small, and when the nature of the soil was collected by the Settlement Officer lacked all suitability. The people would therefore have had objection to the real quality of agriculture to be determined by looking out the price of the produce and deducting therefrom the cost of cultivation which included wages on various agricultural operations, seeds, manure, and the cost of such live and dead.

#### The Inquiry

The actual work of the inquiry began on the 14th instant at Agrava a village situated within one distance of Bardak. The members of the Committee have prepared an elaborate questionnaire to ascertain the conditions of the villages. Some of the questions emanated from the village namely they go from the Talukdar the village concerned, and when they double that subject for people to an elaborate questionnaire. In the case of Agrava they went out for a short time into paddy fields, walking through the fields. The response to these varied a considerable extent of things. For instance in Agrava the people have to keep in mind of ground below for every acre to which they planted the particular variety of paddy, so that they might have a ready storage of water in these fields were called water. When asked to examine the members of the Committee was that the latter areas were subject to the same treatment as the paddy area? They were not, would have replied that the needs of living and food of the people, water, lay in to live such as agricultural labourer or dealer and the agriculturist. I was glad to see that a marked spirit pervaded between the members of the Committee and the people's representatives who often were at the members' inquiries.

As the latter do not know the conditions well enough to put questions to the people. The next day they went to the same village and found another surprise in store for them. They wanted that day to inquire into the rental statement. The people's representatives had asked for a copy of the detailed statement prepared by the Settlement Officer and the Committee members had had tried to get it then. They said a copy which would not tally with the Settlement Officer's Statement No. 10, with the result that the people's representatives had to give their own figures of the total landed area, which also was found to be true. Thus the figures shown by the Settlement Committee. The representatives assured them that in fact in the 100 acres was concerned—and it was a professional, 1000 villages—there were probably no agricultural. The members had to tell him upon the village map to find the track of the statement, and he about as long they were on walking papers on some individual statements, it had that there was no land was worth the name. I am thankful to say that they examined some of the villages on Agrava about about 1000 acres area of which was determined to be landed. There was a large waste in 1928 for an unaccountably high amount. The people's case was that it was an abnormal case. The issue and hence was questioned in detail. "Your lease expires next year. Would you offer the same rate of the land was offered to you again?" was the question.

"By all means, sir. I would not take it for even half the amount."

"And what does the lease say? Do you expect to change the lease-high rent next year?"

"No, sir, I would be better if I got even half the amount."

"But, suppose you did not?"

"Then I would withdraw it myself."

"Will the lease say why he cannot use the lease if it was so unprofitable to him?"

"No, unprofitable of getting debt, so it was a year of abnormal price. Cannot use Rs. 500 then."

"But did you do more all years?"

"No. Two years I did better."

"Then it was not too often that you took the land as lease."

"It was often I found that it was so unprofitable that I got no water power."

And so on and so forth. The members seemed to think that the priority of the leased area was of great that there was no reliable data to go upon.

#### A Village through the Bardak

The next day they went to land, an adjoining village with entirely different soil conditions—lands cut up by streams and full of stones and gravel, and a particularly poor soil. The people's representatives put a preliminary question as to the nature of the inquiry and whether it they were entitled to see the results of the Settlement Officer's statement they contemplated any action.

"Yes, the way seems to say that we should join the whole Talukdar from Agrava."

"We don't do, but if you want to find the same conditions on every place you would be able to visit all these conditions."

"We should be able to arrive at some conclusion as to what a work a few could do and that Mr. Jaykar's Appendix II is available we should read it."

"We are thankful for the assurance. Another thing we should like to know is whether or not you would go into all the items you have mentioned in your questionnaire. In case you don't we would like to find evidence as to the points you do not go into."

"You don't expect us to go into all the details in every village? Supposing we went to go into the details in every village and mentioned details about every item in our questionnaire. Do you imagine what time it would take?"

"We do, but we, you have to make as full an enquiry as possible."

"I was afraid that some more discussion than the people might expect a better treatment. They liked what they would be concerned on then."

"Then there is detailed inquiry into the existing leases. There were several times at which substantial considerations other than the inherent value of the land leased had weighed with the lessees. The members of the Committee therefore heard the people at length and asked them their explanations, corroborating them in various cases."

"As regards this part of the bill what have you to say?"

"I am allowing the lessee's part of liabilities to grow free of charge in my bill."

"What would do you allow for that charge?"

"No fee."

"No fee for a part of liabilities to grow in your bill? Do you mean anything?"

"First advances towards liquidating with lessees."

"That's right."

"Yes, but that because I had a man to look after my own three parts growing in the same field and I had an extra charge to incur on the lessee's part of liabilities."

"Now, will the lessee tell us if he leased a piece of land why should he pay the liabilities to grow in another part of the land?"

"Because, in the field I have leased in a piece of land, from which one acre grows. The field in which the liabilities grow is a pasture."

"In another case the explanation, for a high rental value was that one of the lessee's fields occupied the field leased. The lessee was not present on the spot, but the explanation was substantiated by another person."

"Mr. Bhanupal raised indignantly asked, suggesting indignantly. "Do you know the field?"

"Yes, sir, it is about four acres, you can see it on the map."

"What field do you mean?"

"I mean the field leased by an and so."

"Has he an other leased field in the village?"

"No other, sir."

"The number of the field was mentioned from the records, but number of the field said to be adjoining was also found out and the members of the Committee were satisfied that it was not a pasture after that the village had that, but then to speak with knowledge."

But I shall not take the matter through my own hand. The whole before the Commission is difficult and great, first because they cannot take any date for the present, secondly because they have got to enter into the past lease on which to fix a rate of assessment, so long as the members of the Committee have not definitely made up their minds, the presence of the people's representatives is also difficult. But they have decided to collect facts and figures relevant to the inquiry, especially the figures of produce and cost of cultivation, in respect of each and every village and submit them to the members of the Committee."

M. G.

## Some more Points in Abroad

(By M. K. Dasgupta.)

Letters in connection with the bill received still continue to pour in. But I have had my fill my already and each letter is making a reply I have already answered. I however feel as duty bound to deal with some queries addressed to me by some correspondents. Not to do so might lead to misunderstanding and bewilderment by my action.

One of these was—

"My baby is five months old. It fell ill a fortnight after its birth and there seems no end of its ailments in sight. Several doctors and dentists have tried their skill upon him, but to date, some of them are even inclined to administer my medicines to him. They feel, and I feel with them, that the life of the poor thing is wasted. I have a big family to maintain and I feel myself obliged to seek relief as I have no accumulation of money. Not can I any longer bear to see the terrible sufferings of the baby. Would you kindly tell me what I should do in the circumstances?"

It is clear that the brand has not been causing Marasmus, naturally so, he would not have asked this question. There would be no reason for taking the life of the baby even if all the doctors in the world were to pronounce the case to be hopeless because it would always be possible for the father to nurse it. He can nurse the baby in a variety of ways, he also outside the mother's being impossible. It is only when every possible means of nursing becomes small or closed and the last ray of hope of the patient surviving seems faded that you are justified in getting him out of pain, and there has only if one is completely free from the least of selfish feeling in the present case, not only in the service of the ailing baby possible, but the more consideration that, on the father's own substance, wealth will have in the increased circumstances involved in nursing the baby. Languor of the body or mother's weakness naturally may serve as a justification for getting an end to the life of an ailing parent and I have not the slightest doubt that in the present instance, it is the broader duty of the father to look out for him, and care on his ailing baby. There is however two things more which he can do if he has some strength in him, he should consider himself to lead a life of perfect selflessness and forget any personal considerations of whether his present baby survives or not.

## II

Another island arose in the course of a flash

1928

"I am the manager of \_\_\_\_\_ products. There are a few things more 100 kind of cattle. They are all steady workers for my purpose and are simply eating their food off. Out of these there are 100 animals in the average are generally as dead's face, changed in due of one by one in the long and every year. Now tell me what am I to do?"

As I have already explained, giving the their flesh, from considerations of financial expediency, can never be compatible with non-violence. And if it is a fact that not a day passes in this garden without some animal or other dying peacefully in the interest of that call in the kitchen, it makes me a wrong man for doing the practice of non-violence. I have heard of non-violence. The call in the kitchen was refused in such places might only as the result of an accident for daily business like this should also have to be possible in a well managed enterprise. The duty of the management in the present case is that clear. It is understood upon them and upon the shoulders of all similarly placed managers, to make the most effective means of saving and maintaining in the mode of treated and alive cattle. I would like to recommend to those for careful study and consideration my description of an ideal management and the way in which it is managed that I have given more than once in these pages.

## III

With a Kashi Island

"There is a grazing ground for the cattle near our village. It is covered by a herd of five thousand to seven hundred strong. They work hard upon all our various crops. We are in a fix. We can easily get rid of them by employing professional butchers who would kill them for the venison they would get. What would be the result in a year in my business? Again when some party would pay me the only way to deal with them is to fight a line of boys which would make a hindrance of the exact price. What course would you suggest in these circumstances?"

This question is of a different order from the other two questions. It fully tests the integrity of the manager's opinion, not the call question. I can neither in practice any one in the path of duty. In fact no person can lay down his duties for the field in which he may choose. Even this is a question which completely may strain his honesty according to the measure of his capacity for choice. This truth however I do not intend say because that is not the tenacity of the manager is really the killing of the deer would only bring a measure of thought and lack of discrimination. The two cases are of absolute necessity. I have not yet decided to kill the manager and in these my hindrance of my duty, as presently. On the contrary it has been and shall be my constant anxiety to be saved that peaceful economy. However that is upon a number of ways of January of the year from the field which would be impossible in the case of choice animals like monkeys. While therefore explaining what every farmer knows from his daily experience also it be

ings, one, that distinct in I would never had been in inevitable or applicable. I am unable to present any further but must conclude myself by stating generally that in the second duty of simplicity in social spending human in the best of our interest.

## IV

Self-sacrifice for the good

"You are that an absolute abstinence of selfishness is incompatible with life in the body, that so long as a man is in the flesh he cannot escape the requirements of human as some form or other in the very process of his physical existence unless he can. How then can abstinence be the highest thing, the supreme duty? Would you not look as the highest thing was that a code of conduct which is altogether incompatible of being fulfilled or its complements by men? And if you do, what would be the practical result of such an ideal?"

My honest confession is, that contrary to what you would say, the very state of a religious ideal in the last time it cannot be completely realized in the flesh. For a religious ideal was by passed by him and here can only have play if practices could be attained in the present while it was still unaccompanied by its reality or that of duty? What would there be except for an infinite recurrence which up to the essential characteristic? What would be then for that constant striving, that constant quest after the ideal that in the face of all spiritual progress, of practice would reach the perfect state while still in the body? If such any perfection in the body was possible all we would have to do would be simply to follow a rule and they would. Surely if a perfect state of goodness was possible for all there would be no room for a diversity of truth and religion because there would be only one standard religion which everybody would have to follow.

The usage of an ideal cannot be its foundation. But although religious ideals must thus have their very nature remain conditioned by empirical human beings, although by virtue of their foundation they may tend to be raised higher every time we, the men we go to them, still they are above us and thus are very hard and fast because we are still a part of that world and that the state of our own physical world. The fact is that which alone constitutes our life in that I am a Hindu or a Christian.

It must be the state while the founder the law of nature. In the state of the world, for of course all around him. The law of nature before such a state to give the world good, make itself by his example. The nature of the law of nature would have the nature of the law of nature, but still remain from the knowledge of the law of nature. The law of nature and the law of nature. The law of nature is the law of nature.

"I am the Chief Manager of the \_\_\_\_\_ products. I have 100 kind of cattle and 100 animals in the average are generally as dead's face, changed in due of one by one in the long and every year. Now tell me what am I to do?"

As I have already explained, giving the their flesh, from considerations of financial expediency, can never be compatible with non-violence. And if it is a fact that not a day passes in this garden without some animal or other dying peacefully in the interest of that call in the kitchen, it makes me a wrong man for doing the practice of non-violence. The call in the kitchen was refused in such places might only as the result of an accident for daily business like this should also have to be possible in a well managed enterprise. The duty of the management in the present case is that clear. It is understood upon them and upon the shoulders of all similarly placed managers, to make the most effective means of saving and maintaining in the mode of treated and alive cattle. I would like to recommend to those for careful study and consideration my description of an ideal management and the way in which it is managed that I have given more than once in these pages.

enabled it, was more so in paying the bill of interest, for financial independence means all physical resources and it will have to do.

### (Translated from *Kavyasree* by B) False to His Duties

The misfortune of India are indeed those of an other country in whom it is power of understanding. They should use their talents and all their own knowledge to acquire into the masses of the appalling poverty of the rural population and discover and work out remedies. Until it is more satisfactory solution is found it is their sacred and urgent duty to continue, and if found even in a narrow field, by the agency of Khadi. If they find that handicrafts are the only supplementary cottage industry that can be taken up by large masses of people normally engaged in agriculture where there is available for other work during a great part of the year, they may have to carry that connection into practice and protect the Khadi industry themselves and call upon the State and people to do likewise. Any other course would be contrary to dharma. In the course of a lecture delivered by Mr. P. T. Thomas, University Professor of Economics in Madras, the problem of rural reconstruction was approached with considerable warmth of feeling. The professor did not mean narrow things. He thoroughly upheld agrarian policy which he spoke. Mr. Kancherla the Governor of Madras occupied the chair and among those who were present to lend importance to the meeting were Mr. Vice-Chancellor of the University, the principals of three big colleges, at least one minister in charge of a portfolio of Government, and the head of the Department of Agriculture.

"In the India of the present day," the professor said, "the problem urgently needing our attention is the appalling poverty and deplorable backwardness of our toiling population. Such poverty and backwardness may hold us in the time-honoured and in the time, in the country, it is due to the fundamental character of agriculture, and professional occupations, and in the towns where poverty is so less intense and perhaps even more prevalent, it is connected directly with the decay of our handicrafts and the slow progress of an unorganised industrial." "The neglect of agriculture and the countryside is," he warned, "bound to deplete our resources and run Madras. The liberation of the cotton rights give a phenomenal advantage to machine industry and wide material resources available and powerful, but today such changes are in a plausible, peaceful way to various new developments."

Mr. Thomas pointed out that "our agricultural are almost entirely petty peasants cultivating small holdings. The entry of India into the world economy caused by all the recent changes in long distance transport has in various ways widened the picture of the Indian agriculturalist." In tracing the causes of the miserable condition of the people of India, Mr. Thomas did not, happily, forget "the loss of supplementary income from domestic handicrafts as in the disappearance of machine industry. He, also, pointed out that, he did not mean to encourage it but to offer a single suggestion about it. It is

only reasonable, this recognition of dharma as the part of Government and even University professors. Yet Mr. Thomas' words are confident and suggestive enough. "If the Indian Government does not wholeheartedly give its attention to these pressing problems, he will be false to his allegiance and morality of his profession, for it is his duty to study the economic needs of the community and to suggest suitable remedies."

C. E.

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# Young India

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Edited by M. K. Gandhi

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER NINTH

### 'A Hindiyān Mucchāvalān'

Almost immediately after the Ahmedabad meeting I went to Madras. It was here that I first used the expression 'Hindiyān mucchāvalān' which obtained such a wide currency afterwards. Even at Ahmedabad I had hopes to have a different perception of my mission. But on reaching Madras as I saw the actual state of things there and heard reports about a large number of people from Kerala, distant having been arrested, I suddenly dressed upon me that I had committed a grave error in calling upon the people in the Kerala district and elsewhere to launch upon civil disobedience prematurely as it was stated to me I was then addressing a public meeting. My intention, however, does not seem to me small amount of errors. But I have never regretted having made that mistake. For I have always held that it is only when one has made one's mistakes with a sincere heart and does just the reverse in the case of others that one is able to arrive at a just relative estimate of the error. I further believe that a complete and conscientious observance of the rule is necessary for one who wants to be a Satyagrahi.

Let us now see what the Hindiyān mucchāvalān was. Before we can be fit for the practice of civil disobedience one must have reached a willing and respectful obedience to the laws of the land. For the most part we obey laws here for fear of the penalty for their breach and for little good particularly in respect of such laws as do not involve a moral principle. For instance, we breast, respectable men will not voluntarily take to abstaining from opium or whether there is a law against smoking or not, but still very few will not feel any compulsion for failure to observe the rule about carrying handbags as the law after their habit, it is doubtful whether he would at once like kindly to advise to be more careful in this respect. It is not until after my lengthy visit to this land, if only to escape the inconvenience of being a passenger for a breach of the rule. Such compliance will not however constitute the willing and spontaneous obedience that is required of a Satyagrahi. A Satyagrahi accepts the laws of society intelligently and of his own free will, because he considers it to be his sacred duty to do so. It is only when a person has done obeyed the laws of society conscientiously that he is in a position to judge as to which particular rules are

good and just and which wrong and unjust. Only then does the right manner to him of the civil disobedience of certain laws in well defined circumstances. My error lay in my failure to observe the necessary conditions. I had called upon the people to launch upon civil disobedience before they had thus qualified themselves for it, and this number of men seemed to me to be of a Hindiyān type. As soon as I entered the Kerala district all the old traditions of the Kerala Satyagraha struggle came back to me and I wondered how I could have failed to perceive what was an obvious. I realized that before a people could be fit for offering civil disobedience they should thoroughly understand its deeper implications.

But it may be rightly asked here are a people who are fit for the task of successfully ending laws, so most people are, ordinarily grasp the implications of civil disobedience or keep themselves within an exact boundary? I admit that it is no easy matter for Government and holders of Government of people to hold the ideal conditions mentioned above. That being so, before launching upon disobedience as a mass action, it would be necessary to create a kind of artificial, partialized volunteers who thoroughly understood the moral conditions of Satyagraha. They could explain these to the people and by abstention help keep them on to the right path.

With these thoughts about my visit I reached Madras, through the Satyagraha Sabha there read a copy of Satyagrahi relations and with their help commenced the work of educating the people with regard to the meaning and true significance of Satyagraha. This was justified done by serving leaders of an extensive character bearing on the subject.

But while this work was going on I could see that it was a difficult task to convert the people to the peaceful side of Satyagraha. The volunteers too failed to advise themselves to their members. The old all those who usually did advise also advised them to regular systematic training, and so the days passed by the number of fresh recruits began gradually to decrease instead of growing. I realized that the progress of the training or civil disobedience was not going to be as rapid as I had at first expected.

(Translated from Marathi by P.)

### Who Should Weep?

[I have before me some of Sir George Kyprianou's speech delivered at Ljubljana at a public meeting here which I take the following striking extracts to show what the British people have lost through Lalaj's death. Though the vast majority of them are Irish, ignorance of Lalaj's greater friendship towards them, a day will come when they will realise what service perform the Lalaj have rendered to them.]

M K G

"That there is another party which should participate with us today in this sad occasion has though I may be over-cautious of what it has lost. Our values have a vast range of risks. And in Lalaj they have lost a friend, love and mentor, a friend who helped them every way that he was practised and coached by blood and unbroken suffering.

"It was in the Turkish sphere of days that Lalaj was deported without trial by the Government and yet when he returned he retained the confidence of the national extreme wing of the Congress politicians. He helped the Muslims headed by Pashazadeh and Qulshah. Though he was called the most not to be trusted the left think to the socialist Christians who so vainly denounce the virtues of their nation. When the great War broke out, Lalaj proved his loyalty again. He was at the time in America and was not allowed to return as long as the War lasted and for a period afterwards. For while the War was going on and the fate of the Empire was trembling in the balance, Lalaj kept the loyalty to himself and then America invited the so-called opportunity given to Ireland to fight side by side with the British. He welcomed the opportunity given to him for service to the Empire based upon this day.

"Once more during the Russian Russian movement he was sent to jail for a things which could not bear the light of law and justice. But when was discharged from jail he again helped his persecutors. He pleaded for entry into the Council for what is called disorderly men supplied.

"The attitude of friendship to the person that he held up to the task. A fortnight before his major passing away he was invited, he was invited, not only to see the water works in his prison, and that is most hard and unwise justice. For only five days after the accident he went to Ljubljana where his friends were heavily loaded, it placed with those of the prison prisoners whose names had would be cancelled with nothing but the complete independence for their suffering methodical. And then a week after came the end he suffered by the last hours of the waters which he served according to his lights up to the end. Well therefore might the British people weep, and weep they would were they not denied and denied by the price of power.

"It was after the departure of such many Irish friends, Irish and was, the Englishman named as Oscar Browning, a few may come when the Indian generation to be still very earnest mainly in England. It may even be the last of surely that Christmas normal and carried out through another aspect the loss for the Christ who was accepted. It is quite possible that their determination may come to be covered as a synthesis of a whole nation and might come the

most painful of the generation yet unborn. Let therefore the Irish see this thought and take heed, weep up while yet there is time for the right words when the day will have been paid and eternal and comprehensive will be out of the question."

### The Bardoli Inquiry

#### Second Week

The villages inspected during the week were Vard, Vard, Palsod, Talsang, and Talsang. Some of them taken up because they have been mentioned in the settlement reports with special remarks about them. The tendency of the survey officers would seem to be to criticise themselves, for the time being at any rate, in villages which have been less favoured villages which were presented to higher groups and then reviewed by a special Government Committee in March, 1955, and villages which have a reference to Appendix B as a high social category.

In Bardoli substantially half the villages of cold and fever and cold and influenza go to one or three of the villages inspected.

In these the officers had been good enough to tell the people's representatives that they would go into matters of yield and cost of cultivation. The people, on their part, began at the stage to collect written statements containing particulars of soil conditions, of yield and cost of production, of implements and other things to which they had to turn the officers' attention. On the people's representatives proceeding to collect particulars about the soil conditions of the village which was a "marginal" area, they were told that it was the business of the Survey Department to go into these details. The representatives explained that they submitted details about the soil conditions because they affected the productivity of the soil and the period for which a pair of bullocks could be used for agricultural purposes, which in the present case was not more than four years, whereas in some other villages it was as much as eight years. The explanation was noted down.

An inspection of the yield and cost of production showed that agriculture was alleged to be a heavy burden for the agriculturalists. In the particular case named for Bardoli, Rs. 150 was the normal loss estimated by the agriculturalist cultivating 20 bighas. "What would be the cost that 20 bighas of land would normally bear?" was the question asked by the officers.

The agriculturalist replied that at the rate of Rs. 7 per bigha 20 bighas would bear Rs. 140.

"Why then instead of leaving this land and enjoying a lot of Rs. 140, the agriculturalist preferred to enter into a heavy liability and to sustain a loss of Rs. 10?"

"Because, Sir, the loss is covered by the means which has normally not to be purchased, and by the wages which, at the season that there is no labour, are earned by the members of the family."

Some of the losses in the villages with good fields and implements given by the people were noted down against each of them.

The next village inspected was Vard, a large village, where there were practically no large tax-paying. The structure of yield and cost of cultivation



were given (also, one of the questions asked being why the price of guano and guano (guano) etc. which was the product of the agriculturalists' own field was shown to be the highest amongst. The answer was that it had also been included in the collector and shown as the amount of yield.

One consequence of the villages not being in accordance and to act of it all on the side of collecting rather than marketing their own. The average yield of cotton shown in their statements in respect of the two villages was more than the Japanese average and the cost of manufacturing a pair of bollocks lower than that incurred by the Government industrialised local quantities was not regarding these statements and the people said that was the fact as far as their village was concerned.

Questions were also asked as to the reasons necessary for an area of Javan field and jayap field and its cost. In Javan the sale transactions were even more or about the bulk of the purchases being those who or whose relatives had either been in or were in South Borneo and who paid heavy prices for the land they purchased in order to acquire or add to their property.

The inquiry officers tried to find out if any information could be got as to the actual value of the land sold. None was available because there was no case of land sold being bought out by the purchasers.

The next village inspected was Tuhak. The villages' statements referred to several plots of land which are being used as paddy land and which because they had been originally intended as Javan were still subject to the payment of the Javan rate. On the contrary there were plots of land which were originally Javan but were now being put to Javan use and were assessed as the Javan base. Though this is a matter to be reported on by the Survey Department the officers were good enough to inspect the old Javan records. In a particular instance two adjacent fields were Javan and old Javan, both being under cotton and there being obviously no difference between the two, and yet the old Javan portion field was subject to a higher rate than the other which was assessed as Javan. The anomaly was noted there. The village had been put into a higher group, but the practical absence of those statistics failed to reveal any data on which the higher grouping was based.

The next village was Tuhak, one of the Javan villages in the Tuhak, with a large number of small statistics, and where the Javan records had lying in a room at the surrounding village. The special feature of the village was that it was one of the few villages belonging to what is described as the controlled zone. The facts substantiated were that the Agricultural purchased No. 1117 cotton seed from the agricultural Department, which revealed that the cotton was the controlled zone cotton, the statistics holding there to show a better price for their land usually in the case of Javan use as it is done on every named Javan village inquiry was made into the matter and numerous questions were asked.

There were about 121 houses during the seven years' period which was the subject matter of investigation

and the inquiry officers went carefully into every instance as they came across. The idea of the concept of time the receipt of Javan value or crop to had from the fact that not more than 20 acres could be cultivated in the course of seven years. One of the questions therefore asked at most of these places was whether the Javan valued the village, and if he did how long he stayed there.

Tuhak was one of the villages originally belonging to the second group, created by the Javan in the first group, raised by the Javan in the first group because it had with a military station a high road station, the Javan area of which was again brought down by Government in the second group under the conditions issued in March this year. The area was only 40 acres in the village out of a total average of about 1000 had been assumed by Government as the first group to which it had been transferred by the Javan. This group inquiry was therefore made as to whether the village station afforded any special facilities to the villagers, and inspection of sale and rental statistics was mainly confined to the two lands. The villages stated and the inquiry officers were in general in opinion that the station and no platform and not so good selling and that there was a rough cut area leading to the station. The villages representatives submitted that only once February, 1943, facilities were being afforded in the collection average goods up to 20 bags a day, that partly and not in the event of 200 bags had been arranged during the year by agricultural from various villages and that that facility would be valuable to the Javan mechanics was no longer present in the delivery of partly or small quantities. Searching questions were asked as to whether any partly or goods was exported by the village and the villages replied that they had not any left for exporting.

On being asked as to whether there were any duties on the village, the people replied that there were about thirty tons, but that all had a few decrees were had left the village, because there was a dispute between them and the agricultural about the rate of wages for cutting and handling hay, that demanded by the duties being 1 acre for a hundred had been and that offered by the agricultural being 1 acre a year. Another reason was that the Javan Javan records increased by the fact that the transportation charges and put them to had raised over the duties. "What then did they do in the absence of the duties?" was the question asked. "They had to import labour from neighbouring villages and pay for it at a higher rate."

The Javan rate and base statistics were next examined, the agricultural being as usual subjected to subject cross-examination. It is difficult for the general villages to attend the fire of a judicial officer's cross-examination. The transactions relating to the bases are at times accurately completed and it is difficult for the unprofessional village to describe the exact nature of the transaction without a lot of irrelevant detail. But even if they sometimes fail to satisfy the officers that is nothing to be sorry for. The inquiry will at least afford the simple person a hearing in such a hearing as to be a hearing in

that one of their main ambitions is clear thinking, and in numerous instances getting correct opinions put to them by high judicial officers.

M D

## Young India

Lalaj Memorial

(By Mr. R. Ghosh.)

I would like to mention of members in the appeal for five lakhs issued over the signatures of Dr. Ambedkar, Pandit Madan Mohan Malaviya and Sri. Chakrabarti. Right now there have been proposals connected to these very articles whose objectives are somewhat not so commendable truly viewed. There was great difficulty in choosing other names. Not was there time enough to consult all the parties whose names should appear, if some of them object. After all it is the prestige of Lalaj's name as not enough to induce the public to subscribe liberally, so some however may be distinguished they may be not likely to back subscriptions. The only assurance therefore the public good have in respect of materials such as this is that the appeal would be from those whose names are a guarantee of good faith and honest intentions. The three signatures are more than ample guarantee of these attributes.

I hope that the response will be quick and generous. It is to be wished that all those who have come under Lalaj's benign influence will send in their note. The Memorial will give in weight for small contributions making up the total of five lakhs. If we can collect five lakhs from five lakhs men and women, the collection by itself will be educational propaganda for India. And if the material can be used by the organizers in the appeal to make up quantity of small contributions, no persons will be left by any one doing their best work. It would now have a special duty to each member, the others are not on that account absolved from their duty of contributing according to their ability.

I suggest therefore to the various associations and unions that they make systematic collections from all in their file or under their influence. We have at least 2,500,000 students in high schools and colleges. They can always now have their pocket money enough to make a very substantial sum. We should be surprised if there is not a contribution from each of these sources.

We often waste time and energy in debating and wrangling over a multitude of suggestions and schemes unapplicable to government. Let each citizen remember that parliament is not possible in a remote village or town. Let us therefore try to do well things even though we may think of better things as feasible when presented to us by someone in not open to any local objection and especially when it comes from local and trusted leaders.

Any contribution sent to the Money India office will be acknowledged in these columns.

## Appeal for Five Lakhs

To

The Editors of India.

It is but just that there should be a national memorial to the revered memory of a patriotic hero, so great and so extraordinary as Lala Lajpat Rai. We the undersigned have therefore taken it upon ourselves to make an appeal to the generous public for funds which we hope will meet with universal response. If we expect large donations from the rich, we know that Lalaj's spirit would find its greatest release from the pockets of the poor. We propose to announce later the exact manner in which the funds will be used, but we meantime mention as trustees for the funds will given to numerous others well up to their education. We may however, generally state that we shall use them for the advancement of Lalaj's many political activities to which he so nobly gave the last part of his life. We shall certainly have to meet the great expense and the cost of the organization—the Secretary of the People's Society.

We have fixed the sum of Rs. 5,00,000 (five lakhs) as the minimum that a grateful country should give to Lalaj's memory. Indeed Lalaj had in the last years through which we are passing, we have chosen the lowest sum commensurate with Lalaj's all India greatness and the cause to which his money was to be devoted.

Subscriptions should be sent to Sri. Chakrabarti, B.A., 1, Royal Exchange Place, Calcutta, who has kindly consented to act as Secretary and Treasurer for the fund.

M. A. AHMED

RAJENDR MOHAN BHATTALIA  
CHAKRABARTI, B.A.

25th November 1930

### Good is True

Dr. Bhabani Das was on 25th November, 1930 the following telegram.

"Lala Lajpat Rai's death cannot responsibly be in Punjab. I offer my most humble and affectionate condolences to the great departed leader at this deplorable and critical juncture. I as my fellow and all other friends who differed from Lalaj) assure friends who were affected by differing from Lalaj that we hereby give all differences and contentions standing with a clean sheet. We bear on it will, we have no prejudice and we offer our hearty co-operation in all political movements started by Lalaj and we since ourselves unreservedly at the disposal of such funds. We offer hearty invitation to all those friends who have remained away from the Congress to join hands with us unreservedly to promote the campaign of Swarajya, for which Lalaj lived and died. Thousands of named names of Lalaj we resolve to present a united front, even if it be possible by our complete surrender."

It induces great credit upon its author, of the confidence expressed in the telegram are heartily. I am obliged to state this note of warning because I have known so many such thankless supporters that one is never sure whether they are heartily or whether they are due to the courtesy of the moment, or vital or evasive, unreserved promise. The authors will never be able to buy the favour of people that

learn they feel that their opposition to Laloo was justified and warranted by circumstances and directed by an ardent conviction as being necessary to their fall by the present constitution. If such was the case there would be no cause for repentance. One can only be glad to the memory of a dead man, one cannot wipe from one's memory the wrong he might have really done. Repentance presupposes conviction of one's own wrong. If then the authors feel that in the whole they wronged Laloo as his lifetime of that the justice for their opposition was more than the repentance in person and should have. Before in this connection, I tender my congratulations to Dr. Bhopal and his companions on this patriotic courage and hope that there would be a strong, concerted and united effort by the French to carry on the program inaugurated by Laloo. In many respects it is possible for the French to give the lead to the whole of India, if only the People will it, and if unity leading and commonwealth disappear in that kind of free power. If the French press, instead of substituting its propaganda and harassment in a gesture of it does, will let someone public opinion about right lines, I have no doubt that the rest of India will follow. Nothing can be a greater statement in the memory of Laloo than that the People should lead all India along the right path.

M. K. G.

### "A Blot on Bombay"

(By R. K. Gandhi)

Sr. Magistrate Anandaram of Chhatrapati Shivaji Maharaj State has sent to the President, Municipal Corporation the following statement later on the question of milk supply to Bombay:

"A Newly raised deficiency of the best breed giving around quantity of milk are brought to Bombay with their young ones and sold here. Great Royal Dairies prefer to supply daily want of the milk consumers who have to purchase them to replace those which go dry after one milking period (7 to 12 months) is over. The owner has to pay about Rs. 100 per head for a fresh heifer while he receives only about Rs. 50 per head for 10 to 12 cows.

"From a letter addressed by the Municipal Commissioner of Bombay to the Corporation dated the 13th December, 1938, the following statement of fact is very interesting.

"The high price at which milk is being sold in Bombay at present and the increase in the price with which we are being threatened are entirely due to the faulty system of milking animals in the town of a big city. The main causes of this high price of milk are

(1) the faulty feeding of animals, and

(2) the heavy depreciation on the initial cost of the animals.

"As regards the first, the milk-cows in Bombay are fed on highly adulterated and expensive feeds in order to maintain them in good milking condition, under the artificial conditions in which they are kept. The kind of feeding would not be necessary if they were kept in more natural surroundings

Further, being too to be exported into the city, more milk every time when it is grown, and both the cost of transport and the cost of storage of it is placed the Bombay, where storage expenses are very high, add to the cost of feeding.

"The second and more important cause of the heavy depreciation on the initial cost of the animals under the present system, arising in various circumstances, arising out of the artificial conditions under which the animals are kept in the town, the milk owner has no other option but to sell his animal in the butcher when it goes dry. The difference between the price to be received, and the original price is very great, and this difference goes into the cost of the milk.

"This can be avoided, if animals are kept under more natural conditions and given a chance to live unless they are fed on their life. Of recent years the initial cost of the milk animals imported into Bombay has increased considerably, without a corresponding increase in the price fetched by the animals when they are dry. This is one more reason for the present high cost of milk and other animals are taken to do every industry with the present city conditions, the charges of a further increase in the cost of milk will continue to cost.

"Apart from these local considerations, the progressive depletion of useful animals brought to Bombay results in a stretched drive on one of the natural resources of the country. But for the existing system of town milking, few valuable animals, if any, would find their way to the slaughter houses."

"The present system of keeping animals in the city is a trade to the loss by death of thousands of valuable calves and young heifers which are left by the owners to starve in the open exposed to all the sufferances of weather, as they would not feed them with any part of their mother's milk and certainly not use a milk or other to accommodate them.

"Doctor Harold Mann, D.Sc., Director of Agriculture, Bombay Presidency, in his report on milk and milk industry in Bombay for the year 1938 stated as follows:—

"The collection of animals housed together, the accumulation of dung over the few hours, the small yards cannot be avoided when large numbers of animals are packed in a confined space or a highly populated area, the collection of milk in large quantities in the dairy and possibly disseminated all of towns, all these tend towards the breeding of the spread of milk produced, lead to the creation of a nuisance in the neighbourhood and may result in the possible dissemination of disease by means of the flies, which are really filthy milk-cows."

"I give below a statement showing the working of buffaloes employed in the Poona and State Municipal Dairies. However along with the number of calves born of cows and heifers brought to fresh in the city of Bombay and brought to Town

from the drought from 2nd April 1937 to 31st March 1938.

Year ending	Milk production in		Daily loss young calves in-	
	Quanta	Units	Total	Loss in milk
1928	52,298	4,782	12,651	15,229
1929	59,242	4,292	15,523	18,374
1930	11,226	2,420	13,294	22,000
1931	11,008	3,208	19,274	25,584
1932	11,768	2,782	15,451	15,241
1933	11,914	29,818	21,684	21,723
1934	11,428	8,462	19,892	18,274
1935	52,052	8,724	15,488	21,027
1936	52,882	5,782	20,120	20,120

It does not reflect any credit to the Punjab Government, representing the best, welfare of the country, in respect loss based of cattle from outside Punjab and its slaughter done at the rate of 25,000 per year, although capable of bearing calves and again for a long time and tending to death of their calves—about 25,000 every year. Loss in America and Europe on which cattle that are likely to be sent again are ever allowed to be slaughtered.

The W. G. Smith, in period Dairy Export, the column, in the Dairy Journal of April, 1937, states: "Trade with a 50% decrease in London than in our capital cities which is a serious state of affairs when we consider the earning power and the consequent spending power of the workman in Bombay compared with the earning power of his London workman."

Consistent partly from an economic point of view the poor of Bombay of all religions and caste suffer immensely for want of milk which is responsible for the increasing high infant mortality in Bombay.

Such constant drain on the cattle wealth of the country and the destruction of the dry cattle and their calves by Bombay has made cattle stock very scarce in the whole country and a bullock which could be had for Rs. 25 in 1929 costs now Rs. 100 which rate of affairs directly affects the milk supply of Bombay.

From the letter of the Municipal Corporation No. M 194/C dated 18th August, 1938, it appears that Bombay used to consume about 25,000 gallons of milk per day in the year 1923, which may correctly be taken as 6,000 animals per day in the year 1923 and the maximum rate of milk in the year 1924 was Rs. 2 per animal which in the year 1925 is Rs. 15 per animal. The daily loss according to the year 1925 owing to the death of 20% over the same quantity in 1924 is Rs. 40,000 per day amounting to Rs. 3 crores and 25 lacs for the year.

The Superintendent of Markets in his letter No. M 114/C dated 10th September, 1938, states that the maximum number of bullocks slaughtered per day at Jalandar is 20 yielding 12,500 lbs. of beef and at Rande 18, yielding 10,000 lbs. in all 22,500 lbs. at the value of Rs. 4,125 per day of beef means per lb. 18 cent plus milk. Taking the same rate of decrease as that of milk the

loss per day in bullock head in the year 1925 was that in 1924 is Rs. 4,125, i.e., Rs. 18 lacs and 20 thousand for the whole year. That gives clear idea as to how much Bombay will gain by making arrangements for protection and how much is lost by the slaughter as at present.

Bombay Municipality does not for the daily losses and therefore does not have licenses for over 10,000 bullocks in Bombay cattle and has not allowed new cattle to be kept for many years but that is not an effective protection for the slaughter on the right manner for the increase of cheap milk supply. Obviously the only way to get cheap milk in the city of Bombay is to see how to stop the slaughter of dry cattle and to the extent milk to breed them and to give the young stock. When supply of milk can be added from two different directions and the cost of milk production very much decreased without having to send them anywhere and purchase fresh ones every year.

It believes the greatest city of India to make provision for its own capital milk herd of about 25,000 animals to about 100 cattle with about 400 cows of better and pasture land at different places near Bombay for the milk supply.

Bombay by its contract as at present has stopped itself and has created a hole in its good work. All citizens being good of Bombay as well as the Municipality should now conscientiously take active steps to allow the Milk and to remove the cattle from the heart of the city and to start Municipal cattle breeding and dairy farms near Bombay. The Municipality is further requested to encourage individual efforts by giving all convenience for those of transport of milk from suburbs to Bombay at convenient times and at minimal rates of charges include with no luggage pass fare, and of carriage of all kinds of animal feeds and manure from and to the suburbs and for grazing and fodder growing land facilities in the suburbs and in within Municipal limits so that cattle owners may be induced to remove their cattle from the heart of the city."

Bombay has been called Bombay the beautiful. If Bombay means merely Madras Hill and Chhatrapati and beauty is to be referred only to the houses, then Bombay is certainly beautiful. But if the heart of Bombay is guaranteed, the most of its cities is ugly both in appearance and reality. The indifference of city fathers to the milk supply of their city is truly shocking and the facts rapidly accepted as the long-term issue of sanitation "let" on Bombay the beautiful. But it comes to me to be proven, surely to induce the members of the Municipality. They are after all what the voters make them. If Bombay is to have a cheap supply of pure milk the education of the voters should be undertaken as a first step. They should be taught never to vote for any candidate who does not pledge himself to secure a greater milk supply for the city in the shortest possible time. In the language of Madras milk should be treated like postage stamps. It should not be left to private enterprise but should be the first care of every Municipality.

## Hand-spinning in Mysore

(By M. K. Gandhi)

My visit to India has so extensively encouraged hand-spinning in the State of Mysore. I have before me a copy of the note prepared by Sri C. Srinivasan Rao Sahib, the Director of Industries in Mysore, for submission to the State Sub-Committee constituted to consider the question of hand-spinning. I give the note below in full.

"An attempt is being made at Bahadur, a village seven miles east of Mysore, to test by experiment with the practicability of substituting hand-spinning as a subsidiary occupation to agriculture. Bahadur and the villages round about are financially situated for carrying out such a test. The crops here grow a local variety of cotton and a large majority of them are very good. There is an auxiliary occupation with the cane and the agricultural labour class of year throughout when he is actually employed on field work. The spinning of yarn by hand had died out less than 50 years ago and several old women well remembered the days when they were employed in spinning yarn in their cottages. The spinning wheels were still stored up in their cottages and the occupation was only given up because there was no demand for the yarn. There were a few *Ahimsanis* women giving their work but they were doing odd jobs.

"It was decided to make an extensive experiment here. A scheme for the project was obtained from the Secretary of the All India Spinnery Association who not only lent an officer trained to the work, but also undertook to sell the finished goods. A working capital of Rs. 3,000 was arranged for the purchase of new cotton and giving advances to spinners, weavers, etc. A grant of Rs. 1,215 was sanctioned towards outright expenditure required to meet the charges on account of establishment and it was expected that in the initial stages the operation would involve a loss of Rs. 200 and separate provision was made for meeting this loss. The working capital was subsequently increased by Government to Rs. 35,000.

"The model spinner sent by the All India Spinnery Association started work on the November 1937. Sixty-two spinners, mostly *Ahimsanis* women, were willing to receive working their charkis if new cotton was advanced to them and on undertaking was given that the yarn made would be purchased. When they found that the capital expenses actually meant business, spinning spread rapidly to the surrounding villages. The average output of yarn for the first three months was about 300 lbs. and the number of charkis had increased to 300 at the end of that period. The production during the succeeding three months was 740 lbs. and the number of charkis rose to 350. By the end of June 1938, the number of charkis had risen to 1,000. The total weight of yarn spun up to the end of August 1938 for the ten months since the commencement of operations in the month was 2,714 lbs. and the price paid for this yarn is Rs. 4,711. After spinning had become fully established,

advances of new cotton was discontinued and the spinners were required to buy their own cotton. Advances of a new crop were also discontinued in May 1938. The cotton spun in the early months was very coarse, the count ranging from 6 to 8 and was purchased at the rate of four annas per ball of 10 lbs. The purchase by weight was also discontinued with a view to favour the spinners in the higher counts and the purchase of yarn is effected merely by length. The count of yarn spun at present varies from 10 to 12.

"The average production of a spinner per month working during years from a about 7 lbs. and her daily average varies from 1 to 1 1/2 lbs a day. Small in this manner would mean, there are 1,000 spinners who had 1 month while to work this way by putting time at their leisure of work at the initial stage.

"Along with the introduction of hand-spinning in the country, arrangements were made with some of the firms at Bahadur to weave the yarn into cloth. At first only khadi could be made with the yarn. An fine yarn was produced, shams, coatings and Indian cloth was made. There are at present 45 looms engaged in weaving the yarn produced at the centre. All varieties of goods are made. By the end of June 1938, about 1,100 yards of Khadi weighing 1,083 lbs. and valued at Rs. 1,790 had been made. The value of the production during the months of July and August 1938 amounted to Rs. 1,432 giving an average of Rs. 1,430 per month.

"The total sales by the end of June amounted to Rs. 2,337 of which Rs. 214 was sold through the State Purchase Committee and the balance to the general public. The State Purchase Committee have been placed on order for about 15,000 yards of double thread coarse cloth and will receive with the cotton and about half the production is absorbed by Government departments at present.

"Careful statistics are maintained of the earnings of weavers. It is found on an average they receive about 40 paise of cloth a month and earn about Rs. 7 during the period. They work from ten to three hours a day.

"A balance sheet was struck at the end of June 1938. It was found that the working capital had suffered an diminution and it had on the other hand increased by Rs. 115. The provision of Rs. 500 to meet any loss that might occur had proved unnecessary.

"For the future involved at present set of work will be to ensure that the sale of 100% of a few rupees in the initial stage of the experiment is of an amount of hand-spinning as to be achieved in the future, work will be based on the people living in our villages, work such as they can do and such as are probably enjoying their life here. The Agricultural Commission enquire the report sent for a subsidiary occupation for the before experiment but are eager to their own production as to what the occupation should be. They make no reference to hand-spinning presumably because the earnings in this occupation are so slight. For the issue of the question is, the insignificant

income yielded by hand-loomed cloth through 400, a large proportion of our village folk, in return than it does for it. There is no objection that we are easily learned as handloomers and that loomwork, so little with the most successful of His. In the absence of a more paying occupation it seems a folly to expect handloomers simply because in the eyes of the State as well as the eyes of the handloomers are to be considered. Handloomers should not be encouraged and cannot be established without a more profitable subsidiary occupation can be started that in contrast with so other alternative occupation is profitable, handloomers should be given a chance. The experience is wanting the facilities for the purchase of handloomed cloth that will begin work and with some of larger scale, has now can be given. Important facilities are being introduced and the new industry of cotton introduced by our Agricultural Department will be done in handloom during the coming season. One of the greatest obstacles to opening new crops on the opening wheel is the fact of the cotton not having been readily available before the cotton was made. This will now be provided as a suitable working machine is being made at the Government Weaving Factory. After these improvements are introduced there is every prospect of the greater making year of 15 to 20 crores and the industry being thoroughly established.

After the vote was read, the Sub-Committee advised:

1. That the vote was carried on at handloom should be retained in the form indicated in the vote.

2. That a copy of the vote may be sent to the Deputy Commissioner, with a request to submit suitable notices in that district where work on handloom may be organized.

The Sub-Committee was of opinion that the District Executive Superintendents should be asked to visit handloom and to make responsible for organizing similar work in two or three panchayat districts the services of Special Districts were invited of handloom being advised for such work.

I congratulate the District and the Sub-Committee on the arrangements with which they are handling the very important national supplementary industry industry. Normally the District is concerned in this work. I greatly sincerely every one takes in organizing handloomers is being taken with determination and the thought. The result is that even when the very Government the Department has been able to avoid loss or capital. The Department, and not failure to profit by the labour of the Adivasi Peoples, Associates as to secure the national industries offered by it. It is a year since from the report that the field to be covered by the vote is not enough to engage the attention of many workers in the field. I hope that the representatives that are being carried on or perfect a village-making machine and succeed. The machine to be of value will have to be such as to be capable of being worked by the villages. Mysore handloom machine is that it is not possible to progress upon the existing form even so far as the villages. The Technical Department of the Adivasi Peoples Association

need to introduce small changes in the original form, but the machine seems to be suitable of alteration, if we have in mind the purpose for which the law is intended. What is more, if the cotton to be carried is good, well-picked and well-dressed, working with the low looms an exceedingly easy, simple and quiet process and capable of being undertaken by even extremely weak men and women. And my own experience is that no more than five minutes need be given to making and afterwards for an hour's spinning of fifty yards. Half a mile of heavy counts give 100 yards, the average speed for a good spinner. To spin half a mile of cotton will not require more than five minutes for a thoroughly good worker. And if the thousand systems where the District machine could be changed to low looms, they would produce three or four times and take little more to their making per loom, because it will be possible to give spindles wire and their own conduct a little more ways than in those who spin with devices prepared for them.

While rendering my congratulations to the Mysore State upon its realisation of the present machine, I venture to remind the well-to-do citizens of Mysore and also the already poor class will not find an offering place in the hands of the people of Mysore rather than one class about itself for their own work. They now know that it is possible to go as the State as they wish to produce. Let them not confuse the words of the well-to-do citizens by looking down on those that the so-called higher classes are not prepared to produce what they require. Let them remember the words of the Bhagavad Gita.

'The almighty hath created the nation (not the agents) of excellent men.'

### New Candidates Overcome

The following candidates have been selected from the Kulluvani Arts, Madras and the Government, Madras, Andhra, Darbhanga, and the Indian Union, Gujarat University respectively:

—Kulluvani Arts, Madras [Darbhanga] deeply inspire that of handloomer leader Lalaji and prize in profound respect bestowed by India.

—Andhra, Madras Government (Darbhanga) deeply inspire, respectable loss of Lalaji, kindly convey our deep sympathies to family.

—Gujarat Indian University respectively to our language and persons to associate with Indian youth and our respectful love in behalf of Lalaji, Lagunani and all India's greatest of more patriotic men.

M. K. G.

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER XXIV

### Swadeship and Young India

Thus while this movement for the possession of swadeship was making steady though slow progress on the one hand, Government's policy of lawless repression was in full career on the other and was transferring itself to the People as its adherents. Lawless men got under arrest, martial law, which in other words meant no law, was proclaimed, special tribunals were set up. These tribunals were not courts of justice, but, only instruments for carrying out the arbitrary will of an autocrat. Sentences were passed unreviewed by evidence and in flagrant violation of justice. In America, honest men and women were made to reveal the secrets of their homes before this procedure the jailbreakers, they sagely paid little indignation in my ears, though it was this manner particularly that attracted the attention of the people of India and of the world.

I was pressed to present in the People's correspondence or department of correspondence I write and also distinguished in the Young India for generations to go there, but in case I presented without the necessary permission I would not be allowed to cross the boundary of the People and be left to let what evidence I could from such disturbances. The question what to do therefore passed itself for me into a serious dilemma. As there could, in truth, be no other outlet for my feelings into the People, such a demand in me, hardly be stated on other disturbances, for I did not see around me the kind of powerful atmosphere that I wanted, and the controlled expression in the People had further served to aggravate and deepen the feelings of resentment. For me, therefore, to offer civil disobedience at such a time would have been like dancing the flame. I therefore decided not to proceed to the People except of the suggestion of friends. It was a bitter pill for me to swallow. Tides of such agitation and repression must daily pouring in from the People, but all I could do was to help them by and push my work.

Just then Mr. Haridas, in whose hands the Young Chronicle had become a respectable name, was suddenly spirited away by the authorities. This act of the Government seemed to me to be motivated by a feeling which still exists in my mind. I knew that Mr. Haridas never shared Swadeship. He had not ideal nor feeling; the preliminary order

of the People Government without the permission of the Haridas Committee and had fully understood the feeling in regard to Swadeship. I had even received from him a letter asking assistance before I had mentioned my intention to that effect. Only owing to the distance between Bombay and Ahmedabad I got the letter after the announcement. His entire indignation therefore ceased on my reaching him as regards.

As a result of these developments I was asked by the directors of the Young Chronicle to take up the responsibility of conducting that paper. Mr. Dabhi was there on the staff already, so my work remained to be done by me, but as work with my nature the responsibility became an onerous one for me.

Now the Government came as it were in my way, for by its action the publication of the Chronicle had to be suspended.

The friends who were directing the management of the Chronicle, viz., Shree, Omprakash, and Bhadrachal Dabhi were at the time conducting Young India also. They suggested that in view of the suspension of the Chronicle I should now take up the editing of Young India, and further that in order to fill the gap left by the former, Young India should be converted from a weekly into a bi-weekly paper. This was what I felt also. I was anxious to express the heart burning of Swadeship to the public and also hoped that through this effort I should at least be able to do justice to the People's situation. For behind all I wrote, there was personal Swadeship and the Government's issue as such. I therefore readily accepted the suggestion made by these friends.

But how could the general public be taken to Swadeship through the medium of English? My principal aim of work lay in Gujarat. My Indian Youth was at that time associated with the group of Shree Shree and Bhadrachal. He was conducting the Gujarat weekly Swadeship which had the financial backing of these friends. They placed the monthly at my disposal and further Bhadrachal offered to work on it. This monthly was converted into a weekly.

In the meantime the Chronicle was reconstituted. Young India was therefore returned to its original weekly form. To publish the two weeklies from two different places would have been very inconvenient to me and would have involved more expenditure. And as Swadeship was already being published from

Abolished Every India too at my suggestion was removed there.

There were other business leaders for the change. I had already talked with my associates with Indira Ghoshan that such journals needed a group of their own. Moreover the press law at that time was such that if I wanted to express my views uncontrolled, the existing printing presses which were naturally run for business would hesitate to publish them. The need for setting up a press of our own, therefore, became all the more imperative, and now that could be conveniently done only at Ahmedabad. Young India has had to be taken there.

Through these journals I also commenced the work of educating the reading public in Gujarati to the best of my ability. Both of them and reached a very wide circulation which at one time rose to the single hundred of every thousand a week. But with the conclusion of *Swadesam* went up at a level that of *Young India* continued only by slow degrees. After my increasing the circulation of both these journals led to a few rifts and today stands before eight thousand.

From the very start I set my face against taking advertisements in these journals. I do not think that they have lost anything thereby. On the contrary it is my belief that it has on my small means helped them to maintain their independence.

Incidentally these journals helped me also in some extent to remain at peace with myself, for whilst the public seemed to still doubtfulness was out of the question, they enabled me freely to maintain my views and to get them into the public. Thus in my opinion both the journals rendered immense service to the people, to this hour of trial, and did their humble bit towards lightening the tyranny of the martial law.

[Continued from *Swadesam* by P.]

### Notes

#### The Lipa of the Fangle

It is difficult to express my feelings of Late Lipa, after reading the chapters in the English and vernacular papers. He is not dead. His spirit, his message to walk the earth.

The British Law and the Law of India came to grips over these cases. 'Incorporation' as Mr. Justice says to me. His desire to see the 'price' made or reserved was an aim, and these proved not rejection of my suggestions in himself. He was indeed, if some things not quite true in his denunciations of the Garoga rule. In the Legislative Assembly last February, he was witness with the day colleagues and seemed to him to hold an what he thought an unshakable view. He did everything with honesty, laid himself out to be equal with the law and the Justice he has done by. He seemed to have himself as a man for present case of 1927. In Lahore when I met him in March 1927, in the house of a friend, he set very clearly to a chair in a deep, steady and distinctly as an hour and when he spoke his voice was gentle and easy and he smiled. The words in that spoke for me alone and I will keep them near. It was just a quiet meeting here in India in an Englishman.

May I venture to give a message to Late Lipa? Before that great one and in light of his country made up commercial influence.

Do not believe and banking national leaders, don't let help them while they are in your midst. The nations and classes after they pass or will not be ordinary India, make up commercial influence. The Great God in the Father of all. In commercial love they had and that had a relation to the spirit and truth. Only by love can we surpass the difference now existing.

In memory of the Lipa who one year or more may I return you to love in brotherly love? Madras, Madras and Christmas all followers of the Great Master who have trouble the earth.

India, everywhere of the great and Lalaj, but not your own. Let his memorial be.

Peace and goodwill to all men everywhere of what and good. His soul rest in peace.

Emma Harlow

#### 'Her Eyes on Our Eyes'

[Mr. M. J. J. in the last issue of a very recently called the International Students published in the Village for some at 10, May's Road, Chhatrapati. He has favoured me with a copy of his monthly which contains the following interesting article. M. K. G.]

India was lit through different windows then we do, but her eyes are on our eyes, and she has the same story as we have.

Real world development, the only natural safeguard of peace, should be the central and visible sign of that world mental development in which alone advanced peace can rest secure. So long, however, as no people is actually working towards to reach by superior military might, even the way that they towards this world mental development has not been wide.

What has this got to do with India? Everything.

When the Spanish delegates made their historic journey for world development before the Special Development Committee of the League of Nations, what really prevented Great Britain from opposing? India. In India are some 70,000 British troops and some 1,40,000 native troops, costing some £10,000,000 a year keeping over 200,000,000 Indians subject to British rule. When the Egyptians make their protest against to secure possibly the independence of their country from British domination, what prevents Britain from granting their request? India. The Sun God is the main ally in India.

Development would mean to Great Britain the loss of the 'brightest jewel' in the British Empire crown, and the end of her wealth generally as distinct from the British Government of India, the basis of which are moral and institutional, and not military. It is a disagreeable wrong, but true, that empire and no development.

All of the India I have recently read on India, even have expressed me in words as F. W. L. G. H. The Pressing of Empire. When we have a District officer giving the result of his twenty years' experience in Burma. And what is the probability of the whole world according to him? India must govern herself.

The old Viceroy Commission must be reconstituted, with their Council of India and a Headman, not an man the agent of the Government, but the official representative of the village. These District Councils must be formed out of the Village Councils and Provincial out of District.



"The Indian who has entered the Civil Service is really in an impossible position." The English will not treat him as a moral equal—let alone separate from his own people. The present law does not let the whole Civil procedure flow from top to bottom." "The proposition of the Indian social code is wrong" and of course it is based on English law and "the records of our courts in England is the most honest and honest in history." "Religiosity and justice," he says, "are the only ethics that I care for. Law is merely a denial of both."

India should govern herself, but here is the area of the whole matter. The British economic and other interests would refuse to give Indians the appreciable control of their own affairs."

### Prasidh Gopabandhu Das

(By C. P. Andrews.)

It was at the Bihar Students Conference that I first met Prasad Gopabandhu Das, many years ago. We had come over with the students from Orissa and had stayed at some of the whole Conference by his presence. It was at the very height of the co-operation movement and we were in the upper of Orissa, rapidly extending great areas. Even now I can remember how I was invited personally with a message, along with Bhabha and Prasad, during the Conference, and how the leader of the Orissa movement asked me to speak with the message itself to Bhabha Mahatma early. Gopabandhu was there and spoke also, and in speaking there it was a deeply heartening message and full of religious enthusiasm. At the Conference itself we accepted wholeheartedly national education, and the message reached a level of spiritual fervour that I have rarely seen, equalled at such assemblies. Gopabandhu Das was the soul of the whole gathering of students, and I could see how their hearts were set in affection to him.

My thoughts go on to Gopabandhu when he came to me one time about the state of things in Orissa. He looked so ill, so low spirited, that I tried to get him to bed at once but he could not be persuaded to go. Yet after a little while the fever, which had been on him all the while, began to be extremely violent and his treatment and hands were burning. His temperature was very high indeed and he convulsed with me afterwards. It was on such occasions of illness which became more and more frequent with him at the last, that I got to know him intimately and to love him, as my own brother and friend. He would never give way to illness, but would battle through it. His courage and endurance were extraordinary. Yet the end to his poor human body was very good, and he must have taken heavy toll of his reserve of physical strength.

In Puri, I lived with him night and day as he was then ill and in great pain. It gave him the greatest delight to attend to my needs, and his own was forgotten. We had to go to the flooded area carrying us along the river which runs out far from Puri towards the Chalka Lake. Everything was spread out. It was impossible to obtain a launch, and so we had to go in a country boat, the only one around, and we sat on mats. It was even a very serious question to decide whether we should start, or whether we should wait for the weather to clear. Gopabandhu told his disciples to go and when I mentioned that

the flooded village would not go, was an account of the persistence of the boat, that he was visible at once. He had been waiting there! And I might have panicked completely, but that while we were of his own wish to be the matter.

That night was a memorable one for me. Gopabandhu had already come on, but before we had reached our destination, and the boat was so black that the lanterns refused to go any further. We were utterly exposed upon and upon while trying to make for the bank in the pitch dark night. At last we reached the shore and passed the night in a shed. After a time, more villages came with a lantern and some dry provisions. We passed a restless night and went on again for some days. The path was now more direct again as we went to a depot from one island village to another. Gopabandhu's endurance was quite remarkable. His gift for the village was a beautiful thing to witness. It kept him up for six very long days. It would be possible to tell many stories about those wonderful days. Here I would only recall his touching joy. His little children, the poor women, the dumb cattle, all constantly were his sympathy and love. His natural desire to be able to help them.

It was at that time that I understood how low his heart and soul were with the villagers. His desire to identify with the poorest was quite long here in the corner, when at Puri at in Cuttack, but his whole heart was in the village and with the village people. He loved the time, he devoted his time to every aspect, he kept his life absolutely unoccupied by heavy work that time, he had also that one little bit of food, at some simple and profound. When I came back to Orissa later, I found him living in Cuttack under conditions of hardship and endurance even more severe than those of Puri. His own great nature was that his room was so small that he could not accommodate one as well. Even though I still love that he had and what my knowledge from my own life could not bear to think of a man amongst his own in the house of Prasad Gopabandhu Chatterji, his friend, instead. Every day, however, I used to go again and stay with him, and he used to come over and stay with me. One love for each other made it impossible to say more very long.

In Orissa, he was one of the most fortunate and simple men I have ever known. He had absolutely no thought of self when he was helping or serving others. There were no limits to the sacrifice he was ready to make. His whole attention through quite unselfishly and gladly presented from his immense devotion to God. Every morning and evening he kept his usually heart not with his prayers without a break, whatever was happening. He had the purity of heart of a true Brahmin, and he was a living picture of what a Brahmin really was.

His love for me was so deep, that it would never go to my own heart's depth, and his letters to me when I was absent from the world remind me just the more affection. When I had read in the newspaper the news that he had passed away it seemed very difficult at first to comprehend it. The heat of Orissa has melted from every corner, but one of the greatest slaves of all his time to sustain the death of Gopabandhu Das on some other the death of his

own brother. He had a duty laid by his brother to take care of his brother's children. Now his own friends and relatives will take that charge upon themselves in memory of him who so devotedly gave his own life for his followers.

## Young India

### In Gory Career

(By M. K. Gandhi.)

The certificate granted by the Punjab Government to the police seems to have nullified the Lahore police to enable the Punjab police to the full use of the lathi and the spear. The Lahore police were instructed by Punjab Government to have some used lathis in order to regulate an orderly movement. Granted that the protestants were flying orders supposed to be legal, the police, I hold, were not justified in changing the protestants unless order on the part of the lathi or person or property was invaded. I rely implicitly on Punjab Government's certificate. According to it the crowd was orderly and well behaved. It was not set on its way here to anybody. Its action was known to be a peaceful demonstration against the entry into Lahore of a Commission that has been imposed upon the people against their will. The trouble by the police of positive proved to their satisfaction was arbitrary, illegal for and brutal. The behaviour of the crowd in the face of the provocation and in the face of a generally made upon their distress looks Punjab Government's certificate and its consequences was entirely unwarranted. Their self-restraint was as good as their leaders'. I think that an equal attack lathi would have removed the obstacles that the Lahore crowd did.

But this statement is probably written by the order by the lower Government who made the correct way of an armed police seem to be best upon continuing their ill-considered program. However, lived was split in the Punjab and several systems seem to have been followed by the police in Lahore on an equally correct crowd. This may not need to have been so fully ordered as to be a charge of being that law. Difficult as the conduct of the English Commission is to understand, that of their Indian Indian colleagues is still more difficult to understand. They do not seem to appreciate the widening gap between them and the people whom they are supposed to represent and whose cause of them (many of the crowd) they are content to see trampled under lesser lathi, charged with lathi and driven with spears like cattle for the human welfare of them in disregard against the commission's Commission.

What did the charged lathi and pistol Punjab State Police give a warning to the Government, that "if a violent disturbance takes place in this city or any other part of the province, the responsibility for that would fall upon such officials as undisciplined Government for the last three days at Lahore." My law is that the Government do not want, if they could not actually remove, such a disturbance. If a disturbance takes place they will have wanted explanation of showing the red stars of the British Legation

and of removing a double people into armed violence in their common well.

For if the Government do not desire an outbreak of violence on the part of the people and if the Commission will persist in their paragonism, they should notify to the lathi that they should instead of going from place to place against witnesses to a central place and fight their work. But such wisdom and consideration for popular will are hardly to be expected of the Government.

The day before the people in clear, to continue their non-violence in the face of the present provocation. There can only really regard their good demonstration to so many lathis in non-violence preparatory to the final struggle, which people will willingly and valently lay down their lives without the slightest hesitation. That day is fast coming, later than most of us expect. So far as I can see, number of persons here will have to be made here, we come to see now, whether it is a struggle wholly non-violent or predominantly violent. I am hoping and praying that non-violence will be maintained even up to the last hour.

### A Good Beginning

(By M. K. Gandhi.)

Subscription for the Lathi Memorial have begun and with Mr. Ghanshyam Das leading the list with Rs. 15,000 at Warith. The fact that a strong personal committee has been formed in the Punjab and led at the time (at least) of writing this already led Rs. 15,000 on their list also inspires well. I wish all the persons will follow suit and do their own business and do their collection that way. While I expected a method of finding out's spots on the face of population, it was obviously not intended to apply in these provinces, districts or cities which could bear a large population. It would be sufficient for persons for finding by long at the treasurer of the fund the work on the face of population, the spots can only be fixed according to its world-wide name and form. Unfortunately we have in our country terrible conditions. There are the unemployed and lathi but 500 who are living in non-violence and who can therefore give nothing. Their lathi has to be distributed by the police and the other progressive men.

The rapidly with which the subscription for the memorial are collected will be a measure of people's earnestness about presenting the memory of the Lathi of the Punjab whose year we shall have as many that let us remember that even twice the amount asked by the distinguished subscribers in the appeal will not meet the requirements of the present day. Evidence is daily gathering round us that if we are to witness national honour which was pledged when Lathi was so bravely attacked, we have to devise some means of lowering the sword of Henry. One such means and the solution is to break the work that Lathi was doing. His real intention in presenting the Lathi report. Surely an effort in this direction is worth making and is quite feasible. To secure majority of approval for the report is but a step in the national road. My goal of it will not give more distant vision. But we shall surely need majority about some demand of our lathi. We should choose action to support the demand.

In my humble opinion any discussion on the respective merits of democratic stress and constitutional independence is irrelevant to our present purpose. Everybody seems to agree that if we get ourselves mixed, it would be a long time in the direction we want to go. But the independence party seem to agree that it is better that we do not try to get democratic stress and that once democratic stress is set on that point, why waste general energy on a broader ground and why not concentrate work on independence just and simple? There would be considerable time in the argument if the attainment of democratic stress was an impossibility and if economy on independence was possible. As it is, if we can raise voices for independence with a fair chance of success, the same action plus economy with the Nation report has more possible on the issue of democratic stress, should early action in attainment were possible than that of independence. All Nations I played for in our constitution of independence propaganda on the part of those who are enamored of the existing form, but unqualified support for democratic stress was a step in their progress. I think that the two are in no way incompatible provided of course democratic stress for India does not mean something quite different from what it means for South Africa or Canada. Majority of India and reason then demand consideration of public opinion on the Nation report, and that was. For let it be known or not that that report is not a pretence or that democracy is a compromise for the best attainable which represents form of most parties have endorsed. If public opinion cannot be now increased upon it, all the effort spent upon it will be reduced to naught and the great thing must will be out of date and out of place. The value depends partly upon an immediate occasion by all the great national organizations.

### How to meet these Inevitables

(By Dr. K. Chandra.)

"What should a public worker holding a responsible position in public life do if he is subjected to blackmail and various temptations or is badly accused of non-cooperation of public duty? Should he bring an action for libel against his assailants in a law court? Will that be his duty as a responsible public worker in the eye, and is it not likely that if he fails to do so some seventy people would be deceived? And if one way in the circumstances have an action in a law court is there not a real danger that non-cooperation persons must take their bet on a future election and daily public meeting lose their independence while pretending to follow your advice? Agree if recourse to law courts may be called out altogether does it not follow that some other remedy against the use of blackmail itself should be found?"

These are some of the questions arising out of the case of a prominent public worker that I have been called upon to answer. My reply is that blackmail and non-cooperation have always been the lot of public men. The way to overcome the opposition is by non-cooperation and that is the remedy needed in the present case. But it is a successful action if this law court by any means a conclusive proof of a man's innocence, for do we not meet every day instances of men who are the victims of law courts as a

cloak to hide their evil and to continue with impunity their poisonous? Agree we say surely that a law court may settle the points of evil beyond from spreading? Would not what was said equally before the court, for fear of publicity, propagated secretly and in whispers and thus be reached of the same millions? My advice, therefore, generally speaking, is that one should take no notice of blackmail and various temptations, but play the independence and always hope and pray for his ultimate conviction. As for the public it can always take care of itself against dishonest persons. Corruption will be set on the floor and men may try to conceal it, but the public see, as it is in its right and they, in every case of probable corruption, will be certain to detect it, unless, of course, the man, in a law court, or appeal or otherwise is tempted to sacrifice their honour, as it were. Therefore instead of using one's influence as a law court for false allegations against the, the best and the only right course would be for the public to prevent such corruption from taking place by maintaining a complete vigilance and for the servant to keep the public on the go now.

If this seems a hard to be understood and more further advice is felt to be necessary, the author of a little can be called upon to bring his always before a paragraph. The approved party can offer of the same time to appear before it to vindicate its position. Of course this remedy would be action when the circumstances is an altogether unimprobable person. For let will never appear to appear before the paragraph. But where allegations are made by respectable persons offering to produce evidence in support, otherwise it a paragraph would be found to be most useful.

"But what about the village who takes a short lecture in such the village?" one may ask. My reply is that if the people are dignified and well made such a person will not be able to influence his mind for long, while, if on the other hand they show their willingness to go to sleep and all the law courts in the world will be able to prevent the practice of village. For we daily see how law is unable to touch professors except dressed in a system white, and going about in motor cars. The fact is, as Carlyle has observed, that the fact and the accused go always hand in hand. Where there is one the other is bound to be. And a true and just man need not worry in that respect. Let him remember and praise our wise Dada his song:

"My master is like a serpent and  
his brother was me.

He labours for my good for nothing,  
And helps to pump me of my conscience like  
And comes to my aid without  
expectations of reward.

He looms the more and but that of  
others we were,

He is my dear friend—my witness,  
Oh Brother, pray to God for his  
long life—may he live for ever.

My master is my greatest benefactor, says Dada,  
For he brings bread to my my distress!"

It is enough if one is true to one's own self and  
can then satisfy for the "black" victims of various  
laws.

[Translated from Marathi by P.]

## Religious Education

(By N. K. Sinha.)

A student of the Calcutta University writes:

"What concrete lines might religious instruction take in the University?"

To me religious means truth and science as opposed to faith alone, because truth includes science, science being the necessary and indispensable means for its discovery. Therefore anything that prevents the pursuit of these sciences is a means for corrupting religious education and the best way to do this, in my opinion, is for the teachers respectively to practice these sciences in their own persons. That very association with the lay, whether on the playground or in the class room, will thus give the pupils a due feeling of these fundamental virtues.

So much for instruction in the universal aspects of religion. A curriculum of religious education should include a study of the tenets of faith other than one's own. For this purpose the students should be trained to cultivate the habit of understanding and appreciating the goodness of various great religions of the world in a spirit of reverence and respectful tolerance. This if properly done would help to give them a spiritual assurance and a better appreciation of their own religion. There is one rule, however, which should always be kept in mind while studying of great religions and that is that one should study them only through the writings of learned men of the appropriate religion. For instance, if one wants to study the Bhagavad, one should do so not through a translation of it made by a British scholar but one prepared by a lover of the Bhagavad. Similarly to study the Bible one should study it through the commentaries of devoted Christians. This study of other religions besides one's own will give one a grasp of the inter-relationship of all religions and afford a glimpse also of that universal and ultimate truth which lies beyond the "sect of creeds and faiths."

Let us now turn to a moment wherein the line that a personal study of other religions is likely to widen or clarify one's faith in one's own. The Hindu system of philosophy regards all religions as containing the elements of truth in them and evinces an attitude of respect and reverence towards them all. This of course presupposes regard for one's own religion. Study and appreciation of other religions need not mean a weakening of that regard; it should mean a widening of that regard to other religions.

In this regard religious stands on the same footing as culture. Just as preservation of one's own culture does not mean contempt for that of others, but implies a realisation of the fact that there may be in all the other cultures, even so should be the case with religion. Our present heat and apprehension are a result of the policies or attempts that have been pursued in the country, the atmosphere of mutual hatred, distrust and distrust. We are constantly labouring under a suspicion of fear but none can should steadily understand and fall in the faith of those who are dear and near to us. If the general mind will come when we have learnt to cultivate respect and tolerance towards other religions and their votaries.

(Translated from *Neelgagan* by F.)

## 'Faulk of Man'

"I know it is very easy of us to give advice, but only those who live amongst the common men realise how dangerous societies are, and so one who has suffered some small loss at their hands, meditates inside his own quarters.

"And yet it is the fault of man or woman's—this opinion? Why do women come into the class, and the drinking places of men, railroads, give watches, their lives, and the lives of their dearly loved babies for love?"

"Still an ethical one was just recently at Mr. Akin 'The women are too stupid! a woman, and yet we are not allowed to doctored. They get worse and worse every year, I wonder why?"

"And yet the women is children. From every jungle that, Jamaica, Kuruale and Fed, we see men, who perfect themselves by accepting but his own selfish purposes, straggling the trace of their feet in the last hour.

"The Hindu of the Hindu does hundreds and hundreds of bads, one sees them riding at the head.

"The Hindu's Indian have learnt to make Hinduism just, I wish only the sugar and the police.

"The woman's suddenly on the right of women and boys, but passion with severity my surroundings by them as he success right.

"By the gods best man (his)? I see in the misery that passes on men and the weakness of the soul and might to them, introduction is kind, but there is no greater reward than give and 'belly, but the world's tendency due to this continued acknowledgment on the principle of belief and reward.

"It is man's contribution a substance that has already come in the nature of ships who don't the 'Sugar Fund' whose appearance started them of money, that they do not collection. Men destroyed both in themselves and law that they see in the gap of the material world's which leaves an awe for me away for man's eyes."

Thus writes a fair copyist who is a lover of his and land. Unfortunately for me she adds in my difficulty, that she writes it. Knowing the wrong done by my hand, you I to give my appreciation and with the care, or you I to prevent the woman's surroundings? The natural consequence of her writing which I do not deny is that the woman's should have full play of my garden, in other words I should give her them what my influence has called them off!!

M. K. G.

## A Correction

I typed that an interesting case occurred late my first article on Mrs. Mayo's book about India. I had been informed by an authority, on whom I largely relied, that Mrs. Mayo had been 'employed' to write a book for propaganda purposes just after the War. I had said that she was 'employed', which implied some monetary payment, was inaccurate and I wish to withdraw it with an apology.

C. F. Andrews

## The Bardoli Inquiry Third Week

The villages inspected during the week were Bhadar Mal, Tappal Bopda, Pasa, Baga and Sarkheda, all but the last being included in the Sarkheda group of villages.

Mr. Maxwell continued to be on his back for some days in the week and would join Mr. Dronachari only in Sarkheda.

Bhadar Mal would seem to have been selected because it was presented by Mr. Kulkarni as group I from group II and included by Government as group I, and that as a part of the fact that Kulkarni which is a share's share from Bhadar, and which presents the same conditions as Bhadar, was allowed to remain in its old group I. Mr. Dronachari made similarly enquiries in the matter. He inspected one field and found fields were situated in one another and situated as both the villages. After the inspection he put questions to villagers to find out if there was any difference and seemed to agree with a farmer who said he had in both the villages that there was no difference.

One difference from similarity was, and it was that that Bhadar, which had land liable to a payment of about 50 per cent, because of its proximity to a higher group in a village with a more progressive assessment than Kulkarni and included out by Sarkheda but by Kulkarni made inferior as assessment.

The peasant's representatives, in order to lighten the heavy officer's work, had kept a complete list ready of all cases which were pure interest cases and for which simple evidence could be had from the Record of Rights and from the Revenue Register. Mr. Jeyar's work, which usually called with the title of the gross land area prepared by the peasant's representatives, had not entirely excluded some these interest cases.

Mr. Dronachari looked some days at nine cases of the year 1932. Nearly six of these were cases of interest cases.

Tappal Bopda the next village is a very small hamlet with a few huts of Sarkheda (somewhat like Sarkheda and still in there originally come from the Sarkheda) Most of the land is owned by Sarkheda people. None of the Sarkheda have more than 2 acres in all, whether of one's ownership or leased.

This village was leased from group I to group II as far as Jeyar was concerned, but the leasing did not mean any decrease in assessment for the rate of enhancement still applied to it. About seven or eight houses and a few side transactions were examined.

The next village inspected was Pasa with Anand in the bulk of its population. The population which was 1,570 in 1924 is today 1,500 showing a steady decline. One of the interesting features pointed out on apparent increase in Sarkheda area (Sarkheda was that a large number of the residents of the village who were employed outside and their wives home when they returned before. The before would be reported in the village, but they would never go away with their mothers to join their fathers.

Although the village is in group I it has an special facilities of communication or means in Sarkheda, and the people's representatives failed to be enlightened as

to the bulk of the groups. Mr. Dronachari was good enough to explain that at the original settlement the groups were based on the general location of the area and on the advantages it possessed in every respect, but in recommending revision grouping would be determined by facility of communication, access to markets, good roads etc. To a certain position the only way that a transfer could serve the peasant's purposes as well as a public good.

A question as to whether any gain is reported is asked in every village, possibly because Mr. Jeyar has said in his report that "large quantities of gross are given without any extra labour or trouble and are brought to Sarkheda houses for sale where good prices are at a rate outside?" This village's answer practically in every village has been that there is no report and no sale of gross, except among themselves. Several cases of houses and sales were given later, the purchases in 1924 were being more in South Africa and East Africa.

The next village was Baga, where case in the most satisfactory from the people's point of view material, as the soil process gave facilities of cultivation, and the yield of every acre is less than that in a good Sarkheda village, and yet the average assessment on the village is the highest in the Sarkheda. The old assessment rate for the first group was Rs. 4, but the average rate for the village was even higher than the maximum—amounting over Rs. 7 an acre. The village presents a unique probability inasmuch as 100 acres were shown, as Sarkheda had in 1920, the same area was reduced to 50 acres at the first transfer in 1924 and all of it is now leased. Mr. Dronachari examined these fields which were years ago sown as teapoy, then as khaki and now which are produce cotton, jowar and grain, except for an acre in two of separate from these jowar lands planted good facilities of cultivation which were pointed out to the heavy officer. The low yield and more land needed at Baga being a village where greater agricultural loss was shown by the people than anywhere else. The enquiry officer requested some of the houses and sales. The assessment in these cases showed that one had had the gross the old assessment was as high as Rs. 7 and the new one proportionately higher.

At Sarkheda the enquiry into some cases was of a most searching character. The probability of the village was that there were 10 wells at the time of the old settlement and still existed in the oldest water rate, but if out of them were out of use. The heavy officer went to the fields, inspected a well which was going, but which had not been used for irrigation purposes for the last 25 years, with the exception of two years 1912-13 when an experiment was made to see if the use for irrigation purposes could be revived. The experiment was unsuccessful. Rs. 100 in all was said to be charged as water rate assessment.

The next question to be considered was that of Baga, which were being assessed as Baga though they were used as jowar. A number of cases were examined where during the last five years one appeared to have been sown (last planted) along with cotton. The unexamined list of such Baga's lands' proposed

by the peasants' representatives consisted 128 acres. A thorough inspection of the pottan houses showed that there were 21 cottages in which no kharif crop was sown during the last five years, the rest of the cottages showing crop with a *jaerat* crop or the kharif crop at most years. The representatives had a brochure in connection therewith and submitted to the inquiry officers the results of their close scrutiny. The inquiry officers have for the first time decided to examine all cases of loans for two consecutive years 1937-38 and they decided a number of loans to re-examine from 1936.

The question of the peasants' representatives with one was to submit, on behalf of the peasants, detailed statements containing answers to the questionnaire issued by them, and other pertinent matters that the peasants might wish to submit. But the inquiry officers desired them to submit condensed statements in English of these statements, so that this was not in a position to cope with their statements. They readily responded to the suggestion and began to submit condensed statements. The statement submitted at Barhara may be copied here to serve as a sample.

#### Statement about Barhara

"In addition to and in continuation of certain facts submitted previously we try to submit the following facts:

"1. We submitted certain figures previously regarding the area of kharif which was actually sown in pottan. We have now closely inspected the pottan and we find that there are 21 houses (i.e., kharif sown 20 ac. 2½) which show that it was sown in kharif crop being sown during last five years. About other cottages we are not in a position to speak with any definiteness, accounts as the accuracy of the pottan entries is being widely questioned and it is impossible for us to register any definite data.

"2. No question was put regarding the variety of rice grown. We find that before it being grown—about 50 acres being sown before last year.

"3. **Crop:** Not able to ascertain from Barhara any variety. Only rice, s. s., in the kharif year of 1930 or was then sold.

#### "4. Average yield per acre

Cotton	4 75	seeds
Rice	15	"
Jaerat	12	"
Palms (with Jaerat)	3	"
Val	6	"
Crop	1,200	livestock

#### "5. **Land:** 37 acres, 3/40 acre.

Cotton 2 acres, Jaerat 3 acres, Kharif 2 acres, wheat 4 acres, grazing 2

#### "6. **Prices of produce**

Rs. 100-0	Cotton seeds	50	(Rate Rs. 3-12)
" 12-0	Jaerat	24	" " " 12)
" 20-0	Palms	3	" " " 21)
" 10-0	Rice	70	" " " 7 per 100)
" 10-0	Val	17	" " " 5)
" 2-0	Cattle	1	" " " 3)
" 4-0	Jaerat Kharif	400	livestock (Rs. 1 per 100)
" 4-0	Jaerat kharif and price grain		

Rs. 10-0	Fields for livestock	2,000	(Rs. 2 per 1,000)
" 10-0	Val grain 12 months (at 1) earned per acre)		
" 40-0	Crop livestock	4,000	(Rs. 10 per 1,000)

Rs. 600-0

" N. L. Cotton linked Rs. 100 per 1000 as the bulk of it was sold through the cotton cooperative society, the middlemen's commission being saved. Besides the cotton was sold by the society at the cooperative market.

" 8. **Crop:** included both on the credit and the debit side.

#### " 7. **Cost of cultivation.**

Rs. 210-0 Cost of maintaining a pair of bullocks

- " 120-0 " " " a bullock
- " 120-0 Labour charges on various agricultural operations (including the labour charges of the bullock and including those of working members of the family)
- " 10-0 Seed
- " 21-0 Manure
- " 10-0 Repair of implements
- " 100-0 Depreciation and interest on the cost of live and implements

Rs. 701-12

Less 450-0 Rs. Proceeds of yield

Less 111-4 Rs.

" 1. **Indebtedness:** Rs. 1,25,150 (last annual).

For the first time here a peasant was subjected to a severe examination on the yield of his fields and on the cost of cultivation. He was not questioned as to the items of the cost, but extensive questions were asked regarding the cost of maintenance of a pair of bullocks and of a bullock. The man stated the cost of this maintenance for about six days and a half, getting average questions, but getting himself puzzled as the officers went into more and more detail. It may be mentioned here that the man was not satisfied by the peasants' representatives. They suggested, in view that not to add to the inconvenience of the officers, that they might select a few cases for the officers to examine. The suggestion was not accepted, as the officers thought that facts might be better ascertained by taking a witness by suggestion. This man was present also, after several had been rejected, from among the number of Barhara being last approaching to our aid. M. D.

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# Young India

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART 9—CHAPTER XXIV

### In the Punjab

Mr. Michael O'Dwyer held me responsible for all that had happened in the Punjab and made me prove Punjab had no responsibility in the matter. They asserted that if only I had not expatriated all the Gandhians there should have been no Jallianwala Bagh massacre. Some of them even went the length of demanding my death as retribution if I went to the Punjab.

But I felt that my position was so correct and above suspicion that no intelligent person could misunderstand it.

I was impatient to go to the Punjab. I had never been there before and that made me all the more curious to see things for myself there at first hand. Dr. Nataraj, Dr. Kishore and Pankaj Keshabji Das Choudhary who had worked in the Punjab were at this time in jail. But I felt sure that the Government could not dare to keep them and the other persons in prison for long. A large number of Punjab's good men and men who were I was in Bombay. I intended to show a word of cheer to these prisoners and that would comfort them. My self-interest in the case was trifling.

But my going to the Punjab had to be postponed time and again. The Viceroy would say "not yet" every time I asked for permission to go there and so the day dragged on.

In the meantime the Hunter Committee was expected to hold an inquiry in connection with the Punjab Government's charge before the martial law. Mr. C. P. Anderson had also reached Delhi. His letters gave a horrifying description of the state of things there which fell in with the hypothesis that the martial law situation was a last resort since that the press reports showed. He pressed me urgently to go and join him. At the same time Mahadevji and Mahadevji asked me to proceed to the Punjab at once. I was very reluctant to the Viceroy asking whether I could now go to the Punjab. He would have to reply that I could go there after a certain date. I cannot exactly recall it now, but I think it was 17th of October.

The news that I returned on my arrival at Lahore can never be effaced from my memory. The railway station was full and it was very touching scene of anxiety. The whole population had turned out of

their in huge expectation, and it was a great relief after a long separation, and was followed with joy. I was set up at the late Punjab Government's residence and the leaders of the movement were all on the platform of Dehra Road Station. A number of ladies were for once there to see the place where I was assassinated because of a certain movement.

Coming to the general Punjab leaders being in jail, their place, I found, had been properly taken up by Pankaj Mahadevji, Pankaj Keshabji and the late Ganga Shastri Mahadevji, Mahadevji and Mahadevji. I had already known before, but with Mahadevji I came to their personal contact for the first time only on this occasion. All these leaders on this such local leaders as had escaped the purview of going to jail at once made me feel perfectly at home amongst them as they I never felt like a stranger in their midst.

Here we unanimously decided not to hold evidence before the Hunter Committee in view of a matter of liberty. The reason for that decision was, I think, all that time and need not be recapitulated here. Suffice it to say that looking back upon this decision from the distance of time, I will find that our decision to bypass the Commission was absolutely correct and proper in the circumstances of the time.

As a logical consequence of the boycott of the Hunter Commission, it was decided to appoint a non-official inquiry Commission, to hold a public inquiry on behalf of the Congress Punjab Branch. Mr. N. M. Joshi, Mr. C. P. Anderson, Mr. G. D. Das, Mr. G. D. Das, Mr. M. K. Joshi and myself were appointed to this Commission, mainly by Pankaj Mahadevji. We discussed matters over various places the progress of inquiry. The responsibility for organizing the work of the Commission devolved on me and as the progress of organizing the inquiry in the largest number of places fell on my lot, I got a rare opportunity of observing at close quarters the people of the Punjab and the Punjab villages.

In the course of my inquiry I made my acquaintance with the women of the Punjab also. It was in it we had known one another for ages. I thought I was they looked on me as their countrymen and felt before me their hopes of years. My work in connection with the inquiry had brought home to me the fact that the Punjab could become a great field for Hindu work.

As I presented further and further with my equity into the situation that had been constructed on, the people, I came across notes of Government's ignorance and arbitrary disposition of its officers such as I was hardly prepared for, and they that we with deep pain. When surprised we knew not what still continued to fill me with surprise was the fact that a person who had had occasion the largest number of soldiers in the British Government during the War should have taken all these formal measures lying down.

The task of drafting the report of this Committee has now returned to me and I would recommend a perusal of this report to any one who wishes to have an idea of the kind of atrocities that were perpetrated on the Punjab people. All that I wish to say here about it is that there is not a single consistent suggestion as to a surprise and every statement made in it is substantiated by evidence. Moreover the evidence produced was only a fraction of what was in the Committee's possession. Not a single statement regarding the reality of what had done was the slightest cause for doubt was permitted to appear in it. This report, prepared as it was solely with a view to bring out the truth and nothing but the truth, will enable the reader to see to what lengths the British Government is capable of going and what intimidations and inducements it is capable of practising in order to establish its case. So far as I am aware, not a single statement made in this report has ever been disproved.

[Translated from Norwegian by F.]

### Shared the Tamil Poet

Srinivasan Bharthi was the greatest exponent in the words of the Indian national awakening of this century. He was poet laureate of the Tamil country aroused by the nationalist aspirations and love of the people. His songs are sung by young and old throughout the land, in thousands of public gatherings. Their hold on the popular mind is great and lasting, and transcends the divisions of creed and caste. Bharthi was a Brahmin, but his political genius was permeated by an refreshing spirit of equality. Freedom and equality of the high and the low castes, of men and women, were the lodges of his soul and the aspirations of all that he sang. Breaking boldly away from old-time traditions of form and thought, Bharthi adopted the spoken tongue and inflexion to the inspiration of India's movement.

Bharthi was born in 1872. From 1904 to 1910 he edited Tamil journals in Madras. In 1908 he found refuge from repression in Pondicherry where he remained till 1914 suffering great hardship and privation. He then returned to Madras to editorial work, and died there also, in 1921, at the early age of thirty-two. His collected songs have been published by his widow in two volumes. They have been distributed all over the Tamil country and have attained the rank of permanent literature. But the Nagpur Local Government has under the pretext given by supreme legislature recently declared the books to be seditious, and by force of that executive declaration, ordered the books to be in seized by the police authorities in India. Accordingly, the Madras police recently seized and carried away 5,000 copies from the

publishers' office in Madras. There was a storm of indignation in the country. It was notorious that the Ministry of Education and all the colleges felt that the action was unjust, but depending as they do for their existence on the capricious support of the official element, were too weak to oppose. The Madras Legislative Council passed a resolution condemning the seizure as unjustified. During the debate, the Government offered no definite logical pleading that they acted under instructions from the Home authorities and not on their own initiative. Nothing, however, has since been done by the Madras Government to undo the wrong. Hence all copies of the songs rendered by me into English.

C. K.

### Vandé Mātaram

[The following is a translation of Bharthi's *Vandé Mātaram* which has become the Tamil National Anthem. The divergence of expression of the original Tamil is inevitable. The emphasis in this song occupied more than twenty years ago is on the unshakable being of the 'unshakable' in equality with others in the nation's rebirth. Bharthi's poems and songs were combined with new songs, and in composing an anthem for general acceptance, he not only failed to include the old, but placed on a the dominant emphasis of the song. The traditional higher classes loved before the end of his song and expression and accepted it without change and sang the song of 'patriot' consciousness along with their own.]

Vandé mataram ay va

To our great Mother mother how we

Center and round we mind set:

Who are born in this sacred land,

They are of white birth.

So they Brahmins.

Or be they else.

Vandé mataram ha.

Lawless Pindars are they!

Why, they are not dark and black,

But fire and the work on

Look you to them as enemies:

Have they wronged us as foreigner have done?

Vandé mataram ha.

Yes, here are a thousand snakes

But in that poison for others is none to?

Children of our mother

Why fight among themselves,

But will our brethren bound together

Vandé mataram ha.

There a lot of we snake,

But shame shall be the lot of all

If we fight among the work

If we quarrel that well

What else shall we need? Vandé mataram ha.

That which we share,

Be it heaven or shame,

We shall share it all.

Life is thirty years—

Or death for all of us.

Vandé mataram ha.

We shall fight for the days that are gone of  
willing looking

We shall survive the past,  
And open the comfortable slavery.



And my Vaude entertain  
 And love to see good Earth workers.  
 [The following is another about national workers.]  
 Vaude entertain—play  
 Vaude entertain,  
 Just give thanks!  
 In the land of the Arabs,  
 Damascus and more  
 Of the nation best,  
 Sing these brave words. Vaude do.  
 Seek in mountains,  
 Daring is brave.  
 May our countrymen sing  
 The joyful words. Vaude do.  
 Stand we united  
 In Victory or in Death  
 Loathly shall we sing. Vaude do.

**Folk Song**

[The Folks are a Thrill unto of 'uncontrollable']  
 Dance, brother, and love also  
 We have found Liberty sweet  
 Dance brother and let us sing.  
 No more shall we call the Christian Lord!  
 No more shall we call the white man master!  
 No more shall we bow to those that live by beating  
 No more shall we tell us slaves  
 For those that desire us—Dance brother do.  
 Liberty, wherever we go  
 They speak of Liberty.  
 We are all equal, this has been made clear.  
 Flow the words, stand Victory,  
 Let us practice this all over the earth!  
 Dance brother do.

The day of equality has come,  
 The end of Jim Crow and down has arrived.  
 There is no white bark but golden.  
 The revolution has no more friends.  
 Dance brother do.

The pillars of the wall, and towers  
 Shall be glorified.  
 The site we shall treat with disregard—  
 Shall we advance our hearts  
 Weaving the words for nothing?  
 No, we shall no longer tell for the often.  
 Dance brother do.

This land we live in is ours  
 We have found this term.  
 It belongs to us by right  
 We know it now.  
 We shall be there to stay on this earth.  
 Our attitude is set to the heights.

**Ahah**

The world wide countries will  
 In peace unite,  
 Under Thy command.  
 No word nor thought can reach Thy light,  
 Ahah, Ahah, Ahah!  
 The agonies, the sorrows,  
 The evil-doers, the prophets, and the wretches  
 Death shall have no terror for any,  
 If but they love before The  
 Ahah, Ahah, Ahah!

**Love them that hate**

Love them that hate  
 Love them that hate, my good self,  
 Love them that hate.  
 Enveloped by words have I,  
 Have we not seen this, my good self?  
 Enveloped by hatred have I,  
 Have we not seen this?  
 Our Lord is there.  
 Love them that hate, my good self,  
 Love them that hate.  
 In the system that grows the good good,  
 Know you not this, good self?  
 Inside the daylight lives the spirit  
 That turns facts into many-colored flowers and  
 colors.  
 My good self, love them that hate do.  
 If but we and thought enter the world,  
 It lives in balance and in color  
 Good my self, a drop of poison  
 In the honey cup, it renders it all unwholesome.  
 Love them that hate do.  
 Seeking life, let us wish love to men,  
 Good my self,  
 To wish love for others is death for us  
 Know you not this truth, good self?  
 Love them that love do.  
 Love men the best type  
 That springs to make a meal of your flesh  
 For, know it is the great worker of all  
 That causes its own shape—how to live  
 my good self—  
 Love them that hate do.  
 [To be continued.]

**Cape Service Association**

MEMBERSHIP AND CONTRIBUTIONS

Formerly incorporated as p. 111	Do.	1,609-1938
Franklin	Silverdale	5-0-0
Pe. mem. Baptist Waterbury	Albino	00-0-0
Stonewall Mountain-Joe Knight	Brooklyn	20-0-0
Massachusetts Statewide	Orinda	1-0-0
State-Cover Hope	Mariposa	00-10-0
Mount	Mariposa	11-0-0
Peppel-Central	Alameda	1-0-0
Redwood	Franklin	1-0-0
Walden-Unionist Fund	Brooklyn	5-0-0
Jayvee-Boston United	Pease	1-0-0
Lehigh Assistant	Brooklyn	1-0-0
A Fair	"	00-0-0
Sanctuary Volunteer	Carthage	1,001-0-0
Protestantism-Hereward Gym	Carthage	1-0-0
Highland-C/O Municipal Assn	Brooklyn	20-0-0
Youn & Co.	Brooklyn	11-0-0
West Georgia	Brooklyn	11-0-0
Raymond-Massachusetts-Dore	Alameda	1-0-0
Through-Norway		
S. E. Collins	Brooklyn	1-0-0
F. Matthews-Cover	Valencia	4-10-0
Massachusetts-Pennsylvania	Brooklyn	10-0-0
Elm Hill		1-0-0

Total Do 1,609-0-0

# Young India

## The Pitfalls

(By H. N. Sanyal)

Discussing the accidents of Lucknow as a general letter Pundit Jawaharlal Nehru writes:

"An accident which took place yesterday morning might interest you. I have not mentioned it as my intention. Some time after the incident and the police had driven out back near the cinema, a young man, whom I took to be a student, came to me and said that he would bring me two revolvers immediately if I wanted to see them. We had just experienced the latest and direst changes and there was a great deal of anger and discontent in the crowd. I suppose he thought that it was a favourable moment to make the offer. I told him not to be foolish. Some time after I heard that some quantity of his particular brand was known to be in the C. I. D."

Pundit Jawaharlal was only to be too an expert. If he had any use for revolvers he has shown his freedom of the country. He will not need the other kind of revolver to find his way. He will carry it himself openly and use it effectively, when or how upon the occasion has arrived. So he was safe from the Masterpieces of the C. I. D. And what applies to Pundit Jawaharlal applies to a Congress or all Congressmen. We happily the Congress police after every Congress have come to talk with closed doors they have shut the door of the C. I. D.

But the C. I. D. will not be kind if it does not have evidence whose business among other things it is to expose people to indignation and sweep them in the net prepared for them. It is difficult to imagine an occupation more relaxing and degrading than that, and yet it has been entered on a contract by the able governments of the world and has entered in a sense of an elevated spirit. There were perhaps the first place in the occupation Lyons, so the C. I. D. is celebrated as a law of. Pundit Jawaharlal in his time gave a pointed record of being on the part of all the persons that were engaged in the practice of studied denunciations on the false plea of philanthropy. It is a black record of crimes committed by the agents of whom Nehru was not the least but probably the greatest offender. We could have argued the War if one had been less greedy and less selfish.

Whenever you find in India you encounter difficulty. To me a my intention — for a the great philanthropists by and in the name of the Gandhi or being the an unscrupulous and blind. That we eye to and buy more or more of them or as best of their goodness. It is not of our helplessness, the helplessness or selfishness. We have not the courage to consider such a order to give ourselves have received participation or assistance in Europe which is based on fraud and lying, and where chief, if not all, the in its projects the policy of ever-growing exploitation of the weaker nation now in the world.

In a way the C. I. D. is the last remnant of the trap as clearly laid by the British. There where

science in structure are really the most ignorant of all. We often fall into the of these wrongs but surely traps, unless we fairly leave them to us. It was the same such matter that the Russian and "Devils of the Crimea, specially when they bring you girls. When an enemy comes to you leaving the look of philanthropy, he is so to be most dreaded. Would that the youth of the country could find single traps and avoided the pitfalls into which they daily fall even whilst they are saving the Empire and trying to deliver the country from the villainable yoke which is not only crushing the latter economically but is also crushing unrelentingly moral freedom.

## Justice Ran Mad

I appreciate members of the House the final settlement of a couple of the transactions of the Tardil group of the late Mahan, the Tardil Post, whose name were the same day conducted by the Madras Government using under conditions, as, it is perhaps more proper to say, papers from the Madras Government. The Madras Government it appears in its own suggested state things not by any order of court but by direct declaration. It appears that order that declares the books of the private Tardil post which have been in vogue for the last 30 years and which, as appears from the evidence before the High Court of Madras, were under management by the Education Department of Madras for contribution to the school education, are liable to confiscation in any part of India. I must confess that I was surprised of my own with sensitive persons being held by provincial Government. But does not deny in which we live and learn. This was no doubt a matter falling under the jurisdiction of the Education Minister. But it is becoming daily more and more clear that these Ministerial offices are perfect laws, even as the legislative chambers are and that the Ministers are little more than clerks regarding the will of the all-powerful M.S. Therefore the poor Education Minister could do nothing to save these popular books from confiscation. Probably at the time the confiscation took place, he had even no knowledge, or if he had he was not very well what it was that he was really signing. In the course however the confiscation involved public attention. Pundit Mahan Sharma of Hoshiarpur, Gurdayal and publisher at Sharn's room, on behalf of his poor nation, could not do all under the confiscation. He therefore moved the public and the nation was naturally attracted to the Legislative Council which condemned the confiscation. Pundit Mahan Sharma was persuaded the High Court not to order to set aside what was clearly an illegal confiscation, and instead of being understanding that the order of confiscation will be withdrawn, that the books will be returned and that the Madras Government will make compensation to the poor nation, the order has been withdrawn. But the wrong will remain. One can only hope that the expectations of Pundit Mahan Sharma will be realised and that the wrong will be remedied by the return of the books. But whatever resolution is made by the Madras Government, the name of wrong will stand and so will the name of honesty created in the public mind by the return of the Madras Government in direct violation of the Madras Government. M. K. G.

## Wardha Letter

### Third Class

In accordance with his practice, Gandhi left Sabaramati for a month's sojourn at the Wardha Ashram on the 23rd November. The journey was uneventful when he had hardly recovered from the first shock of Lala's passing away. For once he was able to get the letter of the vetoists of local landlords and to mention his policy days when he used to travel freely. The journey was uneventful till we reached Wardha. There Gandhi was met, with his previous consent, by a group of Khadi workers from the famous Ujaini Khadi, Khadi (W. Khadi). They are intent on expanding Khadi production on what is known, the "integrated system." The underlying idea is to develop the integral capacities of manufacturing and hand-weaving by assembling as many producers of their manufactures as possible under the same roof to be performed as far as possible by the same family. The system has been tried with great success at Ujaini and would make a new era in the development of Khadi organization if it could be successfully introduced elsewhere too. Gandhi after making a few queries about the details of their work and emphasizing the necessity of self-cleaning, said to them, "Our writings say that we do begin any enterprise in the first degree of wisdom but it is fully in you if you other beings concerned it." Now that you have commenced your project, why the delinquency, I hope you will see it through."

### The Weed and the Tree

The famous Ujaini Khadi party was accompanied by Mr. Shrinagar Das of Dharwad. Gandhi there has some who think were there every week for doing Khadi progress. He travelled with us as far as Jabara and engaged Gandhi in an interesting conversation. The discourse turned on the theme "Is Khadi really making headway?" "I have no doubt about it," replied Gandhi, "there are some actual progress and more progress. Khadi weaver in India today than there were in the 'white cap' days of 1920-22, and as for expanded Khadi production it has grown by a fold at least. But the thing is, we do not see the weed for the tree. Of course, there is great modern organization in India which is flourishing in nearly 2,000 villages as the A. I. S. A. is doing. It is a compact body, it has influence over the market because it has established a better system with them. But the Khadi weaver must take his time. He talks in an idealistic way. He must refuse to be diverted from his purpose by exciting parties. I have no doubt that the country will remember the potential sources of strength as an ideal state. You have one leader after another turns to it for consolation in the darkness of despair. Unfortunately the Government did not demand his faith in a week before his death, and when a step had crossed the path of Lala he was turned to it for strength. You know how he told Mahadevi at Sabra that he had become a complete convert to Khadi and was leaving her to go? I have no doubt that in 10 hours of darkness, it will be Khadi since that will come in the ruler's room."

### At Wardha

Several days in the heart of the winter sun, Wardha is a perfect beauty spot. Gandhi's room in the upper floor commands a beautiful panorama of open

landscapes irrigated by a channel line of purple hills while all around her plain brown-sandy covering fields with their stubs green leaves and other signs of every class getting out of hounding path. Here under the simple blue sky, some sunshine and transparency, looking out one would perhaps think that there is a real forest of green when a weary spirit may feel rest and repose. But one has only to drive a little beneath the surface to discover the tragedy that lies hidden there. For the glaring significance of the cotton trade will then be seen to be not a question of prosperity but of economic justice of the year. The whole forest that is only one that is made to yield increasing quantities of milk by all concerned must only be the demand of an last drop for the benefit of the exploring weaver. In spite of bumper crops and the phenomenal rise in cotton prices, according to the national report of 1932-33, out of 6,100 proprietors and shareholders of Ujaini, 1,733 or 28 per cent. were in debt. The condition of the weaver was even worse, 13,000 out of nearly 45,000 or 29 per cent. being in a state of indebtedness. In spite of the highest cotton in India at their door step, these people imported European cotton yarn goods worth 1 lakh of rupees in 1924 and Indian yarn goods worth another 2 lakhs of rupees, while the number of weavers declined from 17,000 in 1925 to 7,000 in 1931, the lack of employment, and the history of Sabra tells us were exact rate of the handloomist life of the people when a single had year brought this in line with misery and starvation.

### A Vale of Peace

The only relief that one can find from these oppressive facts is in the atmosphere of "total unreserved trust" of the independence of Wardha. The existence, a glorified edition of its prototype at Sabaramati as Gandhi once called it, needs no introduction to the readers of Young India, it follows the same ideals and principles as its parent institution, only with the latter goes as far total experiments with the ever present aim of moulding the former has opened up a voluntary discipline by combining the field of its experiments. The entire spirit of the Ashram at Pt. Yashwanthi there who with his hand of young weavers has devoted himself to a life of silent and selfless service. He has who sits. The aim of silence would recognize that he is the same silent inspired speaker under the spell of whose luminous eloquence during the Nagpur Satyagraha days even the Government recognizes and dignified and eager to take their notes. He is an authentic witness of Gandhi's progress. Filled an episode with of silence he occupies a big warm heart whose acquaintance if "one can begin to never ending." His one aim on life is to discover and under the deep spiritual truths found in our sacred scriptures, and since they can be done only through a process of self-discipline and self-purification in the field of action, he is today dedicating himself to the service of the poorest, the oppressed and the down-trodden in a spirit of unselfishness. Naturally the unselfish and the poor recognize and weaver class has had his consciousness in their own. In this era, way of these weavers is the most determined points against all corrupt individualism and against reaction and oppression wherever found.

vision as Government. But as politics today they have deliberately imposed the discipline of self-censorship on upon themselves. Because they believe that it is only through quiet, unobtrusive work that they can bring real freedom to the native masses.

#### At Grip with Orthodoxy

And the partner of the Aikawa, Shakti Jansardh Bapu, is the real rebel. Since then both he shared a home in the orthodox Marathi community by following upon the Lalinisthapani people at Wadga in the troubled circumstances. It was suggested to him by friends that the way was premature, that it would strengthen the hands of the reactionaries, and give a cut back in the mass of culture by making away those who were slowly working toward its side. But he preferred to listen to the inner voice rather than counsel of others. Dreams have fully flooded the window of his sleep, for which the darkest corners of his community has unconcealed him, his action has been guided throughout India in the dark land of uncertainty, ambiguity, and an influential portion of his community has not only concealed itself in the culture but has decided to stand by him through thick and thin.

The communication has led him, absorbing apparatus and he proved it readily by going a step further by parting of food instead by the usual comfortable ways when society at Wadga. It was to understand the nature of the action of his, that a delegation of Aghori Marathi visited upon Gandhi the other day. Shakti Chakrapanthe Puro who is at present here in connection with Lala Haradul Puro and whose apparatus is attainability is known to be an old comrade since Jansardh's absolutely refusal to do the part of orthodox Marathi. "From friends," he said, "we are anxious to help Jansardh in his work of social reform, such as widow remarriage, prohibition of child marriage and so forth. They would not even mind Shakti's showing upon tonight in the circumstances but they feel very strongly about his parting of food in the hands of 'reactionaries.' Some three friends are prepared to go so far they hope that Shakti would at least meet these halfway by giving up dinner in the hands of the 'reactionaries.'"

"But, how can I do that?" expostulated Jansardh. "In the Aikawa I am bound in love with everybody who comes there and 'reactionaries' are hardly absent here."

"We don't mind that," they replied. "But may do so you like in the Aikawa. The Aikawa is a sacred spot and no 'reactionaries' need be observed there even at noon on at Jansardh Puro."

Gandhi intervened, "Is your religious, religious and fundamental or is it in the sense of social justice?" he asked.

"We are no 'hated people,'" replied one of them. "Our religion is based on the 'higher ground.'"

"In that case," said Gandhi, "you should begin with Shakti. If you objected to Shakti's dining with such 'reactionaries' as were advised to do so, he had nothing to say. I could understand you, but the lack of social courage to hold that land is polished by the mass touch of you here in a troubled atmosphere here, though otherwise to say for a pure and righteous man, is a depiction of religion. I admit that social justice should be required when it is

shown for the protection of society even though presently you may not find any need for following it, but to expect a 'hated' area with it becomes dangerous upon not life but death and it should be discarded.

"Jansardh has chosen a wider field of service. He cannot exclusively identify himself with any particular community. The world is his family and he can save his community only through the service of humanity. So let Jansardh go his way. One can witness appreciation only by love, not only by words, not by unappreciating words. See the state of society we are living in, it is full of hatred, hypocrisy, hatred. Our friends should be the Ganges of our society. But today they have become except. What would be left of the members of the Ganges if its waters were polluted at the very source? Let us therefore try to purify our friends, by doing penance, by offering for their sake. That is what Jansardh is doing. You should give him your blessing even if you cannot follow him. For a day will come when not only you but every orthodox Indian will recognize that by his action Jansardh has made the broad service to humanity and his future generation will thank him for it."

The famous aged counsel, straight as it did from Gandhi's heart seemed to go home to his heart.

#### Lajpat Rai Day

The 13th November, the day of national mourning over the loss of Lajpat, was duly observed here. A pillar of strength in the country for over quarter of a century his life was almost intertwined with the political and social life of our People. Even those who differed from him considered it a privilege to be opposed by him. And a Marathi friend voiced the feelings of all his critics when he once described him as a lion when the conventional position was running high as 'the most feared and not to be touched.' The members of the Wadga Aikawa observed the national day after the poor man's way by doing manual labour and contributing to the wages and donating themselves a week's salary of gold the only form of luxury in their golden week. The short address that Gandhi delivered to the students of the Aikawa after their evening prayer on that day may be remembered here. "Our neighbours tell us," he said, "that childhood, old age and death are looking only in the probable body of man and that man's spirit is eternal and immortal. That being so, why should we fear death? And when there is no fear of death there can be no concern over it either, it does not therefore interfere so to speak with our Lajpat's going away but to service and care his spirit. The central feature of his character was his burning passion for service of the motherland and his loyalty his chief work the service of the most downtrodden of his countrymen, viz., the untouchable 'reactionaries' which he was still a man. It may not be given to everybody to emulate his career in the Assembly which was but a small matter in his career, but all can develop the spirit of service which was like a continuous thread through his life. And nothing comes self-proffered. I would like you therefore to do whatever service to render to make an opportunity for self-proffered. Through it you will be serving yourselves, your country and the world."

## The Baroli Inquiry Fourth Week

The villages inspected during the week were Vafli, Amherd, Chitara (Dandoli) and Deivasa, Dikhar and Adaspat (in Vafli Talu).

Vafli was the village in which the highest yield of cotton was shown—eight musins to acre, i. e., ten musins more than the average adopted by Mr. Jeybhoy. Several Khairis were questioned as to the average yield per acre, and about 17 musins of lint were obtained.

After this a Khairi was examined at length about the fields he cultivated and the cost of maintenance of a dabbli. I give the description of the wheat in some detail, as a dabbli was also examined in this very village, particularly with a view to checking the cost of a dabbli given in our statements for such villages. Gopala was the Khairi's name.

'How many bighas have you?'

'I all 20 bighas and have 7 bighas of gram land.'

'Tell me how many bighas under different crops?'

'2 bighas cotton, 16 bighas cotton and 2 bighas rice.'

[It may be noted that we got of 20 acres per plough for this village was 14 musins, 2 musins, 24 rice, 4 gram, and 7 musins. Musin=22 pindars make a bigha.]

No question was asked about the yield, but he was asked about the dabbli. In our statement we had stated that half of the Khairis had two dabbli in a plough and a pair of bullocks and half had only one, but we had adopted one for our work.

'How many dabbli have you?'

'I have two dabbli.'

'How many in your family work in the dabbli?'

'There is none in the family excepting myself.'

'How much do you pay a dabbli?'

'At the rate of 8 musins a day.'

'How many musins in a year does the dabbli work at your field?'

'Ten musins.'

'What does he do for the remaining five musins?'

'He cuts grass, plies cotton and whole work for me. He gets plough work for about a month and a half during the cotton planting and grass cutting seasons.'

'Do you pay six musins a day?'

'No, six musins worth of food—2 musins and 2 lbs. of grams a day. Besides he borrows up to Rs. 20 a year.'

'That does not include clothes?'

'No, clothes and shoes are provided under. And the advances are never repaid in full.'

'How much have these cost you?'

'Rs. 100 each.'

[The officers seemed to catch and examine a dabbli here. One appeared whilst this conversation was going on. The dabbli was now taken up. He replied to all the questions, without at all getting nervous, in his usual language, with a hale abundance of things in it.]

'What's your name and your master's name?'

'I am Bahadri, My master is Nihal Kharat.'

'How much do you draw here?'

'Rs. 100.'

'How long have you been with him?'

'For 3 or 4 years.'

'How much can you repay every year?'

'I could repay Rs. 5 in the most each year by doing odd jobs.'

'What are the wages you get?'

'At the rate of 10 pias per day, more or less. Two of us plough one to one and a half musins. The grass cutting wage is 4 musins a hundred bhandis and 11 out of for my master 3 musins a hundred.'

[Mr. Woodfield here remarked: 'Yes, we were told at Timbarva that the agriculturists were prepared to pay only 2 musins a day and the dabbli wanted 3 musins and had therefore left them.']

'What do you get from your master?'

'He provides me two musins of prasad, two musins and tobacco three a day—and sometimes rice.'

'Does your wife also get this much?'

'Yes, she would also get the two musins and prasad and tobacco if she came to work.'

'But does she work regularly?'

'No, she does not work regularly.'

'Supposing you were to purchase this two musins of prasad what would it cost you?'

'The village head would charge 2 musins.'

'And how much would the two musins cost you?'

'How can I say? I get the musins all right, that's all I know.'

'No, but suppose you ate those musins of home, how much would it cost you?'

'We don't eat any such thing at home. There we are content with prasad grain. So how can I say what those musins would cost me?'

'What else do you get?'

'My dabbli—2 dabbli, two vests and one shirt, and a pair of shoes.'

'Would you purchase these yourself?'

'No, my master would purchase these for me. The shoes would cost Rs. 5.'

'How long would they last?'

'My brother the constant fellow that he is loans 2 pairs each year. I wear only one.'

'Sometimes do you get the money required for clothing of your children and for their food?'

'I borrow from my master.'

'How much would you borrow?'

'We borrow up to Rs. 20 of the family's wealth. As it is, I have already borrowed Rs. 15 this year, i. e., during the last five months.'

'When would you be able to repay all your debt?'

'Only when I see some in my pocket,' he said laughing.

As finished the agriculturists were all asked what they regarded as the usual yield per bigha.

'It is 4 musins cotton, 2 musins 7½ musins, that is 2 musins and 10½ musins per bigha.'

'What is the usual leasing rate here for ordinary land and ordinary year?'

'Rs. 6 to 8 a bigha—both for dca and ruygar. Rates were higher some years ago on account of high prices.'

'Do the rates of leasing would vary from year to year each year?'

'Yes.'

This was a village where over 100 musins had gone to South Africa, 30 or 40 being usually there. The

sales which were somewhat charged that as a very large majority of those the purchasers were other people returned from or in South Africa, so very few relations of these people. Several cases were also found of persons having an account of individual men sold their lands and left their villages — their number being 11.

Why these people had left the village was a question which was examined in detail. Mr. Anderson, wondered if they might not be the people who had left Khasia and returned there because they were being asked to contribute territory so they could have their sheep. That we ascertained was not the case. 'Most of those who have gone,' said the people, 'are small Khambas. All of those are Khasis, the other three are Jaintis, and they are a little better off than.'

The next village selected was Chhinu—one of the three villages which there had been a regular trade about being their group. Mr. Jangshu had selected three villages in the Doh group. Mr. Anderson who visited them got them by again because of their high water and Government lowered them again. As regards these details we had no difficulty in ascertaining that the bulk of those were Jaintis men and that one instance, noted again by Mr. Anderson, of a loss of land occurred at Rs. 10-12 and for the rest Rs. 250 could not be found in any of the lands for the whole period of several years or any of the three villages which we had thoroughly examined.

There were lands in these villages which were cleared at Jangshu and then in Chhinu, and which were surveyed by Mr. Anderson who had been satisfied that they had an equal advantage enjoyed by and similar land. He had elsewhere selected the sites for the Khasia land, but even the reduced rate was higher than the maximum Jangshu rate, though the fields were for all practical purposes private lands. The survey efforts returned most of the Khasia survey lines in Chhinu, found good ground growing in one and the rest ordinary grass meadows. The sites for these were however higher than even the maximum rate of Rs. 4 acres awarded by Mr. Anderson, much higher than the maximum rate for Jangshu in group I, and maximum higher than the maximum Jangshu rate for group II in which the three villages were included. All these points were noted by the efforts. A Jangshu field was also compared, the crop was good, and the Field explained that the reason was that the land was watered every year like much other land of which the area was 120 to 150 acres.

Mr. Anderson had in his report several chapters on the special features of agricultural these villages compared. A few questions were therefore put to the villagers on this point. 'We do not water the main road,' they said, 'and we have good 8 miles from here by had roads over which it is not possible for the bullocks to draw a full load. Each one takes only a half or three quarters of a Mohr, to water to get to Boga (and Mr. Anderson had this road in mind) we would have to cross the Parna river three times and go part of the way along the riverbank, which is extremely difficult. We therefore do not go that way.'

The houses were next examined, two of the ones were situated on steep slopes, and in two of the

three cases which were visited the houses said they could pay nothing on the crops had failed.

The villages in which selected for the next two weeks would seem to be mainly those which had been promised to a higher group, and some of which were reduced. Dehri, over which an enhancement of 25 per cent. had been imposed, was a case in which Mr. Jangshu and Anderson had succeeded in raising the prices, the former describing the place as having an importance of its own because of a weekly bazaar, and a cotton gin, and the latter because of the small statistics. The people had no difficulty in showing that the cotton gin did not affect Dehri, so there was no cotton, and in Dehri had the weekly bazaar was a great affair, noted only for the greater number who came in previous cloth, and and other things. With Jangshu in Dehri, the Jangshu are happy, area where there are probably no such losses, where the tenant cannot afford to pay such rent and the tenant does not expect to receive such rent, where the Jangshu people cultivate the land themselves, where there are no kind relations and no such promises. In Dehri which had been promised a group and again lowered, the efforts asked the people what reason they had mentioned in their applications against the raising of the group. A copy of their petition was handed out and in summary contained: 'Why is it that you say your land is bad, when we see that our ground is not?'

'It was left for, etc,' the people said, 'as was it last year, but the harvest was all. The appearance is deceiving.'

'That may be. But the fact that the ground is as good shows that the fields have a great capacity for constant of moisture and so the soil is good.'

'We don't understand all that. We know the fact that our soil is good.'

M. D.

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# Young India

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

PART V—CHAPTER XXIII

### The Khilafat against Cow Protection?

We were now here for the time being (there being no change in the Punjab).

The Congress meeting here (Punjab) in the Punjab had just commenced when I received a personal letter of invitation to be present at a joint Conference of Muslims and Hindoos that was to meet at Delhi to deliberate on the Khilafat question. Among the signs (marks) to it were the late Hakim Ajmal Khan Sahib and Mr. Hafiz Ali. The late Hakim (Shahidullah), it was stated, would be absent, and if I remember right, he was to be the vice-president of the Conference, which, as far as I can recollect, was to be held in the November of that year. The letter went on to say, among other things, that not only the Khilafat question but the question of cow protection as well would be discussed at the Conference, and it would, therefore, afford a golden opportunity for a settlement of the cow question. I did not like this reference to the cow question. It was better, in my view, to be discussed, however, while proceeding to do my best to attend, I suggested that the two questions should not be mixed up together, or considered in the spirit of a bargain, but should be decided on their own merits and treated separately.

With these thoughts filling my mind, I went to the Conference. It was a very well attended gathering though I did not possess the spectacle of later gatherings that were attended by tens of thousands. I discussed the question referred to above with the late Hakim (Shahidullah) who was present at the Conference. He appreciated my suggestion and left it to me to place it before the Conference. I afterwards discussed it with the late Hakim Sahib. Before the Conference I concluded that if the Khilafat question had a just and legitimate basis, as I believe it had, and if the Government had really committed a gross injustice, the Muslims were bound to stand by the Mussalman as their demand for the return of the Khilafat wrong. It would be because then, to bring in the cow question in this connection, or to use the language to make terms with the Mussalman, just as it would be because the Mussalman to offer to stop cow slaughter as a price for the Hindu's support to the Khilafat question. But it would be another matter, and quite possible, and indeed quite possible, that if the Mussalman of their own free will stopped cow slaughter

and agreed for the religious customs of the Hindu, and took a course of duty towards them as Englishmen and citizens of the same soil. To take up such an independent attitude was, I concluded, their duty and would enhance the dignity of their conduct. But if the Mussalman considered it as their compulsory duty to stop cow slaughter they should do so regardless of whether the Hindu helped them or the Khilafat or not. "That being so," I argued, "the two questions should be discussed independently of each other and the difference of the Conference should be confined to the question of the Khilafat only. My suggestion appeared to them proper, and as a result, the question of cow protection was not discussed at this Conference. But in spite of my warning the Mussalman left called upon to take conference always to abide in the duty of stopping cow slaughter or granting recognition of the Hindu's help to the Khilafat question. And at one time it almost looked as if they would really put up with it.

Haroon Habib Mahomed was present in this meeting. I had known him ever before, but it was only here that I perceived what a fighter he was. We differed from each other almost from the very beginning and in several matters the difference here persisted.

Among the numerous resolutions that were passed at this Conference was called upon both Hindus and Mussalman to take the Mussalman cow, and as a second condition to it, to bring out further goods. Khilafat had not as yet found its proper place. This was not a resolution that Haroon Sahib would accept. His object was to reach agreement on the Hindu's support to cow slaughter was bound to the return of the Khilafat. Accordingly he brought in a question proposed by the largest party of Hindu's goods as far as practicable. I opposed it on the score of principle, on also practicability, referring to my suggestion that there were better goods (land) I also put before the Conference my viewpoint of cow-slaughter. I noticed that my suggestion made a deep impression on the audience. Before me, Haroon Mahomed's speech had been received with such loud acclamations that I was afraid that some would only be a cry in the wilderness. I had made bold to speak only because I felt that it would be a declaration of my soul to lay my heart before the

Confession. But to my agonising surprise, my speech was followed with the clearest attention by those present, and evoked a full measure of respect among those on the platform, and speaking after speaking rose to deliver speeches in support of my views. The leaders seem to me to see that not only would the boycott of British goods lead to the ruin of the weaver, but would, if adopted, make of them a laughing stock. There was hardly a man present in that assembly but not some article of British make before or in his pocket. Many of the audience therefore confessed that nothing but taxes could result from adopting a resolution that even those who voted for it were unable to carry out.

Many hopes of foreign cloth ceased entirely, but who knows how long it will be before we shall be able to manufacture handkerchiefs cloth as well as shawls? In my speech, and before we are being about an effective boycott of foreign cloth? The most interesting fact will probably be the reaction after on the 15th. Let your hopes of foreign cloth stand, we do not mind it, but give us something useful, and speak in addition—no more in effect Madras Handkerchiefs. Even as I was returning to him I felt that something new, even and above beyond of foreign cloth, would be necessary. An immediate boycott of foreign cloth seemed to me also to be a clear impossibility at that time. I did not then know that we could, if we did, produce enough cloth for all our clothing requirements, this was only a later discovery. On the other hand I mean, even then, that if we depended on the mills alone for effecting the boycott of foreign cloth we should be betrayed. I was still in the middle of this discussion when the Madras resolution was passed.

I was handicapped for want of suitable Hindi or Urdu words. This was my last occasion for delivering an impromptu speech before an audience especially composed of Mussalmans of the North. I had spoken in Urdu at the Madras League at Calcutta but it was only for a few minutes and the speech was intended only to be a feeling appeal to the audience. Here on the contrary, I was faced with a crowd, I had friends, audience to whom I had to explain and bring home my viewpoint. For I had not made all my points. I was not there to deliver an address on the finished, polished Urdu of the Urdu Madras, but to give before the gathering my views on such Indian Hindi as I could command. And in this I was successful. This morning afforded me a direct proof of the fact that Hindi-Urdu alone could become the lingua franca of India. Had I spoken in English I could not have realised the impression that I did on the audience and the Madras might not have felt called upon to deliver the challenge. Not if he had delivered it, could I have taken it so effectively.

I could not let upon a suitable Hindi or Urdu word for the new idea and that put me out somewhat. At last I decided it by the word "non-cooperation," an expression that I used for the first time at this meeting. As the Madras was delivering his speech it seemed to me that it was with the idea in mind about effective treatment to a Government with which he was co-operating or worse than one thing, if carried by force, was responsible or un-

desirable. The only true resistance to the Government, if freedom seemed to me, was to cease to co-operate with it. That I meant at the word non-cooperation, I had not then a clear idea of all its manifold implications. I therefore did not utter less words. So far as I remember, this evening adopted a resolution about non-cooperation but it was several months before the idea made further headway. It remained locked in my mind as the seeds of the Gandhian.

(Continued from Page 417 to P.)

## The Bandah Inquiry Fifth Week

The villages covered during the week were Kaveri, Dandoli, Vaid, Nand, Kaveri, Kumbhi, Dandoli and Bandah—all but the last between the Vaidoli river near Vaid and the Purna river below and all including Vaid Kaveri villages.

As always the usual inquiries about conditions and circumstances were followed as usual by an inquiry into the losses, sometimes the survey officers questioning farmers as to the yield of the fields they had sown and sometimes trying to put before them relations with their relatives (non-cooperation). Many of the losses in these areas are copious losses, many those in which in spite of the fact there has been no such payment, several where the amount was so small to give the rest as high as possible because the crops belonged to the backward classes, with the result that the amount could not be paid at all. 'Why should we have such losses?' said Mr. Maxwell, 'in order to pay some government?' We suggested that there were many losses present in the year and the question he put in their case. A head was taken up for the same reason.

'Our losses have to be shared, then, sir,' he said.

'But by doing so you escape payment of income tax. Why should you be allowed to do this?'

'We sometimes receive nothing, sir. We have to go on lending because we cannot leave the land fallow. We have to get it cultivated, and we cannot do so except through them.'

'You go on lending without getting anything from them. That means that you are doing charity. Why should you be so charitable?'

'We are not charitable, sir. When the one has to pay anything the debt goes up, we get in possession of their land. But even when we get the land we have to get it cultivated. We have to go on lending and increasing our loans so much as we can from the crops. But you cannot say, sir, what a loss it is to us. Why, sir, you may not say some money may have been made by the Government from us and how much it has been able to pay.'

Mr. Maxwell, deeply interested, called the tenant and then asked the tenant to work down as a plan of what he had had but the man said how much had been repaid. 'How can I remember all the transactions? We have had dealings for several years, sir.'

'Well, try to remember what you gave him and what you received during the last two years.'

The tenant went. He borrowed Rs. 10 but gave me 4 months of money. He borrowed Rs. 125 the year before last and gave me 4 months of cotton.



The tenant was now asked how much he had borrowed and how much he had repaid. The figures were tallied with the figures given by his account but there was variation in his and his account's statements of the crops he had given the lender, because as was explained afterwards, the man had included in it the owner's own share of the crops. These questions and answers suggested to Mr Maxwell an additional enquiry. "According to the account 30 musab had according to the tenant 24 musab was the field of cotton. From how many bighas may I know?"

"Out of 30 bighas, sir."

"The 300 per cent was amount of interest per bigha," said Mr Maxwell rather surprised.

"I was lucky," rejoined the tenant, "in getting as much as that. Sometimes I get three quarters of a musab or even half a musab per bigha."

The case, it was discovered afterwards, was one from the village which was being reported but from Khand to its neighbourhood. The inquiry was thus a pleasant incident which was not without its value inasmuch it threw a light on the relations between the owners and their tenants as also the average yield of crops in these parts, the average yield of cotton given by an acre 3 musab per acre.

In another case the first tenant declared that there was any seed transaction, though the crop register showed a rent of Rs 64 against the survey number. The second tenant was a cooperator. The officers tried whether the cooperator could do all arrangements for the interest of that class in the previous year, compared the second tenant as to the actual yield of 4 musab which he had given promise and taken. "The whole crop was 22 musab green, 5 musab brown and 2 musab white, and he gave it to the owner as he owed Rs 25."

In Vaid, in a village, marketing licence was made for the convenience of the owner but not of the weekly buyers—the last when according to Mr Jaykar 2,000 people attend and the price of coconuts sold amounts to Rs. 500. The weekly officers were more concerned, however, to bring if any grain or other agricultural produce was sold at the fair and they could not help laughing at the owners of the warehouses. The people said that they was to attend two days' fair held on every fourth full moon day, but that there was no trade in grain there and that coconuts and eggs were mostly sold. The officers did not think it worth while to lay down the example of warehouses sold.

In the matter of loans here was kept the officers decided to go into all the 1700 loans for the period from 1931-32 to 1937-38. They were able to see about 14 loans in about two hours and a half. The next day also had been fixed for Vaid, but the officers thought that rather than go on many day in the same place they had better do one more village near Vaid. Manual was therefore taken up that day. There was very few loans and it was possible for the officers to do bits of it there with the result that they discovered that out of the loans they surveyed so far there was some cases of interest rates. Mr Jaykar's experience showed there 20 per cent of 4,000 with an amount of Rs. 11, raised by Rs 70. Heard during the whole period of survey was from 1911 to

1925. The people had no difficulty in showing that the loans with compound (high interest) multiple of 4.5 was not a loan but a mortgage in practice in the District of Bihar also here. The officers inquired as to whether Mr Jaykar had visited the village. The people (including the Patel) said he had never visited the village. The Taluk however showed the Muzdar Register in which there was a record as to the transaction of money lent and was the signature of Mr Jaykar in the effect that he had disclaimed it from Rs. 1000 to the 1st March 1935. The Taluk was then asked if Mr Jaykar said he had obtained the village government loans, if not may we call it? The Taluk said he did. The people were therefore extremely happy and all including the Patel and the witnesses sought for the case, they were not aware of Mr Jaykar's case, that case was present when he might have arrived and that therefore case was questioned as to anything.

We came now to village where the yield per acre we had worked out did not amount to even Rs. 100 and we accordingly returned from going into the issue of case of collection. We selected a case that where a lender with a family of five had a gross yield not exceeding Rs. 150 a year, it was impossible to estimate how much he could afford to lend his family, how much to pay in his account with whom he was doing part of his crops and how he could feed his children.

Madua was one such village so called because the soil is full of Madua by variety of soil alone. The officers went to the field to see what the soil was usually like, and a typical plot was dug several inches deep to find out if the statement of the people was correct.

There were not many such loans—the cooperator system being in vogue as in all Khandwa villages. The loans were numerous, five of which were reported as interest loans, and a class or two for tenants as to paid the crop in full. All the rates for the period of 1911-1938 were examined, no less than 15 out of the 21 amounts being reported as sales or satisfaction of debt, no cash having passed, and 2 as conditional sales.

The last village Ambedkar was into a Khandwa village has done the soil being better than in some of the villages reported during the work given a heavy yield. The problem of having was however the same, the people not discharging their preference for cooperator loans, as they found it difficult to pay anything or more. All the loans for the period of 1911 to 1938 were examined with the result that out of over 20 loans examined 4 had to be reported as pure interest loans and would bring gross rate of all, and the 12 that were pure were declared. The last item as a large majority the occupier of the land was a cooperator and the loans for interest.

The Mahalan and the Dhandhakar who had their share in compiling the Local and State Accounts for Mr Jaykar was concerned at length during the work. Their conversations was important during as it did considerable light on the question whether the transactions included in the accounts was contained. I proceed to survey my view of that transactions for the next item.

# Young India

## The Eternal Deal

(By M. K. Gandhi)

A bound volume.

"In the article entitled 'The Temple as Always' appearing in Young India of October 11th, you have stated most beautifully that discipline and abstinence are inseparable. There is not an ambiguous syllable in your statement. But may I request that you tell us how discipline can be imposed from a man's discipline? I believe that all characters are led the same kind of habits formed. How are we to make an old habit and build the new ones of courage, intelligence, and action? I am convinced that habit can be destroyed, and better and nobler habits can be formed growing habits is a new character in a person. It seems to me that you know prayer, discipline, and action by which a man can attain a second birth. What you kindly tell us about this? Do give us your knowledge and advice as one of the members of Young India. Please help us by giving us account of the method of praying and working by which a man can attain himself?"

The question refers to the eternal deal that is so graphically described in the Mahabharata as the deal of history and that is every day going on in millions of hearts. Man's destined purpose is to conquer old habits, to overcome the evil, to live and to venture good to its rightful place. If religion does not touch us how to achieve the progress, it touches us nothing. But there is no royal road to success in this the most enterprise of life. Conquest is perhaps the greatest war from which we suffer, and it also provides the greatest violence, certainly far greater than bloodshed and the life that generally go under the name of violence. For it comes from want of both of God and ignorance of His presence. But I am sorry that I have not the ability to give 'the knowledge and the advice' that the omnipotent would have me to give as here to dispel ignorance and other vices. But I can give my own testimony and say that a heartful prayer is undoubtedly the most potent instrument that man possesses for conquering ignorance and all other evil and habits. Prayer is an inseparable witness living both in the presence of that world.

Continuity and labor describe the same process as a deal between God and Man, and which has within, transcendence as a deal between Atman and Atman. Manhood as a deal between forces of good and forces of evil. We have to make our choice whether we should ally ourselves with the forces of evil or with the forces of good. And to pray to God is nothing but that moral alliance between God and man whereby he makes his deliverance from the slavery of the gods of darkness. The a heartful prayer is not a creature with the life. It is a powerful force which expresses itself in every walk, every act, say, every thought of man. When an end through necessity exists here, he may know that he has offered but a lip prayer and

absolutely with regard to an evil word excepting for the or an evil act done by him. And prayer is an absolute spiritual presence against the treaty of evil. Success does not always attend the very first effort of such and every prayer. We have to strive against ourselves, we have to believe in spite of ourselves, because success are in our past. We have therefore to cultivate discipline's patience if we will realize the efficacy of prayer. There will be distress, disappointment and even pain, but we must have courage enough to battle against all these and not succumb to cowardice. There is no such thing as success for a man of prayer.

When I am relating to you a long tale, I have not done so hesitantly. I have enjoyed by the testimony of one who have by present occupied every difficulty in these several programs, and I have added my own humble testimony that the more I love the more I realize how much I owe to faith and prayer which is one of the same thing for me. And I am quoting an experience and limited to a few hours, or days or weeks, but extending over an indefinite period of nearly 40 years. I have had my share of disappointed moments, momentary doubts, moments of despair, moments of confusion, violent moments of pride. But I am able to say that my faith, and I know that it is still held enough, by no means so great as I used to be, has absolutely conquered every one of these difficulties up to now. If we have faith in us, if we have a powerful love, we may not accept God, may not make terms with Him. We must realize ourselves in a system. Details and the a progress. Details and we may know his death. It comes explicitly that a man of discipline makes himself to see. But still we have colored ourselves in colligation and we cannot let the end in us. God demands nothing less than complete self-surrender as the price for the only real freedom that is worth having. And what a man that know himself, he spontaneously finds himself in the service of all that lives. It becomes his delight and his devotion. He is a new man every way of speaking himself in the service of God's creation.

### Disobedience's Tribute

Disobedience's Tribute writes as follows from Karolinska on Lala's death.

"The news of the death of Lala Lajpat Rai was a very terrible shock to me. He is not absolutely unexpected. I recalled throughout my life on Saturday night and my brother told me about it. Some time I have referred to it and might state in the Disobedience's Tribute to you the last word he both in India and in England, and looked to the world of humanity, for he was the kind of the oppressed in every country and have no dual nature. What I am now writing to you is how far the death was caused by justice received at the military station at Lahore at the time of the boycott of the Simon Commission. This is not at all made clear in the programme here, which are very partial in their statements, though there is just a hint about it."

I may add that he called by me for several times as which means to say I was a suitable reply.

M. K. G.

## Notes

## Lala's Memoir

With reference to my note on Dr. Satyapal's telegram which was published in these columns, Lala Dasbandhu of Amritsar writes:

"The publication of Dr. Satyapal's telegram in connection with Lala Lajpat's death in Young India of November 25, 1928 and your comment therein have induced me to write this letter to you which I hope you will be able to publish. I am one of those who had been devoted to Lala for nearly all their life and it was only during the last decades that serious and even wide differences had arisen between him and myself. I should be offering words if I were not in my locality that I had many other Congressmen in the Punjab readened Lala Lajpat's activities during the last decades (especially in the interests of the country) and it was that honest conviction on our part that had led to the breaking of relations. One of friendship and devotion and we were never able to reconcile ourselves to the view that he was in the right and we in the wrong. But the blow received by him in the hands of the police and his death shortly after that, have naturally and rightly changed altogether my mental attitude towards him and his work. His death has altogether reversed my feelings of resentment or hostility that I might have harboured towards him during his life. From the very moment that I received the news of his death my feelings of devotion and reverence for him revived. Now I look upon the last ten years of his life's work as great in its contribution to the cause of (Hind) and his life as well seemed to be reconciled with nothing but feelings of pure respect. I feel as if some a different kind of ribbon were sprung up between him and myself since his death. If the existence of the differences with him is viewed in this light, we who differed from him and those who differed from us on account of him can again become comrades in the fight for winning freedom for our country."

This is undoubtedly the correct attitude to take and I hope that everybody who had some differences of opinion with Lala will adopt the same attitude and work for the common cause.

## India's Rank as witness in America

The readers of Young India will be glad to share with me the following letter from Mr. R. E. Howe, one of Dr. R. A. Howe of Nagas, regarding the law work that is now being done by Mrs. Sarojini Naidu in America:

"You will be pleased, I am sure, to receive this message concerning the successful start of our friend Mrs. Sarojini Naidu in her visit to the United States.

"I have had at her first appearance in New York City. And I have been believing that I have never heard of her from men or from women the equal of her platform performance for the beauty and flow of English diction and for the accuracy and emphasis of English sentences. Several times during her very session of unintermitted speaking I wondered how the world outside heard from

the unaided testimony of an all-round oratorist. Yet she gave more faith to complete accuracy the subject and work with which she had presented to the audience.

"However, more beautiful and significant than the grammatical structure of English oratorics were the beauty and profundity and truth of her utterances. I notice that Mother India is being presented in America in the person of this charming and potent woman, who is presenting the spiritual side of American life, and who is similarly conveying to the people here the spiritual side of the Indian people. My wife and I have been happy to have had Mrs. Naidu in flower this before yesterday and to lunch today, along with various American friends. But I am especially happy that in respect to your presenting the very successful testimonies of your plan for Mrs. Naidu to visit the United States in an ambassadorial form to the women and people of India."

## Agnal Jania Fund

A. Mankhane friend asks the following questions and asks me to reply to them in Young India:

"1. I read Young India with interest, interest—especially the news of India. But I am puzzled to have some material news about Agnal Jania. Will you kindly reply to the following queries and oblige me?

"1. On what principle is the Jania being raised up?

"2. Whether it is only the Mankhane or the members of every caste and creed are admitted into it?

"3. If they are also admitted, how do they manage for their housing, feeding, etc.?

"4. How many and who are the members of the managing body, is there any other than Mankhane open it?

"5. The fund which is being collected by you is headed over to the institution or is still with you?

"6. If it is still with you, when do you intend to use it and how?"

These are the questions.

The Jania is raised up on the broadest principles. The contributors should study the constitution a copy of which he will get upon application to the collector in Delhi.

It is a private body and entirely for Mankhane. But members of every caste and creed are freely admitted.

I believe that such students have to make their own housing arrangements.

Shree Jamsalal is one of the trustees. The others are Mankhane.

The fund is in the possession of Shree Jamsalal Shree who is the treasurer.

M. K. G.

## Wanted Hindi Teachers

The Dabholkar Shree Hindi Panchayat Sabha (a body) requires a few educated young men whom mother-tongue is Hindi and who are willing to serve as Hindi teachers in Shree India for a period not less than 2 years on a monthly salary of between Rs. 25 and 35 according to qualifications. Applicants should have studied up to the intermediate standard of the

Agricultural University. Students of approved aptitude will be registered and they will be concentrated with an intensive course for employment of teachers in the South. Those intending to enter this service will kindly give full particulars of their name, address, age, general educational qualifications, at least two references as to character and conduct and maximum salary required in case of being called to work, using railway fare, these particulars to be sent to place of posting, will be paid. Letters may be addressed to the Secretary, Hindustani Sabha, High Road, Trichinopoly, Madras.

W. F. KENNETH

[I hope that there will be collected young men from the South to respond to this appeal. H. K. G.]

#### Gandhi Addressed Farmers' Meeting

Detailed enquiries made about the position of the agricultural classes in the town around Poligarajapur Gandhiji Addressed an to consider the situation made by Young India of this October. The local crops are expected to come up to 200 of the extent. As some people have been hard to credit, the crops that their resources can last only for two to three months this year. There is an offer to take of prices. Good crops may come up to 25%. Cotton being scarce very late, nothing can be said about this crop as yet. There being no water in the wells, no irrigation need be made of rice and similar wet crops. The peasants will have to buy their food grain for six to eight months in the coming year. Unless some effective relief is organised here for them and they will be in great distress.

The position of the All-India in the area is naturally far more serious than that of the other classes. They have no funds of their own. In these months, they had to find work in the fields during harvest operations. For the year they are hardly any work for the peasant's hands themselves, and in these harvest seasons have no means of livelihood.

The area affected is large, but the All-India workers in the field work in a small area around it. These are about two hundred families of All-India workers in a hundred miles of the All-India and are that often will be to relieve their lot. It is proposed to open a grain store and sell foodgrains to All-India of the locality at half price for six months from last January onwards. It would of course be better to give them foodgrains free, but the cost of the operation will be double and it may also discourage them from working and such work as may be available. But as say that, we shall have to give free food to about a hundred families of people who are utterly destitute. The All-India is also making efforts to raise some of these people in distress, so that they might be able to support themselves.

It is estimated that the very limited relief work above described would cost Rs. 5,000. We intend to make an appeal for this amount, so that we may start immediate relief work among the distressed classes. If possible support is encouraging, schemes will be laid before the public in due course for relieving other classes of distress.

C. R.

## Warlike Letter

II

### Boards of Exploitation

There is quite a lively correspondence of paragraphs from the *Janaprasarak* these days. There is, in large words, the *Janaprasarak* Rajan, a publisher by vocation, a second by avocation and a *Janaprasarak* worker by choice, going about from place to place with his *Janaprasarak*, extracting for values and incidentally delivering addresses to college students in response to invitations and circulating them and their professors into a *Janaprasarak* some by his challenging speeches. Then there is a department from Lahore come to discuss with Gandhiji several questions of importance regarding the future conduct of the late Lajpat's wireless enterprise.

Little there is a big business, a captain of business spending a few days of previous and talking with Gandhiji. Several years back, he had put Gandhiji the question 'Do you want me or my money for the nation's cause?' 'Yes, was the straight reply. 'What has made you change me I I left all business and joined you?' was the next question. 'The opening mind,' replied Gandhiji as he plied his queries. He is today accompanying Gandhiji on his morning walks, discussing with him the 'invariability' of *Janaprasarak*, as also some practical phases of *Janaprasarak* work. Gandhiji talks in low about the deepening poverty of the masses, their inevitable extermination unless something is done to relieve their condition and goes on to picture the picture of an industrial India to the world. 'God forbid that India should ever take in industrialism with the money of the West,' he declares. 'The economic imperialism of a single big island (England) is today keeping the world in check. If an entire nation of 200 millions took to similar economic imperialism, it would stop the world like this world. Unless the capitalists of India help to create that tragedy by becoming trustees of the welfare of the masses and by devoting their talents not to increasing wealth for themselves but to the service of the masses as an altruistic spirit, they will end either by destroying the masses or being destroyed by them.'

### Kali Temple

His next item is a *Janaprasarak* worker who is also accompanying him. He went again to go to Calcutta when he is wanted in spite of his indisposition. 'If we could transform Calcutta we should transform the whole of India,' he says. He himself would go there and make in the course of his activity, but — that he has given up the commercial career that he has undertaken to his honor of these years of his life. It is the Kali temple. 'Thank you my darling,' he says. 'I cannot bear the sight of it. My soul has to rebel against the callousness and unscrupulousness that goes on there in the name of religion. If I had the strength I would plant myself before the gate of the temple and call every one through it that before they entered enough because I would have to see to it that they would be out my throat. But I know that for me to do so would be at worst, a worthless thing (only because I have not yet completely understood the will of God. And still I can do that I must have the sense of my impotent weakness.'

**THINK**

The resistance is an act created and Gandhi's pain to his quarters. Some after the post with a bringing all sorts of news. Now it is a national worker seeking advice in connection with his work, now it is an inspiring, struggling and trying before his in interest of his self-imposed failure. Gandhi considers such case carefully and makes a suitable reply, considering a word of these, encouragement or advice as the case may be. To a national worker who has been selected off to his every Orissa, where at present Orissa is crying, he writes:

"And do not be afraid of Orissa. . . Observe proper discipline. . . If in spite of all progress on the west fronts, there is no help for it. There is no plan in the world which has been shown . . . But do as the lesser evil proposes you."

He finishes struggling and he writes:

"With the help of Rama we have got to overcome the untouchable system of partition which in Orissa is bound to be over if we have faith in Rama and ourselves together in His grace. Above all do not lose self-confidence. Avoid indulgence of the police."

To another he says:

"There is a world of difference between applying for pardon and offering for execution. I would advise you to observe a high-mindedness while applying. It would give you spiritual peace and if you make a great change to give as a particular bond here, it will automatically regulate your other applications too and help you to a well ordered life."

To still another he writes:

"Has any one been the working of Orissa as your mother if she is unwilling. But if your faith in Orissa is genuine and strong enough it is bound to prove inflexible."

To another correspondent he writes:

"My foremost passion (the untouchable problem) is well known. If either of the parties was completely to give in and Orissa and certainly has any intention that the other side might inflict a real hurt only because the one was bound to be established in the end. The untouchable would seem to be an end and both sides would become losers. Today they are still towards."

And so on.

**Dr. P. C. Ray**

The alternative is the best for welfare. The story on the particular day happens to be no other than Dr. P. C. Ray. "Do you have given up taking salt?" he enquires to see as to how Gandhi will take something about the economy of salt. "Not given up," replies Gandhi answering him, "but only discontinued for the time being. But do not you remember your own words about truth produce? The manufacturer must produce to our Bengal Chemical Works only for India, he myself I had shall produce good enough? Even so it is with scientific theories, they are implicitly believed in by India only, were this always true then with a globe of salt. Daily today I was making an article in which the volume theory was challenged? The Bengal coast had the salt too much after the ban on industrial it, and passes on to other regions, bringing its profits now at the hands of who bring on poor

people's resources, now as Margal 'money bags' whom he would like to see that, with the acceptance of some Jinnah's, who is standing over by with his eye on the salt, for the alternative value has to take the alternative system, and Dr. Ghoseyandha Raja whose property philosophy has discussed over the inevitable factor. He then lights upon the question of industrialism. "Industrialism without internationalism is no economy," he declares emphatically. "The late Mr. Debiendra advocated industrialism with a view to encouraging public capitalism but none of our present-day legislators want not leveling down but leveling up, merely a substitution of a formula for a white banner." Gandhi advises himself to say something for the internationalism which has already passed on to the youth movement. "In India our youth began only economic individuality, give some other institutions and does forget all about them. But in Orissa it was a different story. There, at one time, no less than 10,000 kids had gone out to the villages for constructive work during their summer holidays, they did not with the money, started evening classes for them and when they returned, made arrangements to continue the work after them. It has always been a pleasure to me here. Dr. Das and Das could promote a institution over 400 million people from Orissa. But it was this solid constructive work that had prepared the ground for him. What would my youth realize that it is children whom they are making a living market between them and the masses?"

But the time is now almost up and there are so many things to talk about yet. He sympathetically turns his eyes to Jinnah's, but fails to find a ray of hope there, finally with a heroic effort he gets up, but suddenly remembers that he has forgotten to say a very important thing and hastens to make good the omission. "I am very proud of my chemistry students," he interrupts, "I am always in their lab," and calls his guests to his words by climbing on the shoulders of Jinnah's with an equity that a youth of Orissa might envy and to leave out of the room by Jinnah's. I wonder, whether to save of his value, he was saved a whole price in his life.

F

**South India Relief Fund**

Through City and District, Madras

Previously acknowledged on p. 312

Dr. 124-0-0	
Gandhi Kavayita Mand	Rs. 5-0-0
Vidyalakshmi N. Arunan	Rs. 1-0-0
Srinivas Prabhu	Rs. 100-0-0
	Rs. 117-0-0
AMOUNTS RECEIVED AT THE MADRAS OFFICE	
Yashu Abhinavachari	Rs. 12-0-0
Muruga Rajan	Rs. 5-0-0
Vijayaraj Govindan	Rs. 10-0-0
Prakasanthi	Rs. 40-0-0
R. J. Madhavan	Rs. 1-0-0

Rs. 200-10-0

**Self-indulgence**  
[Not India.]

In this edition are included four more articles and a new notice by Gandhi pp. 141 about violence. Price Rs. 1. Printer name: N. G.

Madras: Young India

## Khad in Hyderabad State

(By H. K. Gandhi.)

At a Co-operative Conference held for this purpose in the Hyderabad State, the Finance Minister, Sir Hider Narsim Durg Mahabadi, delivered an address from which a broad outline may be deduced in the following translation of his reference to the spinning wheel:

"That the most important thing to which I wish to draw your attention is our home industries. We possess and hold large stores in the immense duty of co-operative societies. If co-operative societies could be organised by distributing domestic implements and raw materials amongst the people, it would be a great boon to the country. For the sake of illustration, I would mention spinning and weaving. If they could be carried on in towns and villages, it would be a great achievement. Quite till the other day, spinning and weaving were commonly practised in our houses. Not only in the last of the year but also in the houses of the rich and well-to-do, young girls and their widows used to utilize their leisure time by spinning; and a variety of things for household use, like carpets, shawls, coverlets, table-cloths, etc., were prepared out of the yarn thus spun. Experienced widows who have an ample store of livelihood stand to support themselves and their children by spinning and weaving. By participating in this occupation, you would not only augment the slender resources of the people but by providing them with useful work for filling their spare time over their lives, you would be doing a great service. I hope that the progress officials of our Department will make a beginning in this direction this year. I shall carefully go through the next year's report to see how many of us have taken to this good work. . . ."

"We should never forget that we are isolated from reality in our so-called. His class is the full estate which has been described as 'little less than the people's' only through mental art and co-operation with his fellow beings. So long as you stand apart, self-sufficing, apart, as long as 'I' and 'I' and 'you' are 'you' we are only glorified animals called men. When 'I' and 'you' combine to form 'we', we develop a divine force and the process of developing this force is co-operation." I congratulate the Minister on his presentation and trust that the State of Hyderabad will compare with that of Mysore in the spread of the spinning wheel. Co-operation in spinning is very and an indispensable thing if Khadi is to be placed on a stable basis. A handicrafting co-operative society will carry with a certain deposit whose lag system, and present cotton, will be shared by converting into cards. It will have centres, if the spinners do not themselves want to be aided workers. This deposit will have the necessary facilities, i.e., machinery, carding bars, spinning wheels, accessories and necessary tools with facility for repairs. The deposit will be circulating, earning and selling itself and will distribute interest or share as the case may be. It will ensure regular employment year after year to the members and will be the members Khadi yarn from their own or bought from other

places. It will sell Khadi at special prices to the spinning members and at ordinary prices to the public. If such societies are formed under State patronage and with State aid, period to be full, there is really no limit to the possibilities of mass co-operation. Only this programme a Khadi programme among the officials, in other words, the officials must be convinced, friends and trustees of the masses, and their faith and motives, for whom the masses are here to fall and even to sacrifice wages. If the Finance Minister before the officials with the need which has address shows there is a great future for the people of the State. And Hyderabad while Mysore is a real cotton state.

### An Abstract of Productions & Sales of Khadi for September, 1935

PRODUCTION	Production		Sales	
	September '35	September '34	September '35	September '34
Spinning	11,000	6,375	14,325	20,200
Woolen	15,340	19,470	10,000	19,777
Woolen	13,378	25,241	15,956	15,843
Woolen	19,140	41,332	26,657	35,833
Woolen	-	-	-	16,235
Woolen	-	-	-	15,558
Woolen	-	-	-	7,761
Woolen	1,655	1,028	1,243	3,655
Woolen	1,077	5,058	1,077	5,055
Woolen	5,261	3,267	3,264	11,201
Woolen	912	3,058	3,058	11,593
Woolen	5,675	5,058	5,058	11,278
Woolen	1,262,528	76,520	76,520	1,03,000
Woolen	808	5,417	185	4,095
Woolen	5,195	5,156	5,095	12,337
Woolen	5,359	4,243	5,359	7,883
Woolen	1,07,154	5,01,931	1,40,128	5,29,582
Woolen	1,07,154	5,01,931	1,40,128	5,29,582

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# Young India

A Weekly Journal

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No. 52

## The Bardoli Inquiry Week More Yated Villages

Five more villages were inspected during the week, the inquiry officers leaving before six their camp at Yated and returning to Bhalla on the 22nd. They left for Christmas the same evening and will resume their sittings on the 2nd of January.

Dugma, one of the villages inspected, was strongly interrogated with 22 Gadhia, 29 Gadh, 42 Kothias, 21 Khatia and 20 miscellaneous Khatrias and with the five families contained over a very large area, and with most of the Bardoliya Khatrias cultivating land (owned or leased) in Gadhvada villages. It baffled all attempts to settle the correct rent, but finally the cultivators could be classified as Khatia and Bardoliya—the condition of the former being in many ways similar to that of the Khatia in other parts of the Taluka, and the Bardoliya being more or less like those in villages north of Yated. There was one Bardoliya Khatrias, however, with a holding larger than 100 acres and involving more progress than the rest with his servants and bullocks and labour fields. The inquiry officers did not seem to have time to interview themselves to this Bardoliya Khatrias who was also the head of the village. Otherwise they would have found that the man was sowing deeper and deeper into debt every day, and was nearly half of the land that his father had left him and in the course of time would be on a level with the other members of his community. Numerous cases of loans were gone into and they revealed a deplorable state of affairs. Most of the tenants were Khatias, many by ancestral rent. In most of the loans concerned the occupier was the tenant's son-in-law, and the tenant had either failed to pay, or borrowed, or sold his property, to pay the rent. One tenant told his son of wife to the Committee. The latter presented at Rs. 27 he had been paid last year to pay rent Rs. 274 for the year 1928, when the water rates were very high; there was no understanding that he might give them up if the rates went down, but he could not get rid of them when he saw that the loan had caused him or the landlord would not release him. He had kept the lands for three years. To pay the rent for the first two years, he had given the occupier the whole of the crop of the fields in question plus a field valued at Rs. 250. The third year's rent had not been paid at all. "Nevertheless," I said "All enquiries I

have made," said Mr. Macmillan. In another case the tenant was paying something next for a grain field. "When you have that you should pay the rent and cannot produce more or more so, the rent, why don't you give up the land?" asked Mr. Macmillan. "How can I give it up? I have no other land, and my lot is on the land I have taken or lease?"

Mandva was a village that had been put up a group by Mr. Anderson and again broken by Government. From every part of town it was the most village in the Taluka, and I suppose the officers must have had a suspicion of their lives as they passed through the wooded hills of the village and as they questioned the various people. The case then a neighbouring village which had about the same size had some farms. The inquiry officers asked them if their village was like Mandva. "Doing is just as deep and as deep as Mandva." The younger man to say? "How can we do it?" "Then what do you do?" "We borrow grain from the nearest village for a kind of harvest loan and again borrow."

Selval was a village in the third group, but here the average yield per acre and the soil were larger than in the villages we had visited and larger than in some of the villages in the third group. But the cost of production was also proportionately larger. "What is this? Is it not certain that the cost should be larger and the net also should be larger with larger yield?" the officers enquired. "It is a fact nevertheless," we said. "The Bardoliya cultivation here is a little more advanced in that they cultivate here less land. Their loss may be smaller, but their yield does not suffer them to keep body and soul together."

In Khatvada we had to consider not one further and help in a solution of the apparent difficulties with which the officers and we had found ourselves confronted. This we did by examining a Khatvada lot about four acres, being five lot by lot through every inch of its income and every acre of its expenditure. We worked it out in elaborate detail and submitted the statement to the officers. It was the subject of much interesting discussion, and it likely to give the officers some food for thought. I propose to describe the case in three columns next week.

### What did Mr. Jevindar do?

One of the many points that the inquiry officers have to decide is—What was the conduct of Mr. Jevindar's inquiry in the villages, here he referred most and

side statistics, and if the sampling that he claims in the report to have applied to these transactions was really applied. Enough evidence has already been indicated before the Commission to enable them to form their conclusions, but they wanted perhaps more evidence on the point and so the Ministers of Valad had the then Auditor-General of Tongu who had then charge in the preparation of these statistics more searched at length the other day at Valad.

'You had certain instructions to prepare the statistics. Were these written?'

'Yes,' stated the Ministers, 'they were conveyed to me on the 2nd of February and they directed us to exclude (1) all loans made, (2) all notes of bank currency holdings, with, etc., and (3) mortgage and traditional title, also (4) all loans made (5) loans of land customary from, etc., and (6) loans based on mortgages.'

'What happened next?'

'The Auditor-General Valad and a clerk from Tongu were called to Tiarava for further instruction. The work of completion of the statistics began and these questions remained and after the forms were received from the Settlement Office. The Auditor-General and the Government Engineer were to do the work with the help of the Tahiti who were ordered to come to the Matai office with their records. The statements were prepared between the beginning of March and the 20th of March on which date all the appendices were forwarded to the Ministers.'

'All the work was done in the Kingdom?'

'Yes, so. The Tahiti came there with their records and the appendices were prepared there had they?'

'Everything was left in the personal knowledge of the Tahiti?'

'Yes, sir.'

'No people from the villages were asked to be present?'

'No, sir.'

His brother stated that the forms were returned for checking by the Settlement Office's special clerk who came about the 20th March, 1933.

'What did he do?'

'His check was confined to the calculation of figures, finding out whether the multiples had fallen we had wanted out were accurate.'

'He asked the Tahiti no questions?'

'No, he asked these questions about nothing else. I checked the accuracy of some of the multiples myself.'

'But he did not examine the original statements of the Tahiti?'

'No, sir. He did not look at the Tahiti's statements at all. None of them was examined by the special clerk.'

'Did Mr. Juppier see these statements?'

'No, sir. They were not at all seen by Mr. Juppier. After the special clerk had checked the totals, multiples, and the appendices were sent on to the Ministers on the 16th of April.'

'The Settlement Office occupied in the Matai by March and April?'

'Yes, sir, he did at Debeala, Valad and Boraal also?'

'Had the Tahiti any instructions to prepare their statements before him when he visited their villages?'

'They had instructions to keep ready lists of loans ready built.'

'Did an instruction to prepare the loans and side statements for completion?'

'No, sir. They had none and I do not know that they actually did prepare them.'

'When they had to keep ready was the list of loans ready built?'

'No, sir. That was what they had been asked to keep ready.'

'The Appendices submitted with Mr. Juppier's report are exact copies of those submitted by you on the 16th of April?'

'No, sir, exact copies.'

'You were telling us that you had some instructions later to verify the statistics. What were they?'

'They were about the completion of side statistics. In October 1933 Appendix G was returned to us with instructions to verify if certain transactions that we had not been asked to exclude according to the first instructions had been excluded?'

'What was done to verify that?'

'The Tahiti were asked to go to the office and asked if they had excluded these transactions.'

'And what did they say?'

'All of them said yes, they had excluded them.'

'How did they happen to exclude them when they had an endorsement on the Matai?'

'I cannot say.'

'Did you say similar loan transactions regarding the loans?'

'There were no further instructions beyond the original instructions received on the 2nd of February. Appendix H regarding the loans statistics was not returned for further verification at all.'

'Lohn here' said one of the officers sharing the Minister's part of Mr. Juppier's report, 'Mr. Juppier says that he has examined all the loans and excluded transactions described in (a), (b) and (c). The names were given which you acted and collected the statistics under the direction of (b) and (c). How does your day exclude?'

'I cannot say.'

'There were many more questions but they were not included for the reader of Posing Justice.'

The Auditor-General who was present all the while and had generally followed the examination, was now called upon to answer similar questions. 'He was speaking from memory,' he said, 'as he had no records.' He went on to describe the Tahiti's statements as having taken place before the same instructions as were received by the Minister had been received by him.

'How did you check the Tahiti statements?'

'As far as possible the statements when each survey number was checked with the Record of Rights and Copy and Tenancy Register. The special clerk checked the multiples and before only. The Tahiti were asked to keep their survey number statements ready for examination when Mr. Juppier visited the villages.'

'When had Mr. Juppier given the instructions?'

"To the Jawaharls Karins. To each of the Taluks, we had sent their accounts as we valued keeping copies, originals were returned."

"We split up the several issues in accordance to the statement of jangal and Agari?"

"No, sir. We did so by splitting them up according to the rates realized for number jangal and Agari seedling."

"But how could you? We have been examining these issues and had considerable variations in the rates of lands perfectly situated?"

"We reported the results of our visits to the neighbourhood and we could check our Agari as we know that an acre of Agari would normally fetch from Rs. 14 to Rs. 20 and jangal from Rs. 5 to Rs. 10."

The irregular method provided the officers no insight, but they did not press the matter any further. "Anyway, you did not include these forest lands? That is correct?"

"We did not. We entered them dividing the two appraisals proportionately."

To the questions about large transactions for purchase of Appendix G, the answers were similar to the Madras's, though less definite.

"When did Mr Jayakar visit the Taluks?"

"He came to visit the Barabur village in February as at that time statements were not completely prepared."

"Were any changes made in the appraisals after his visit?"

"No changes were made, so far as I remember, in the appraisals as submitted in March 1932."

"When did your work begin?"

"The work was going to start the 25th of January."

"Can you say if Mr Jayakar saw any of the statements that were brought to Barabur?"

"I cannot say."

"How long did you check the list?"

"Four returned Taluks were constantly coming for the work of checking. The work lasted longer than a month or so."

"But the statements were prepared at the Taluks, Barabur?"

"Some Taluks went to the villages, but some of the Taluks—those lying in Barabur—prepared them at the Taluks, Barabur and not in the villages at all."

The investigation was also shown page 41 of Mr Jayakar's report and questioned as to the necessity of Mr Jayakar's having been able to include lands situated in (G) and (L) when his original instructions did not direct their inclusion.

"Did the Taluks use their documents then?"

"Yes, they were in use then sometimes."

"Do instructions may have been given about the statement of (G) and (L) in the Barabur conference?"

"Yes, they may have been given and communicated to the Taluks by the Jawaharls clerk."

"But it was left to the Taluks to decide which transactions to include and which not?"

"Yes, it was left to them to decide which transactions was to be included, but I gave instructions when I was approached with regard to particular cases."

## Unity in the Purple

With reference to my note on Young India on Dr Subramany's telegram, he has sent me following lines which I enclose:

"I am deeply obliged to you for your letter of 11th November in reply to my telegram and letter, and also for the valuable comments made by you therein in Young India."

"I wish to assure you that every word of that telegram is heartfelt and sincere and is not prompted by any momentary impulse and uncalculated remark, or any ulterior purpose. It is an expression of the true feelings of those hearts whose aim and wish in this world is to establish the dignity and prestige of the Congress in order to make it a powerful and effective organization in free India. The passing away of Late Lagan Lal throws a very heavy burden of responsibilities on the shoulders of the remaining workers and they cannot afford to have any split in that camp. Guided by this sense of absolute responsibility and actuated by the sole desire of making the Congress a compact and powerful organization in our province that effort has been made and I assure you that on that part there will be a greater, honest and sincere effort to bridge the existing gulf. We shall try our best best to make by every word of the accounts given in that telegram."

"One point however I wish to make quite clear, I have not been able to appreciate the line of your being 'responsive' as far as that telegram. I have read the telegram, several times over and still have not been able to find any words which imply my responsiveness to my part in my former appeal. Late Lagan Lal doing his life time when I felt it necessary to do so, I have on the slightest desire to recall the memory of those days and I wish to draw a curtain on that episode of my life. I am ashamed of it and not because I am sorry for what I did then but the sole object in writing out that episode is to provide a clear slate for future comparison and harmony."

"I pay my hearty tribute to the memory of Late Lagan Lal but that does not mean that his works in anything he advocated or championed, I had my own differences with him and I never concealed them even at the risk of being considered stupid and stupid. My opposition was always open, honest and straightforward and was based on purely public grounds and I am therefore unable to understand how every line that opposition can do I repeat it. It was for a moment, Late Lagan Lal had in the last days of the period dealt with the Congress in the beyond of Ramayana, Com. services and had conferred commensalities. Work which would have no more as we lived here we long for the national ideal and he would have found us as he has been friends and most honest supporters of his had I had longer to provide his services in the direction."

"I thank you once again for the incident above and I wish to assure you that while there is no question of responsibility or culpability we are perfectly willing to co-operate with all such friends as are

account of our differences with Lala Lajpat Rai have been keeping away from the Congress. We all wish to get our heads together to offer a united front to the forces which are not to destroy nationalities. We will make no honest effort to clear all party differences and to keep all interests and interests of the past in order to secure for our province a permanent position in the free market of nations for freedom of India."

M. K. G.

## Young India

### Case of Assassination

(By M. K. Gandhi.)

The assassination of the Associated States President Mr. Bhabha of Lahore was a dramatic tragedy from whether it had a political nature behind it or not. Violence being in the air, there was no doubt to what and what appreciation of the act, especially if it is discovered to have had any connection with the death of Lajpat and his steady leadership example. The prosecution was great and it became doubly great by the death of Lajpat which was certainly hastened by the nervous shock caused by his loss from the dramatic conduct of the police. Some will insist on various scientific justifications, on avoiding the death even to the physical effect of the heavy revolver by the assassin in the region of the heart. The prosecution cannot also withdraw strength from the Punjab Government's defence of the police officer. I should not wonder if the assassination comes to be in charge of the high-handed policy of the Punjab Government.

I wish however that it was possible to examine the last results of the state faculty of each country. Whether the Indian States Government did was done in obedience to instructions. No one person can be held wholly responsible for the death and the other work. The fault is that of the system of Government which requires handling it not man but the system. And when the people of the country have the real determination they will find that it is in their power as a whole to do it to kill the system.

English law has taught us to explain an honest death of a state area of freedom, religion, peace and order—order. Moreover, all citizens with existing status and in its free stream, transparency, of each death. Some of us have successfully learnt this art of explaining or having nothing all-wise and transparent of the method of contemplated results behind each death.

This cannot be regarded as anything but a last case. Surely there is nothing better about a total and liberty accompanied by murder of an honest manly citizen carrying instances for distribution or well-considered study. There is equally case in the deliberate cover-maintenance of an honest police officer who has abandoned his duty however dangerous alternative consequences be to the community in

which the assassin belongs. Let us remember that the administration of the system have laid on to the system in spite of previous commitments. After all the story of the building of the British Empire is not really wanting a death of values, adventure and sacrifice worthy in my opinion of a better cause. If we may forget the assassination of Mr. Bhabha as a first step that the British people would be able to explain the act, I hope, ordinary act of so-called treason with countries will not come to fill a vacuum. But if it does we begin to imagine of administration in other fields with more justice or more arrangement with nothing but honor, independence and independence, as matter how doing they may be. I know that this means a new valuation of our laws as justice, patriotism, independence and the like. No one, I hope, doubts the assassination of President Churchill and that it is reflecting any credit upon the assassin or the nation or other cases the act was carried out their will place. There is no better for the assassination of Mr. Bhabha or to take a similar instance, for the assassination of the late Swami Vivekananda. Not his Hindustan has benefited by the learned death but occasionally death of so-called protesters of the law. The case of assassination and learned crime is not advancing the progress to humanity, religion or true civilization.

Let the people of India realize that the death of Lajpat can only be avenged by regaining free freedom. Freedom of a nation cannot be won by ordinary acts of violence even though they may be of the true type, even by lawless violence. The struggle of freedom requires the patient, intelligent and constructive effort of men of character of men and women, young and old. Acts such as we are describing definitely retard the progress of this noble striving. What is done nothing else, it diverts the attention of countless Indians.

### A. I. S. A.

The death certificate prepared by Health Journalist Datta, Dr. C. Rangaswamy and Dr. Bhabha Bhabha Prasad for the All-India Students' Association is circulated amongst the members of the Executive Council of the Association and published in the papers was considered by the Council of the Association at its meeting held at Warora on the 18th and 19th instants and was finally adopted with slight amendments.

The following were appointed as trustees for the permanent fund: 1. Mahatma Gandhi, 2. Mohit Journalist Datta, 3. Dr. C. Rangaswamy, 4. Dr. Rangaswamy Bhabha, 5. Dr. K. V. Vaidyanathan, 6. Dr. Vaidyanathan, 7. Dr. Bhabha Bhabha, 8. Dr. Mahatma Gandhi, 9. Dr. Rangaswamy Bhabha, 10. Dr. Bhabha Bhabha, 11. Mahatma Gandhi.

The trustees will have to meet. The election of the remaining three trustees will be usually will take place in the near future.

Copies of the constitution can be had from the central office at Ahmedabad.

M. K. G.

## The Story of My Experiments with Truth

(By M. K. Gandhi.)

PART V.—CHAPTER XXCVI

### The Amritsar Congress

The Punjab Government could not long keep its unbridled handful of British rule, under the martial law regime, had been dragged into full on the strength of the more energetic resistance by individuals that were scarce only in name. There was such an outcry all round against this deplorable piece of injustice that their further continuance became impossible. Most of the prisoners were released before the Congress opened. Late Mr. Harbanslal and the other leaders were all released while the meeting of the Congress was still in progress. The late Mr. Bhai Sahai too arrived there straight from the jail. The people's cry here on behalf of Pandit Mohanlal Nehru, who at the instance of the spiritual master and under Punjab his headquarters had led some great services, was the President of the Congress, the late Mr. Ganga Charan Dasgupta was the Chairman of the Executive Committee.

Up to this time my share in the sacred proceedings of the Congress was confined, only to the constitutive assembly of Hindi by making my speech in the national language and in presenting in that speech the case of the Indian Congress. No did I expect to be called upon to do anything more this year. But so had happened on many a previous occasion, inevitable work came to me all of a sudden.

The King's announcement to his son Girdhar had just been issued. It was not widely satisfactory even to me, and was necessitated to every one else. But I felt at that time that the criticism through detection could still be avoided. I fell in the King's announcement the hand of Lord Dufferin and its language was a ray of hope. But disappointed visitors like the late Lala Lajpat Rai and Dr. Bhabha Charan Das took their heads. Pandit Mahabir was excited.

Pandit Mahabir and I returned one or two days later. I had a glimpse of the margin of the life on the occasion of the legislative assembly of the Hindu University, but on this occasion, being in the same room with him I was able to observe his daily routine in the deepest detail, and what I saw filled me with joyful surprise. His room presented the appearance of a den but for all the poor. You could hardly come from one end to the other. It was so crowded. It was wonderful at all odd hours to chance visitors who had the leisure to take at such of his time as they had. In a corner of this cell for my use in all its dignity.

But I may not weary this chapter with a description of Mahabir's mode of living and exact nature in my subject.

I was then enabled to hold daily discussions with Mahabir who used to bring to explain to me like an able teacher the various viewpoints of the different parties. I saw that my participation in deliberations on the resolution on the reforms was inevitable. Having had my share of responsibility in the drawing up of the Congress report on the Punjab wrongs I felt that the work that still remained to be done in

that behalf must claim my attention. There had to be dealings with Government on that matter. This similarity there was the National question. I further believed at that time that Mr. Bhaugra would not bring or allow debate on this to be delayed. The release of the 4000 British and other prisoners had caused to me to be an optimistic eye. In these circumstances I felt that a resolution was necessary for accepting the reforms was the correct thing. Dr. Bhabha Charan Das on the other hand held steady to the view that the reforms ought to be rejected as wholly inadequate and unsatisfactory. The late Mahabir was more or less neutral, but not decided to throw in his weight on the side of any resolution that the Dr. Bhabha Charan Das might propose.

The idea of having to differ from each concerned, well tried and generally revered leaders was unbearable to me. But on the other hand the voice of conscience was clear. I tried to run away from the Congress, and suggested to Pandit Mahabir and Mahabir that it would be in the general interest if I abstained myself from the Congress for the first of the session. It would save me from having to make an exhibition of my differences with such renowned leaders.

But my conscience would not leave with these two letters. The case of my proposal was resolved through the hand of Lala Harbanslal. This will never be. It will very much limit the feelings of the Punjab, Dr. Bhabha and his friends, but no way out could be found. Finally I had been my duties to Mahabir. "I am no proponent of a compromise," I told her, "and if I am to serve my resolution a division will have to be called and votes taken. But I do not feel that my arrangements for it. The position is the open session of the Congress so far has been to take votes by a show of hands with the result that all deliberation between visitors and delegates is lost, while on the other hand a vote is not a sufficient, we have no matter at all. So it comes to this that even if I want to call a division there will be no facility for it, and anyway to it." But Lala Harbanslal came to the rescue and undertook to make the necessary arrangements. "We will not," he said, "permit visitors in the Congress ground on the day on which voting is to take place. And as for taking the count, well, I shall see to that. But you must not absent yourself from the Congress."

I acquiesced, I trusted my resolution and to have something submitted to vote in it. Pandit Mahabir and his friends were to support it. I could assure that although an difference of opinion was there here my case of Mahabir and although our speeches were continued without let and hindrance, the people could not stand the very fact of a difference, it passed them. They wanted necessity.

Even while speeches were being delivered, efforts to settle the difference were being made on the platform and some were being freely exchanged among

the leaders for that purpose. Mohajirji was having an illness continued to bridge the gulf. Just then Jayaprakash thanked you for committed to me and pleaded as his own great pleasure to have the delegates from the alliance of a diploma. His unconditional approval to me Mohajirji's eye was already coming every quarter in a way of hope. I told him, that Jayaprakash's approval seemed to me to be likely to be acceptable to both the parties. The Lakshminagar to whom it was most desired and, 'I C. B. Das agrees. I will have no objection.' Disappointment of that character and not a least towards the Raja Chandra Pal for endorsement. Mohajirji was filled with hope. He continued away the slip of paper containing the commitment, and before Disappointment had even pronounced a delight 'you,' stated me, 'Further Delegation, you will be glad to know that a compromise has been reached.' What followed happens description. 'The gulf was just with the stopping of hands and the materials gloves from the substance in my walk up.

It is hardly necessary to deal with the text of the compromise. My chief here is only to describe as to how this resolution was reached in part of my experience with what these stages deal.

The compromise further increased my responsibility.

(Translated from Marathi by P.)

## Wardha Letter

III

### Good : Policy

The press charges. A deprivation of the teachers of a national school has come to mind again Gandhi! It is the act of a number of national educational institutions that have stood up like giants after the fiasco of 1915, and have bravely weathered every a storm since then. Gandhi receives them, while speaking in the course of conversation one of the teachers lets out that he holds surveillance on a good only for national interest. In the political field he takes an interest only as a temporary expedient. Gandhi starts as at a water in the grass. 'Are there many other teachers in your school who think like this?' he queries him. But the deviousness betrays what is passing in his mind. The teacher replies this and tries to explain his position. True, he believes in non-violence in politics only as a policy but a policy of an good as a good while a hate, if it is severely and conscientiously adhered to. For the time being therefore there is no difference between his position and Gandhi's. As for the future, if he should feel like changing his policy he would surely change the programme of the school education for the time being. But the explanation fails to satisfy Gandhi. 'Don't you see the difference,' he murmurs, each shaking his head, 'with you conscientiously to help an educational programme, with me it is an article of faith, the last and the best. You try to make a distinction between national interest and social conduct. I do not see how it is possible where it is for him to be done? And who, if he finds where the one ends and the other begins? you felt one words. 'As with the one deal on with the address. You say that your abandonment of one

policy would be sanctioned by the persistence of the school authorities. But let me tell you that in the circumstances mentioned by you there should be no room for asking such permission. For then, you would be bound to surrender your school as the first, according to your belief, of your country just as I would do, cowardly at the sign of such and some violence. And I would thank you for doing so. No, I do not want to blame you. You must follow the light of your convictions. I am only trying to view the question from a different angle. There are at present a number of national institutions in the country with wealth and connections as their asset. I have my eye upon them continually. For a time I feel wrong, it may be, as I write in Wardha the other day, 'most would sooner than most people expect, when the country will be just open to trial, and will have to make its final choice. I stand upon these institutions in that hour to give a good account of themselves. May be, a mass handful of workers in the air, we shall have to make a judgment of ourselves in twenty or thirty days. So far I had believed that I was absolutely safe in your hands. But I now see where I stand. Did that need not make you feel unhappy? It is a question for me only to think about.'

There is a deep vein of violence in the veins as he writes these words. By the time he has finished speaking, the last scene of the day's speaking has run in his mind. 'How much is it?' he asks as the price is called off the outside. '100 pounds is a last circumstance from 14, some weight of silver.' He continues 'Well, dividing the former figure by the latter the result is 2500. So I have upon 2500 pounds today, two pounds better than yesterday.' And with a gleam of satisfaction as his face he writes on to the next scene of his day's orated programme.

### Coastal Sales

After the evening preparation is over that he retired, but there are some small matters wanting to have a little talk as a conversation with Khand work. Gandhi explains to them his policy. 'We want distribute production and capitalist sales for the time being,' he tells them. 'We want by the experiment of putting prices of Khand produced in various centres to bring down the average.' He then proceeds to give the exact dates of the method. 'Look at the figure of wild Khand . . . . .' he points out, 'what does it indicate? A revolution in the people's mind. They are prepared to make a sacrifice. They will be coarse cloth. But they are being badly deceived by the millowners who do not hesitate to exploit their pitiable sentiment. Because Khand is being placed off as cheap as 'Gandhi' cloth, your my people is just open to. Could there be a greater load on a worse betrayed! But the need for us is this is that we must increase our production. And to do this we must begin about a general reduction in Khand prices by giving.' He then goes on to utter a prophetic note of warning to millowners. 'Do they ever think what a fierce movement it will create among the masses when they discover, as they are bound to one day, that they have been betrayed on every day? I should not be surprised, if it is a lover of sugar they should in the next year against the mill industry as general.'

The Khast workers at last depart. It is now fairly late and he lays down his weary limbs for rest at the end of a recreation house' slowly descended programme, during which he has been busy with chess-board regularly. He is plunged in deep thought. Suddenly he calls one of his 'grooms' to his side. "You must get my gun tested for trouble through tomorrow," he tells him, "and report to me the result. And see that the bullets are properly and evenly made up and laid with a suitable colored thread to show off each lot."

P.

### A Small Case

The Amils of India are probably the most advanced community in that province. Not in spite of all their misdeeds, there are some eminent elements of which they seem to have a monopoly. Of these the custom of dowry is not the best example. I have seen that area crisscrossed upon it in those columns. My attention was drawn to this custom during my very first visit to India and I was invited to speak to the Amil friends about it. Though no doubt isolated work has been done in the direction of removing this abuse, an organized effort seems to have been made to end the evil. The Amils are a compact little community. The sentiments of the will is not questioned by anybody. I have not known a single Amil to defend the vile custom. It has persisted because it is a custom protected by the educated youth among the Amils. Their mode of life is above the mean; they are intensely concerned. Hence they have thrown all energies to the wind and do not mind degrading themselves by protecting the institutions of marriage for their own class only. And that one village head has told upon the quality of these national work which otherwise by their intellect and education they are capable of doing to the great benefit of the country.

In order to put an end to this evil, a provincial committee has already been formed one of which Acharya A. T. Ghose has accepted the presidency. This is as it should be. What he undertook to do for India from Strickland it was naturally expected that he would show himself with not only all desirable movements that conduce to national well-being. It is to be hoped that the provincial committee will soon become a permanent organization and under its able leadership the reform which is already belated will make steady progress.

The Secretary, St. Michael's, asks me for suggestions. The only suggestion that I can think of just now is that the organization should create a public opinion against dowry that would become irresistible. Young educated Amils are able to improve the poor parents of marriageable girls by because there is no severe public opinion against the custom. There should be work done in the schools and colleges and amongst the parents of girls. The parents should be educated their daughters that they would rather be married young than who wanted a dowry for marrying and would rather remain spinster than be guilty to the dowry system. The only honorable means to marriage are married love and mutual consent.

M. K. G.

### Milk For Bombay

A friend on reading the article 'A Hint on Bombay' in Young India (27th November) writes to Mahadev Chatur as follows:

"In the recent issue of Young India of 29th November, an interesting article appears under the heading 'A Hint on Bombay' about the milk problem of the Bombay city. The proposal idea here is that the problem would be solved if the cattle stations in the city be shifted to the suburbs. For any one having an intimate knowledge of the suburbs will be in a position to contradict the statement. Bombay being an island, it is not surrounded by villages. There is very little grazing land in the suburbs, and unless such land is available in plenty, cattle breeding for all the milk cattle of Bombay is out of the question. So long as facilities for cattle breeding in the suburban areas are not available, the slaughter of dry animals and calves will continue. The cow protection societies in Bombay are mainly toiling with the problem. The real solution lies in producing milk in rural conditions and exporting it to Bombay by bulk. The cow, kind of Bombay is a product of modern conditions and its problems must be solved by modern methods. If milk produced in the country be transported by modern machinery, it can be sent out in a pure condition in a great quantity. In my opinion Gujarat state is in a position to solve the milk problem of Bombay. It is the best milk producing area in the neighbourhood of Bombay. It grows important milk producing crops in Gujarat to properly breed and equipped, it would be possible to send out milk in Bombay in large quantity after pasteurizing and to supply it to the consumer's door at a considerably reduced rate. This can be made possible by starting a company with sufficient capital and Gujarat is quite capable of doing it if the idea is properly put into the hands of the experiment and the land is taken by some influential men. The slaughter of cattle and calves in Bombay cannot be prevented by any legislative measures, nor by shifting the cattle stations from the city to the suburbs; it can only be prevented by sending out cattle to Bombay, but by sending out milk in their stead. When cheap milk is plenty it is made available in the city, no one, unless he be a fool, will think of bringing cattle to Bombay for selling their milk and selling dry animals to the butcher for a song. By adopting the above measures, both Gujarat and Bombay will gain: the increased milk trade will increase the prosperity of the peasantry of Gujarat, and the cheap milk supply will give a great relief to the poor of Bombay; and Bombay will progressively lose Gujarat for the great loss conferred upon her. And above all the cattle slaughter in Bombay will become a thing of the past and every one will wonder why this very measure of prevention was not taken much earlier."

I am afraid that the writer of the letter has misunderstood the article in question. No one has suggested that the question of the slaughter of cattle in Bombay or of the supply of pure milk will be solved by shifting the stations from city of Bombay to the

subjects of Bombay. What is required and what has been suggested is that Bombay should bravely face the problem as before. Surely the Congress who are not living in Bombay are not the philanthropists who might be expected to come to the rescue of Bombay but arise out of its necessities and steadily regard problems. The Municipality of Bombay has to take the initiative and make the move and if need be under the sympathy and co-operation of philanthropically inclined Congress. I feel that even if somebody outside Bombay wanted to come to the rescue, he would require special facilities from the Bombay Corporation. But we have not in this country the requisite capacity for private enterprise which would take great risks involved in a big venture that the supply of milk in a large city like Bombay voluntarily is. Let it be also remembered that such private efforts have been made before now in Bombay and it failed. I think that failure had definite causes. There was not sufficient grit and ability behind these ventures. But I believe that we need to be too great, an enterprise too risky for the Municipality of Bombay to undertake in order to ensure a supply of cheap and pure milk for its citizens and to rid Bombay of vices which are a source of danger to its health and which must be always standing in the way of any radical measure for dealing with malaria and other diseases which are rampant in Bombay. I feel about that Bombay has to invent outside as well as for the expansion of a vast dairy scheme. But that every city in the world has done for many of its years.

M. K. G.

### The Bardoli Satyagraha Fund

Statement of Receipts and Disbursements from  
24th November 1937 to 31st October 1938

#### Receipts

To Satyagraha Fund	
Collected during the period	Rs. 4,41,344-0-0
Other unutilised funds	5,941-13-0
Interest etc.	870-0-0
Bardoli Taluka Bank a/c	1,228-8-5
Banker credits	1,249-0-0
	<hr/>
Total Rs.	4,50,332-1-4

#### Disbursements

By Expenditure at Bardoli	
Printing, stationery and	
- English expenses	Rs. 25,271-11-9
Touring expenses	11,791-13-6
Carriage charges	5,874-0-0
Grants to individuals offered by	
- utilisation of property etc.	5,594-13-1
Volunteers' expenses	1,253-0-0
Salaries	2,885-12-0
Stationery	1,891-5-3
Postage and telegrams	2,056-10-4
Stationery of accounts	279-12-0
Security expenses	1,109-13-11
	<hr/>
Total Rs.	61,405-13-0

#### B. Expenditure at Camps

Breakage of the Bardoli	
- Arsenic, Bardoli	5,830-0-0
Total camp	5,830-0-0
Surplus camp	5,507-3-11
Bank camp	5,217-0-0

Bank camp	5,217-0-0
Yatal camp	5,457-0-0
Spodia and Madhi camps	1,441-0-0
Other camps	4,413-11-1
	<hr/>
Total	22,337-11-1

#### By Expenditure on Land and Buildings

Bank's land purchase etc.	11,494-0-0
Bank's building expenses	22,070-0-0
Expenditure on other private	
- construction	5,717-0-0
	<hr/>
Total	39,281-0-0

#### By Water, gas, Cycles, Buses, Unpaid, etc.

By Advances for Expenses On (as accounted for)	
Advances for camp expenses	20,402-0-0
Advances to volunteers	1,802-0-0
Other ready advances	47-12-0
	<hr/>
Total	22,251-0-0

#### By Advances for Redemption of Land

(accountable) 22,912-1-0

#### By Collection of pending arrears to Head Office

With Navajivan Press	1,340-13-0
- Bank National Waterhead	1,000-0-0
- Dabeng Muzir (Sahayog)	1,645-13-1
- Bank Chitambal District	300-0-0
	<hr/>
Total	3,285-13-1

#### By Cash and other Balances

With Gujarat Provincial Congress	
- Committee in current a/c	1,47,337-15-4
- Deposits with Vaidika Janshodh	20,000-0-0
With Marjari Dabholi	21,070-0-0
With Bank of Bardoli Ltd.	
- in Fixed Deposit	15,000-0-0
With Bank of Bardoli Ltd.	
- in Current a/c	5,041-0-0
Cash on hand at Bardoli	5,031-13-11
	<hr/>
Total Rs.	4,31,673-4-4

#### Auditors' Report

We have examined the above accounts with the books and vouchers of Bardoli passed by the Secretary and the statements of accounts from the various centres, and beg to report that the above statement is correct in all respects by the books of the Fund and the statements and explanations given to us.

K. M. PATEL, 1422-1423/24 J. PATEL, C. B. ATTHAWAN, Auditors  
Baroda, Bardoli

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